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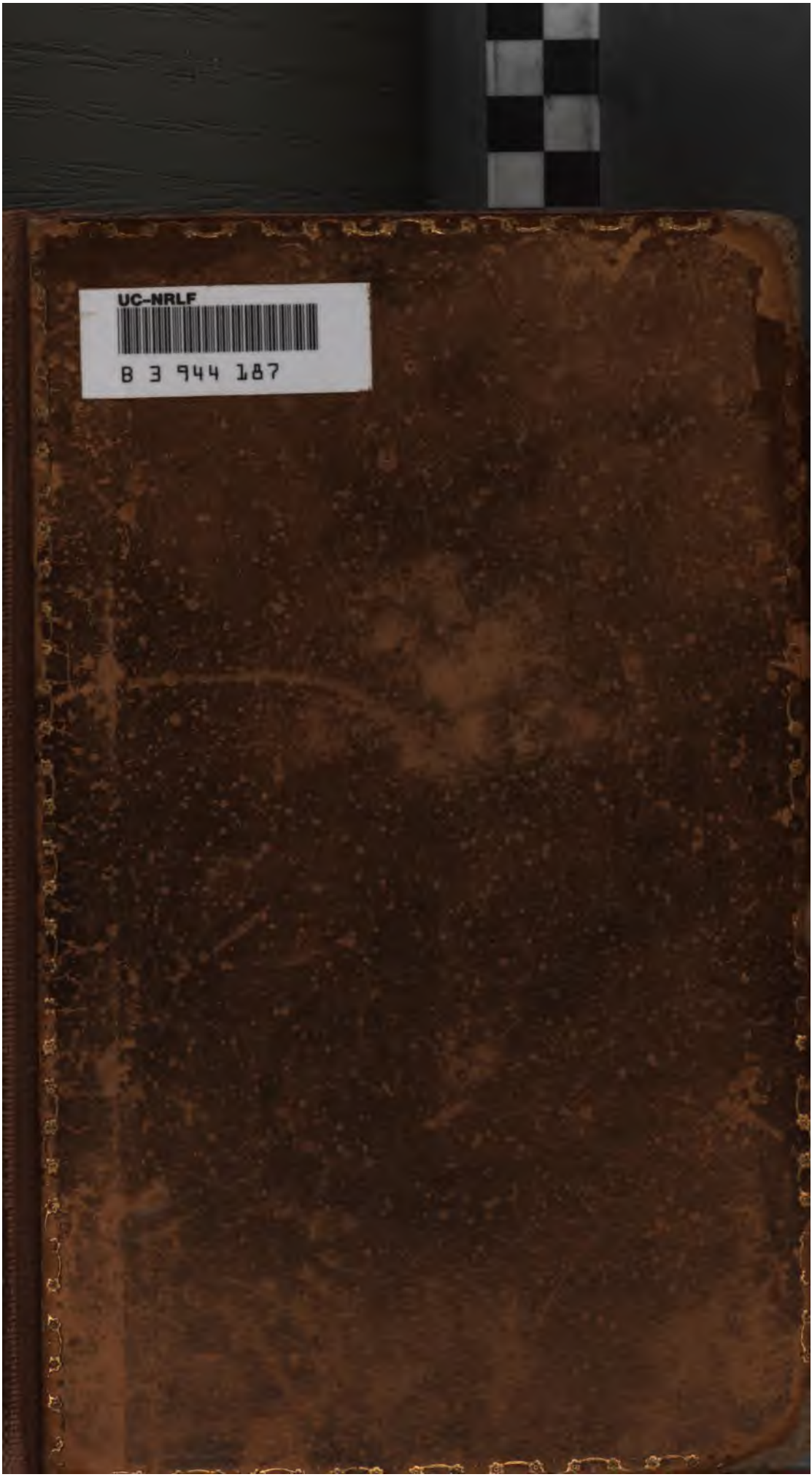
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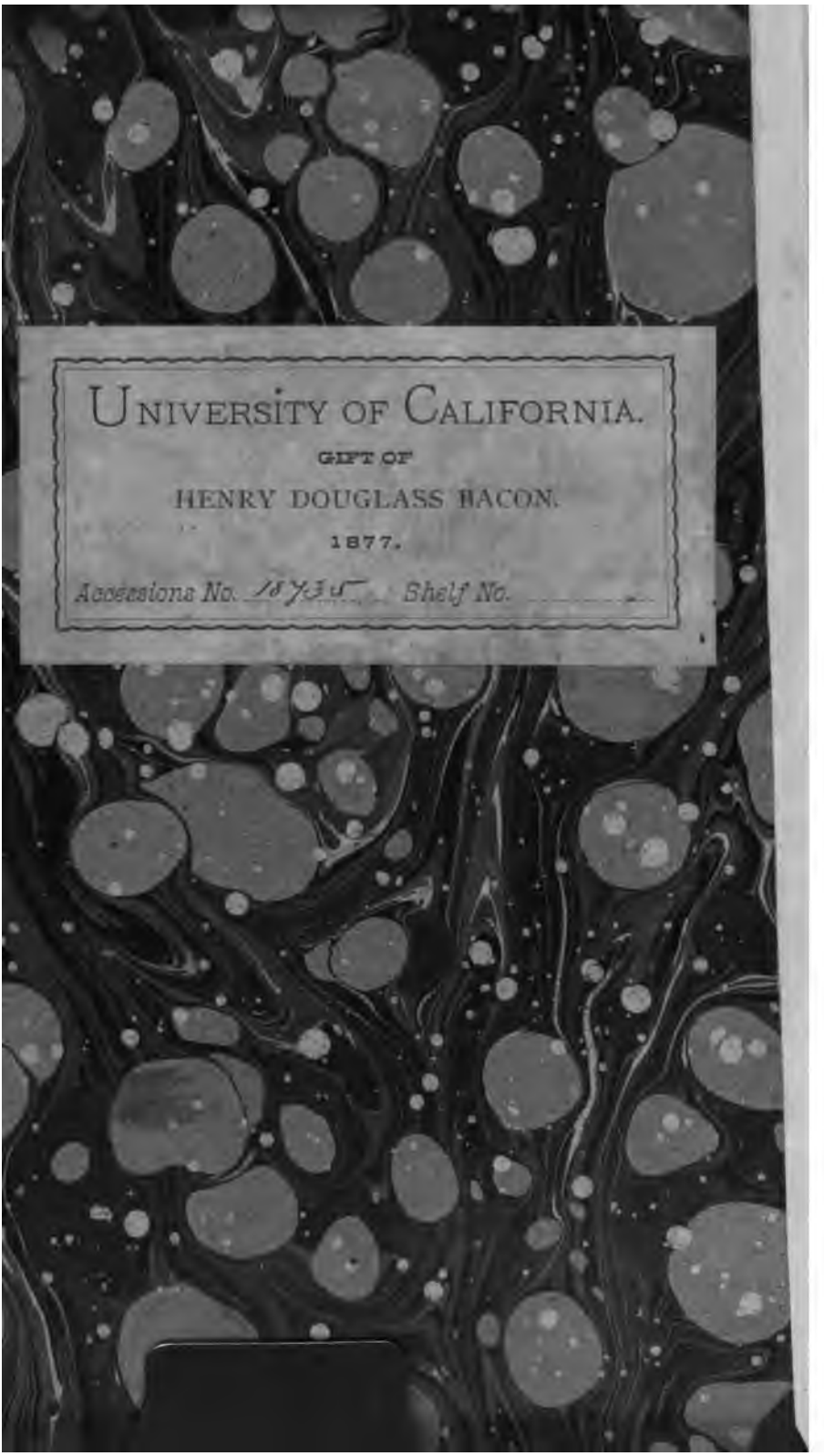
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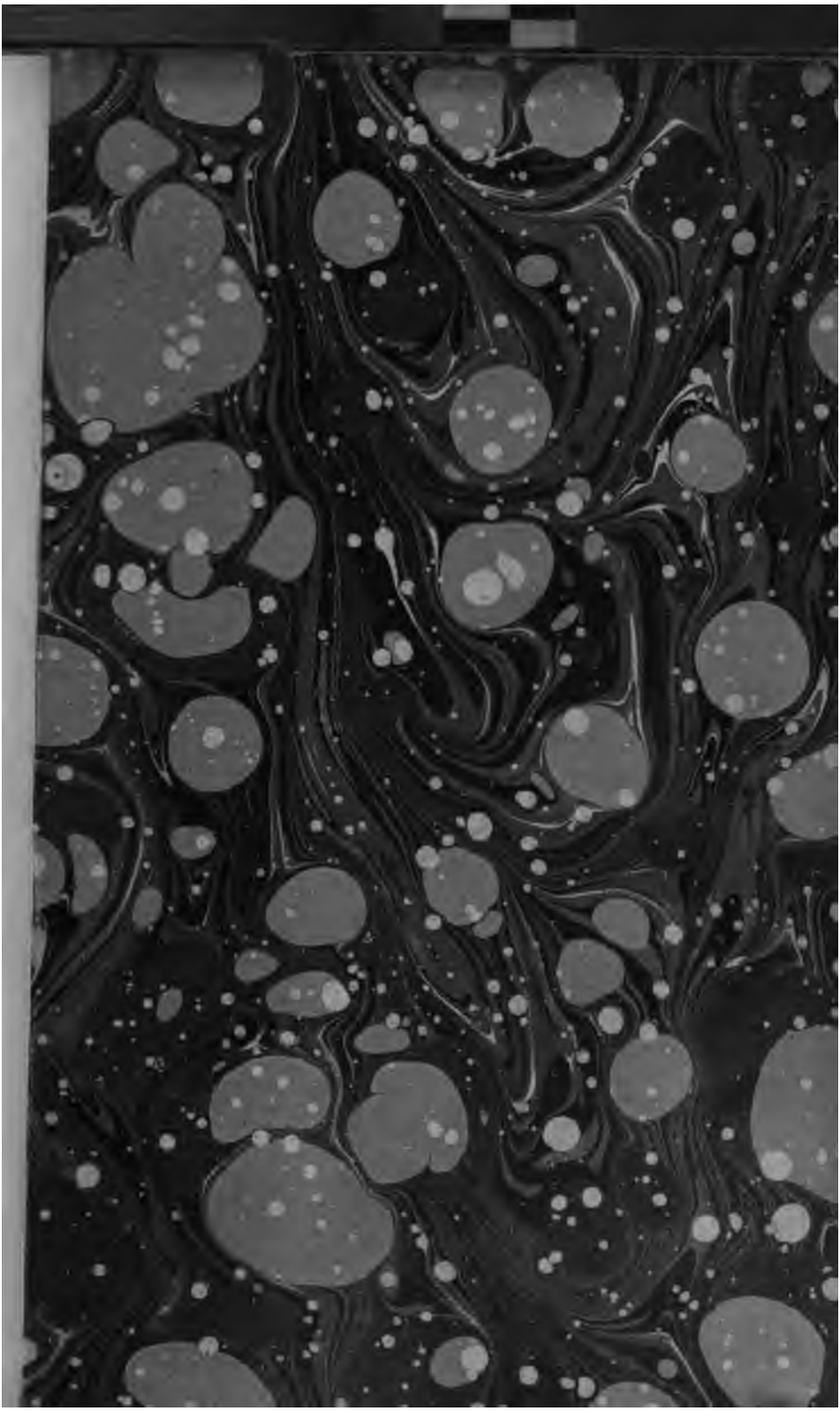

THE

WHOLE WORKS

OF THE

RIGHT REV. JEREMY TAYLOR, D.D.,

LORD BISHOP OF DOWN, CONNOR, AND DROMORE.

IN TEN VOLUMES.

THE

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OF THE

RIGHT REV. JEREMY TAYLOR, D.D.,

LORD BISHOP OF DOWN, CONNOR, AND DROMORE:

WITH A LIFE OF THE AUTHOR,

AND A CRITICAL EXAMINATION OF HIS WRITINGS,

BY THE

RIGHT REV. REGINALD HEBER, D.D.,

LATE LORD BISHOP OF CALCUTTA.

REVISED AND CORRECTED

BY THE REV. CHARLES PAGE EDEN, M.A.,

FELLOW OF ORIEL COLLEGE, OXFORD.

IN TEN VOLUMES.

VOL. III.

THE RULE AND EXERCISES OF HOLY LIVING AND DYING.

NEW EDITION.

LONDON:

LONGMAN, BROWN, GREEN, AND LONGMANS; F. AND J. RIVINGTON; HATCHARD AND SON; HAMILTON AND CO.; SIMPKIN AND CO.; CAPES AND SON; J. BAIN; R. HODGSON; H. WASHBOURNE; H. G. BOHN; BICKERS AND BUSH; J. VAN VOORST; C. DOLMAN. OXFORD: I. H. PARKER. CAMBRIDGE: J. AND J. J. DEIGHTON; MACMILLAN AND CO. LIVERPOOL: G. AND J. ROBINSON. BIRMINGHAM: H. C. LANGBRIDGE.

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OXFORD:
PRINTED BY I. SHRIMPTON.

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THE

RULE AND EXERCISES

OF

HOLY LIVING.

IN WHICH ARE DESCRIBED

THE MEANS AND INSTRUMENTS OF OBTAINING EVERY VIRTUE,

AND THE REMEDIES AGAINST EVERY VICE,

AND CONSIDERATIONS SERVING TO THE RESISTING ALL TEMPTATIONS.

TOGETHER WITH

PRAYERS CONTAINING THE WHOLE DUTY OF A CHRISTIAN,

AND

THE PARTS OF DEVOTION FITTED TO ALL OCCASIONS,

AND FURNISHED FOR ALL NECESSITIES.

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TO

THE RIGHT HONOURABLE

AND TRULY NOBLE

RICHARD LORD VAUGHAN,

EARL OF CARBERY, KNIGHT OF THE HONOURABLE ORDER OF THE BATH.

UNIVERSITY CALIFORNIA

MY LORD,

I HAVE lived to see religion painted upon banners, and thrust out of churches, and the temple turned into a tabernacle, and that tabernacle made ambulatory, and covered with skins of beasts and torn curtains, and God to be worshipped, not as He is, the Father of our Lord Jesus, an afflicted Prince, the King of sufferings; nor as the God of peace; which two appellatives God newly took upon Him in the New testament, and glories in for ever: but He is owned now rather as the Lord of hosts, which title He was pleased to lay aside when the kingdom of the gospel was preached by the Prince of peace. But when religion puts on armour, and God is not acknowledged by His New testament titles, religion may have in it the power of the sword, but not the power of godliness; and we may complain of this to God, and amongst them that are afflicted, but we have no remedy but what we must expect from the fellowship of Christ's sufferings, and the returns of the God of peace. In the mean time, and now that religion pretends to stranger actions upon new principles, and men are apt to prefer a prosperous error before an afflicted truth, and some will think they are religious enough if their worshippings have in them the prevailing ingredient; and the ministers of religion are so scattered, that they cannot unite to stop the inundation, and from chairs or pulpits, from their synods or tribunals, chastise the iniquity of the error, and the ambition of evil guides, and the infidelity of the willingly seduced multitude, and that those few good people who have no other plot in their religion but to serve God and save their

souls, do want such assistances of ghostly counsel as may serve their emergent needs, and assist their endeavours in the acquist of virtues, and relieve their dangers when they are tempted to sin and death; I thought I had reasons enough inviting me to draw into one body those advices, which the several necessities of many men must use at some time or other, and many of them daily: that by a collection of holy precepts they might less feel the want of personal and attending guides, and that the rules for conduct of souls might be committed to a book, which they might always have; since they could not always have a prophet at their needs, nor be suffered to go up to the house of the Lord to enquire of the appointed oracles.

I know, my lord, that there are some interested persons who add scorn to the afflictions of the church of England, and because she is afflicted by men, call her 'forsaken of the Lord;' and because her solemn assemblies are scattered, think that the religion is lost, and the church divorced from God, supposing Christ, who was a man of sorrows, to be angry with His spouse when she is like Him, for that's the true state of the error; and that He, who promised His Spirit to assist His servants in their troubles, will, because they are in trouble, take away the Comforter from them; who cannot be a comforter, but while He cures our sadnesses, and relieves our sorrows, and turns our persecutions into joys, and crowns, and sceptres. But concerning the present state of the church of England, I consider that because we now want the blessings of external communion in many degrees, and the circumstances of a prosperous and unafflicted people, we are to take estimate of ourselves with single judgments, and every man is to give sentence concerning the state of his own soul by the precepts and rules of our Law-giver, not by the after-decrees and usages of the church; that is, by the essential parts of religion rather than by the uncertain significations of any exterior adherencies; for though it be uncertain, when a man is the member of a church, whether he be a member of Christ or no, because in the church's net there are fishes good and bad; yet we may be sure that if we be members of Christ, we are of a church to all purposes of spiritual religion and salvation; and in order to this, give me leave to speak this great truth;—

That man does certainly belong to God who [1] believes and is baptized into all the articles of the christian faith, and studies to improve his knowledge in the matters of God, so as may best make him to live a holy life; [2] he that, in obedience to Christ, worships God diligently, frequently, and constantly, with natural religion, that is of prayer, praises, and thanksgiving; [3] he that takes all opportunities to remember Christ's death by a frequent sacrament, as it can be had, or else by inward acts of understanding, will, and memory (which is the spiritual communion) supplies the want of the external rite; [4] he that lives chastely; [5] and is merciful; [6] and despises the world, using it as a

man, but never suffering it to rifle a duty; [7] and is just in his dealing, and diligent in his calling; [8] he that is humble in his spirit; [9] and obedient to government; [10] and content in his fortune and employment; [11] he that does his duty because he loves God; [12] and especially if after all this he be afflicted, and patient, or prepared to suffer affliction for the cause of God: the man that hath these twelve signs of grace and predestination does as certainly belong to God, and is His son as surely, as he is His creature.

And if my brethren in persecution, and in the bonds of the Lord Jesus, can truly shew these marks, they shall not need be troubled that others can shew a prosperous outside, great revenues, public assemblies, uninterrupted successions of bishops, prevailing armies, or any arm of flesh, or less certain circumstance. These are the marks of the Lord Jesus, and the characters of a Christian: this is a good religion; and these things God's grace hath put into our powers, and God's laws have made to be our duty, and the nature of men, and the needs of commonwealths, have made to be necessary. The other accidents and pomps of a church are things without our power, and are not in our choice: they are good to be used when they may be had, and they help to illustrate or advantage it: but if any of them constitute a church in the being of a society and a government, yet they are not of its constitution as it is christian, and hopes to be saved.

And now the case is so with us that we are reduced to that religion which no man can forbid; which we can keep in the midst of a persecution; by which the martyrs in the days of our fathers went to heaven; that by which we can be servants of God, and receive the spirit of Christ, and make use of His comforts, and live in His love and in charity with all men: and they that do so, cannot perish.

My lord, I have now described some general lines and features of that religion which I have more particularly set down in the following pages: in which I have neither served nor disserved the interest of any party of Christians, as they are divided by uncharitable names from the rest of their brethren; and no man will have reason to be angry with me for refusing to mingle in his unnecessary or vicious quarrels; especially while I study to do him good by conducting him in the narrow way to heaven, without intricating him in the labyrinths and wild turnings of questions and uncertain talkings. I have told what men ought to do, and by what means they may be assisted; and in most cases I have also told them why: and yet with as much quickness as I could think necessary to establish a rule, and not to engage in homily or discourse. In the use of which rules, although they are plain, useful, and fitted for the best and worst understandings, and for the needs of all men, yet I shall desire the reader to proceed with the following advices.

First, they that will with profit make use of the proper instruments of virtue, must so live as if they were always under the physician's

hand. For the counsels of religion are not to be applied to the distempers of the soul as men used to take hellebore; but they must dwell together with the spirit of a man, and be twisted about his understanding for ever: they must be used like nourishment, that is, by a daily care and meditation; not like a single medicine, and upon the actual pressure of a present necessity. For counsels and wise discourses applied to an actual distemper, at the best are but like strong smells to an epileptic person; sometimes they may raise him, but they never cure him. The following rules, if they be made familiar to our natures and the thoughts of every day, may make virtue and religion become easy and habitual; but when the temptation is present, and hath already seized upon some portions of our consent, we are not so apt to be counselled, and we find no gust or relish in the precept; the lessons are the same, but the instrument is unstrung or out of tune.

Secondly, in using the instruments of virtue, we must be curious to distinguish instruments from duties, and prudent advices from necessary injunctions; and if by any other means the duty can be secured, let there be no scruples stirred concerning any other helps: only if they can in that case strengthen and secure the duty, or help towards perseverance, let them serve in that station in which they can be placed. For there are some persons in whom the Spirit of God hath breathed so bright a flame of love, that they do all their acts of virtue by perfect choice and without objection, and their zeal is warmer than that it will be allayed by temptation: and to such persons mortification by philosophical instruments, as fasting, sackcloth, and other rudenesses to the body, is wholly useless; it is always a more uncertain means to acquire any virtue, or secure any duty; and if love hath filled all the corners of our soul, it alone is able to do all the work of God.

Thirdly, be not nice in stating the obligations of religion; but where the duty is necessary, and the means very reasonable in itself, dispute not too busily whether in all circumstances it can fit thy particular; but *super totam materiam*, upon the whole, make use of it. For it is a good sign of a great religion, and no imprudence, when we have sufficiently considered the substance of affairs, then to be easy, humble, obedient, apt, and credulous in the circumstances which are appointed to us in particular by our spiritual guides, or in general by all wise men in cases not unlike. He that gives alms, does best not always to consider the minutes and strict measures of his ability, but to give freely, incuriously, and abundantly. A man must not weigh grains in the accounts of his repentance; but for a great sin have a great sorrow, and a great severity, and in this take the ordinary advices; though, it may be, a less rigour might not be insufficient; ἀκριβοδίκαιον, or arithmetical measures, especially of our own proportioning, are but arguments of want of love and of forwardness in religion; or else are instruments of scruple, and then

become dangerous. Use the rule heartily and enough, and there will be no harm in thy error, if any should happen.

Fourthly, if thou intendest heartily to serve God and avoid sin in any one instance, refuse not the hardest and most severe advice that is prescribed in order to it, though possibly it be a stranger to thee; for whatsoever it be, custom will make it easy.

Fifthly, when many instruments for the obtaining any virtue, or restraining any vice, are propounded, observe which of them fits thy person, or the circumstances of thy need, and use it rather than the other; that by this means thou mayest be engaged to watch, and use spiritual arts and observation about thy soul. Concerning the managing of which, as the interest is greater, so the necessities are more, and the cases more intricate, and the accidents and dangers greater and more importunate; and there is greater skill required than in the securing an estate, or restoring health to an infirm body. I wish all men in the world did heartily believe so much of this as is true; it would very much help to do the work of God.

Thus, my lord, I have made bold by your hand to reach out this little scroll of cautions to all those who, by seeing your honoured name set before my book, shall by the fairness of such a frontispiece be invited to look into it. I must confess it cannot but look like a design in me to borrow your name and beg your patronage to my book, that if there be no other worth in it, yet at least it may have the splendour and warmth of a burning-glass, which, borrowing a flame from the eye of heaven, shines and burns by the rays of the sun its patron. I will not quit myself from the suspicion: for I cannot pretend it to be a present either of itself fit to be offered to such a personage, or any part of a just return (but I humbly desire you would own it for an acknowledgment) of those great endearments and noblest usages you have past upon me: but so men in their religion give a piece of gum, or the fat of a cheap lamb, in sacrifice to Him that gives them all that they have or need: and unless He, who was pleased to employ your lordship as a great minister of His providence in making a promise of His good to me, the meanest of His servants, that He would 'never leave me nor forsake me,' shall enable me by greater services of religion to pay my great debt to your honour, I must still increase my score; since I shall now spend as much in my needs of pardon for this boldness, as in the reception of those favours by which I stand accountable to your lordship in all the bands of service and gratitude; though I am in the deepest sense of duty and affection,

my most honoured lord,
your honour's most obliged
and most humble servant,
JER. TAYLOR.

THE

RULE AND EXERCISES

OF

HOLY LIVING, &c.

CHAPTER I.

CONSIDERATION OF THE GENERAL INSTRUMENTS AND MEANS SERVING TO A HOLY LIFE, BY WAY OF INTRODUCTION.

It is necessary that every man should consider, that since God hath given him an excellent nature, wisdom and choice, an understanding soul and an immortal spirit, having made him lord over the beasts, and but a little lower than the angels; He hath also appointed for him a work and a service great enough to employ those abilities, and hath also designed him to a state of life after this, to which he can only arrive by that service and obedience: and therefore as every man is wholly God's own portion by the title of creation, so all our labours and care, all our powers and faculties, must be wholly employed in the service of God, even all the days of our life; that this life being ended, we may live with Him for ever.

Neither is it sufficient that we think of the service of God as a work of the least necessity, or of small employment, but that it be done by us as God intended it; that it be done with great earnestness and passion, with much zeal and desire; that we refuse no labour, that we bestow upon it much time; that we use the best guides, and arrive at the end of glory by all the ways of grace, of prudence, and religion.

And indeed if we consider, how much of our lives is taken up by the needs of nature; how many years are wholly spent before we come to any use of reason; how many years more before that reason is useful to us to any great purposes; how imperfect our discourse is made by our evil education, false principles, ill company, bad examples, and want of experience; how many parts of our wisest and best years are spent in eating and sleeping, in necessary businesses and unnecessary vanities, in worldly civilities and less useful circumstances, in the learning arts and sciences, languages or trades: that

little portion of hours that is left for the practices of piety and religious walking with God is so short and trifling, that were not the goodness of God infinitely great, it might seem unreasonable or impossible for us to expect of Him eternal joys in heaven, even after the well spending those few minutes which are left for God and God's service after we have served ourselves and our own occasions.

And yet it is considerable that the fruit which comes from the many days of recreation and vanity, is very little; and although we scatter much, yet we gather but little profit: but from the few hours we spend in prayer and the exercises of a pious life the return is great and profitable; and what we sow in the minutes and spare portions of a few years, grows up to crowns and sceptres in a happy and a glorious eternity.

Therefore, first, although it cannot be enjoined that the greatest part of our time be spent in the direct actions of devotion and religion, yet it will become not only a duty but also a great providence, to lay aside for the services of God and the businesses of the Spirit as much as we can; because God rewards our minutes with long and eternal happiness; and the greater portion of our time we give to God, the more we treasure up for ourselves; and "no man is a better merchant than he that lays out his time upon God, and his money upon the poor."

Only, secondly, it becomes us to remember, and to adore God's goodness for it, that God hath not only permitted us to serve the necessities of our nature, but hath made them to become parts of our duty; that if we, by directing these actions to the glory of God, intend them as instruments to continue our persons in His service, He, by adopting them into religion, may turn our nature into grace, and accept our natural actions as actions of religion. God is pleased to esteem it for a part of His service[a], if we eat or drink, so it be done temperately, and as may best preserve our health, that our health may enable our services towards Him: and there is no one minute of our lives, after we are come to the use of reason, but we are or may be doing the work of God, even then when we most of all serve ourselves.

To which if we add, thirdly, that in these and all other actions of our lives we always stand before God, acting and speaking, and thinking in His presence, and that it matters not that our conscience is sealed with secrecy, since it lies open to God; it will concern us to behave ourselves carefully, as in the presence of our judge.

These three considerations rightly managed, and applied to the several parts and instances of our lives, will be like Elisha stretched upon the child, apt to put life and quickness into every part of it, and to make us live the life of grace and do the work of God.

[a] Πυθομένου τινὸς, πῶς ἔστιν ἐσθίειν ἀρεστῶς θεοῖς; εἰ δικαίως ἐστὶν, ἔφη, καὶ εὐγνωμόνως, καὶ ἴσως, καὶ ἐγκρατῶς, καὶ κοσμίως, οὐκ ἔστι καὶ ἀρεστῶς τοῖς θεοῖς:—Arrian. Epict., lib. i. cap. 13. [tom. iii. p. 58.]

I shall therefore by way of introduction reduce these three to practice, and shew how every Christian may improve all and each of these to the advantage of piety in the whole course of his life: that if he please to bear but one of them upon his spirit, he may feel the benefit, like an universal instrument, helpful in all spiritual and temporal actions.

SECTION I.

The first general instrument of holy living, care of our time.

He that is choice of his time will also be choice of his company, and choice of his actions: lest the first engage him in vanity and loss; and the latter, by being criminal, be a throwing his time and himself away, and a going back in the accounts of eternity.

God hath given to man a short time here upon earth, and yet upon this short time eternity depends; but so that for every hour of our life, after we are persons capable of laws and know good from evil, we must give account to the great Judge of men and angels. And this is it which our blessed Saviour told us, that we must account for every idle word: not meaning that every word which is not designed to edification, or is less prudent, shall be reckoned for a sin; but that the time which we spend in our idle talking and unprofitable discoursings, that time which might and ought to have been employed to spiritual and useful purposes, that is to be accounted for.

For we must remember that we have a great work to do, many enemies to conquer, many evils to prevent, much danger to run through, many difficulties to be mastered, many necessities to serve, and much good to do, many children to provide for, or many friends to support, or many poor to relieve, or many diseases to cure, besides the needs of nature and of relation, our private and our public cares, and duties of the world which necessity and the providence of God hath adopted into the family of Religion.

And that we need not fear this instrument to be a snare to us, or that the duty must end in scruple, vexation, and eternal fears, we must remember that the life of every man may be so ordered, and indeed must, that it may be a perpetual serving of God: the greatest trouble and most busy trade and worldly incumbrances, when they are necessary, or charitable, or profitable in order to any of those ends which we are bound to serve, whether public or private, being a doing God's work. For God provides the good things of the world to serve the needs of nature by the labours of the ploughman, the skill and pains of the artisan, and the dangers and traffic of the merchant: these men are in their calling the ministers of the divine pro-

vidence, and the stewards of the creation, and servants of a great family of God, the world, in the employment of procuring necessaries for food and clothing, ornament and physic. In their proportions also a king and a priest and a prophet, a judge and an advocate, doing the works of their employment according to their proper rules, are doing the work of God, because they serve those necessities, which God hath made, and yet made no provisions for them but by their ministry. So that no man can complain that his calling takes him off from religion: his calling itself and his very worldly employment in honest trades and offices is a serving of God; and if it be moderately pursued, and according to the rules of christian prudence, will leave void spaces enough for prayers and retirements of a more spiritual religion.

God hath given every man work enough to do, that there shall be no room for idleness; and yet hath so ordered the world that there shall be space for devotion: he that hath the fewest businesses of the world, is called upon to spend more time in the dressing of his soul; and he that hath the most affairs, may so order them that they shall be a service of God; whilst at certain periods they are blessed with prayers and actions of religion, and all day long are hallowed by a holy intention.

However, so long as idleness is quite shut out from our lives, all the sins of wantonness, softness, and effeminacy, are prevented, and there is but little room left for temptation; and therefore to a busy man temptation is fain to climb up together with his businesses, and sins creep upon him only by accidents and occasions: whereas to an idle person they come in a full body, and with open violence, and the impudence of a restless importunity.

Idleness is called the sin of Sodom and her daughters[b], and indeed is 'the burial of a living man[c];' an idle person being so useless to any purposes of God and man that he is like one that is dead, unconcerned in the changes and necessities of the world; and he only lives to spend his time, and eat the fruits of the earth: like a vermin or a wolf; when their time comes they die and perish, and in the mean time do no good; they neither plough nor carry burdens; all that they do either is unprofitable or mischievous.

Idleness is the greatest prodigality in the world: it throws away that which is invaluable in respect of its present use, and irreparable when it is past, being to be recovered by no power of art or nature.

But the way to secure and improve our time we may practise in the following rules.

Rules for employing our time.

1. In the morning when you awake, accustom yourself to think first upon God, or something in order to His service; and at night also

[b] Ezek. xvi. 49. [c] Sen. [ep. lxxxii. tom. ii. p. 332.]

let Him close thine eyes: and let your sleep be necessary and healthful, not idle and expensive of time, beyond the needs and conveniencies of nature; and sometimes be curious to see the preparation which the sun makes when he is coming forth from his chambers of the east.

2. Let every man that hath a calling be diligent in pursuance of its employment, so as not lightly or without reasonable occasion to neglect it in any of those times which are usually, and by the custom of prudent persons and good husbands, employed in it.

3. Let all the intervals or void spaces of time be employed in prayers, reading, meditating, works of nature, recreation, charity, friendliness and neighbourhood, and means of spiritual and corporal health: ever remembering so to work in our calling as not to neglect the work of our high calling; but to begin and end the day with God, with such forms of devotion as shall be proper to our necessities.

4. The resting days of Christians, and festivals of the church, must in no sense be days of idleness; for it is better to plough upon holy days, than to do nothing or to do viciously: but let them be spent in the works of the day, that is, of religion and charity, according to the rules appointed[d].

5. Avoid the company of drunkards and busy bodies, and all such as are apt to talk much to little purpose: for no man can be provident of his time, that is not prudent in the choice of his company; and if one of the speakers be vain, tedious, and trifling, he that hears, and he that answers, in the discourse, are equal losers of their time.

6. Never walk with any man, or undertake any trifling employment, merely to pass the time away: for every day well spent may become a 'day of salvation,' and time rightly employed is an 'acceptable time[e].' And remember that the time thou triflest away was given thee to repent in, to pray for pardon of sins, to work out thy salvation, to do the work of grace, to lay up against the day of judgment a treasure of good works, that thy time may be crowned with eternity.

7. In the midst of the works of thy calling, often retire to God[f] in short prayers and ejaculations; and those may make up the want of those larger portions of time, which, it may be, thou desirest for devotion, and in which thou think'st other persons have advantage of thee; for so thou reconcilest the outward work and thy inward calling, the church and the commonwealth, the employment of the body and the interest of thy soul: for be sure that God is present at thy breathings and hearty sighings of prayer, as soon as at the longer

[d] See chap. iv. sect. 6. [e] S. Bern. De triplici custodia. [col. 385 B. C.]

[f] Laudatur Cæsar apud Lucanum—[vid. x. 185.]

—— media inter prælia semper
Stellarum cœlique plagis, superisque vacabat.

offices of less busied persons; and thy time is as truly sanctified by a trade, and devout though shorter prayers, as by the longer offices of those whose time is not filled up with labour and useful business.

8. Let your employment be such as may become a reasonable person; and not be a business fit for children or distracted people, but fit for your age and understanding. For a man may be very idly busy, and take great pains to so little purpose, that in his labours and expense of time he shall serve no end but of folly and vanity. There are some trades that wholly serve the ends of idle persons and fools, and such as are fit to be seized upon by the severity of laws and banished from under the sun; and there are some people who are busy, but it is as Domitian[g] was, in catching flies.

9. Let your employment be fitted to your person and calling. Some there are that employ their time in affairs infinitely below the dignity of their person; and being called by God, or by the republic, to help to bear great burdens, and to judge a people, do enfeeble their understandings, and disable their persons by sordid and brutish business. Thus Nero[h] went up and down Greece, and challenged the fiddlers at their trade. Aeropus[i], a Macedonian king, made lanterns. Harcatius the king of Parthia was a mole-catcher: and Biantes the Lydian filed needles[j]. He that is appointed to minister in holy things, must not suffer secular affairs and sordid arts to eat up great portions of his employment: a clergyman must not keep a tavern, nor a judge be an innkeeper; and it was a great idleness in Theophylact[k] the patriarch of C.P. to spend his time in his stable of horses, when he should have been in his study, or the pulpit, or saying his holy offices. Such employments are the diseases of labour, and the rust of time, which it contracts, not by lying still, but by dirty employment.

10. Let our employment be such as becomes a Christian; that is, in no sense, mingled with sin: for he that takes pains to serve the ends of covetousness, or ministers to another's lust, or keeps a shop of impurities or intemperance, is idle in the worst sense; for every hour so spent runs him backward, and must be spent again in the remaining and shorter part of his life, and spent better.

11. Persons of great quality, and of no trade, are to be most prudent and curious in their employment and traffic of time. They are miserable if their education hath been so loose and undisciplined as to leave them unfurnished of skill to spend their time; but most miserable are they, if such misgovernment and unskilfulness make them fall into vicious and baser company, and drive on their time by the sad minutes and periods of sin and death. They that are learned know the worth of time, and the manner how well to improve a day; and they are to prepare themselves for such purposes in which they may be most useful in order to arts or arms, to counsel in public, or

[g] [Sueton. in Domit., cap. iii.]
[h] [Id. in Nerone, cap. xxii-iv.]
[i] [Cæl. Rhodig., lib. xi. cap. 3.]
[j] ['Hartabus, roy des Hyrcans, prenoit des taupes; Biante, roy des Lydiens, *enfiloit des grenouilles*,' &c.—Caussin, 'La cour sainte,' part. i. lib. i. § 6.]
[k] [Curopal., p. 63. b.]

government in their country: but for others of them that are unlearned, let them choose good company, such as may not tempt them to a vice, or join with them in any; but that may supply their defects by counsel and discourse, by way of conduct and conversation. Let them learn easy and useful things, read history and the laws of the land, learn the customs of their country, the condition of their own estate, profitable and charitable contrivances of it: let them study prudently to govern their families, learn the burdens of their tenants, the necessities of their neighbours, and in their proportion supply them, and reconcile their enmities, and prevent their law-suits, or quickly end them; and in this glut of leisure and disemployment, let them set apart greater portions of their time for religion and the necessities of their souls.

12. Let the women of noble birth and great fortunes do the same things in their proportions and capacities, nurse their children, look to the affairs of the house, visit poor cottages, and relieve their necessities, be courteous to the neighbourhood, learn in silence of their husbands or their spiritual guides, read good books, pray often and speak little, and "learn to do good works for necessary uses;" for by that phrase St. Paul expresses the obligation of christian women to good housewifery and charitable provisions for their family and neighbourhood.

13. Let all persons of all conditions avoid all delicacy and niceness in their clothing or diet, because such softness engages them upon great misspendings of their time, while they dress and comb out all their opportunities of their morning devotion, and half the day's severity, and sleep out the care and provision for their souls.

14. Let every one of every condition avoid curiosity, and all enquiry into things that concern them not. For all business in things that concern us not is an employing our time to no good of ours, and therefore not in order to a happy eternity. In this account our neighbour's necessities are not to be reckoned; for they concern us, as one member is concerned in the grief of another; but going from house to house, tattlers and busy bodies, which are the canker and rust of idleness, as idleness is the rust of time, are reproved by the apostle in severe language, and forbidden in order to this exercise.

15. As much as may be, cut off all impertinent and useless employments of your life, unnecessary and fantastic visits, long waitings upon great personages, where neither duty, nor necessity, nor charity obliges us; all vain meetings, all laborious trifles, and whatsoever spends much time to no real civil, religious, or charitable purpose.

16. Let not your recreations be lavish spenders of your time; but choose such which are healthful, short, transient, recreative, and apt to refresh you; but at no hand dwell upon them, or make them your great employment: for he that spends his time in sports, and calls it recreation, is like him whose garment is all made of fringes, and his meat nothing but sauces; they are healthless, chargeable, and use-

less. And therefore avoid such games which require much time or long attendance; or which are apt to steal thy affections from more severe employments. For to whatsoever thou hast given thy affections, thou wilt not grudge to give thy time. Natural necessity and the example of St. John, who recreated himself with sporting with a tame partridge[k], teach us that it is lawful to relax and unbend our bow, but not to suffer it to be unready or unstrung.

17. Set apart some portions of every day for more solemn devotion and religious employment, which be severe in observing: and if variety of employment, or prudent affairs, or civil society press upon you, yet so order thy rule that the necessary parts of it be not omitted; and though just occasions may make our prayers shorter, yet let nothing but a violent, sudden, and impatient necessity, make thee upon any one day wholly to omit thy morning and evening devotions; which if you be forced to make very short, you may supply and lengthen with ejaculations and short retirements in the day time, in the midst of your employment or of your company.

18. Do not the "work of God negligently[l]" and idly: let not thy heart be upon the world, when thy hand is lift up in prayer: and be sure to prefer an action of religion, in its place and proper season, before all worldly pleasure, letting secular things, that may be dispensed with in themselves, in these circumstances wait upon the other: not like the patriarch[m], who ran from the altar in St. Sophia to his stable, in all his pontificals, and in the midst of his office, to see a colt newly fallen from his beloved and much valued mare Phorbante. More prudent and severe was that of Sir Thomas More, who, being sent for by the king when he was at his prayers in public, returned answer, he would attend him, when he had first performed his service to the King of kings. And it did honour to Rusticus[n] that when letters from Cæsar were given to him, he refused to open them till the philosopher had done his lecture. In honouring God and doing His work, put forth all thy strength; for of that time only thou mayest be most confident that it is gained, which is prudently and zealously spent in God's service.

19. When the clock strikes, or however else you shall measure the day, it is good to say a short ejaculation every hour, that the parts and returns of devotion may be the measure of your time: and do so also in all the breaches of thy sleep; that those spaces, which have in them no direct business of the world, may be filled with religion.

20. If by thus doing you have not secured your time by an early and fore-handed care, yet be sure by a timely diligence to redeem the time, that is, to be pious and religious in such instances[o] in which

[k] Cassian. collat. xxiv. cap. 21. [p. 876.—Cf. vol. iv. p. 518, not. k.]

[l] Jer. xlviii. 10.

[m] [Theophylact of Constantinople; see p. 12, note j, above.]

[n] Plut. de Curiosit., cap. xv. [tom. viii. p. 74.]

[o] Οἱ ἐν αὐτοῖς εὐδοκιμοῦντες οἷς ἥμαρτον, εὐπρεπεστέραν τὴν ἀπολογίαν εἶναι φέρονται.—[German. apud] Procop. Vandal., lib. ii. [cap. 16. p. 414.]

formerly you have sinned, and to bestow your time especially upon such graces the contrary whereof you have formerly practised, doing actions of chastity and temperance with as great a zeal and earnestness as you did once act your uncleanness; and then by all arts to watch against your present and future dangers, from day to day securing your standing: this is properly to redeem your time, that is, to buy your security of it at the rate of any labour and honest arts.

21. Let him that is most busied set apart some[p] solemn time every year, in which, for the time quitting all worldly business, he may attend wholly to fasting and prayer, and the dressing of his soul by confessions, meditations, and attendances upon God; that he may make up his accounts, renew his vows, make amends for his carelessness, and retire back again, from whence levity and the vanities of the world, or the opportunity of temptations, or the distraction of secular affairs, have carried him.

22. In this we shall be much assisted, and we shall find the work more easy, if before we sleep every night[q] we examine the actions of the past day; with a particular scrutiny, if there have been any accident extraordinary, as long discourse, a feast, much business, variety of company: if nothing but common hath happened, the less examination will suffice; only let us take care that we sleep not without such a recollection of the actions of the day, as may represent any thing that is remarkable and great, either to be the matter of sorrow or thanksgiving: for other things a general care is proportionable.

23. Let all these things be done prudently and moderately, not with scruple and vexation. For these are good advantages, but the particulars are not divine commandments; and therefore are to be used as shall be found expedient to every one's condition. For provided that our duty be secured, for the degrees and for the instruments every man is permitted to himself and the conduct of such who shall be appointed to him. He is happy that can secure every hour to a sober or a pious employment: but the duty consists not scrupulously in minutes and half hours, but in greater portions of time; provided that no minute be employed in sin, and the great portions of our time be spent in sober employment, and all the appointed days, and some portions of every day, be allowed for religion. In all the lesser parts of time, we are left to our own elections and prudent management, and to the consideration of the great degrees and differences of glory that are laid up in heaven for us according to the degrees of our care, and piety, and diligence.

[p] 1 Cor. vii. 5.

[q] Μηδ' ὕπνον μαλακοῖσιν ἐπ' ὄμμασι προσδέξασθαι,
Πρὶν τῶν ἡμερινῶν ἔργων τρὶς ἕκαστον ἐπελθεῖν·
Πῇ παρέβην; τί δ' ἔρεξα; τί μοι δέον οὐκ ἐτελέσθη;
Pythag. Aur. Carm. [lin. 40. p. 726.]

The benefits of this exercise.

This exercise besides that it hath influence upon our whole lives, it hath a special efficacy first, for the preventing of beggarly sins, that is, those sins which idleness and beggary usually betray men to; such as are lying, flattery, stealing, and dissimulation: secondly, it is a proper antidote against carnal sins, and such as proceed from fulness of bread and emptiness of employment: thirdly, it is a great instrument of preventing the smallest sins and irregularities of our life, which usually creep upon idle, disemployed, and curious persons: fourthly, it not only teaches us to avoid evil, but engages us upon doing good, as the proper business of all our days: fifthly, it prepares us so against sudden changes, that we shall not easily be surprised at the sudden coming of the day of the Lord: for he that is curious of his time, will not easily be unready and unfurnished.

SECTION II.

The second general instrument of holy living, purity of intention.

THAT we should intend and design God's glory in every action we do, whether it be natural or chosen, is expressed by St. Paul[r], "whether ye eat or drink, do all to the glory of God." Which rule when we observe, every action of nature becomes religious, and every meal is an act of worship and shall have its reward in its proportion, as well as an act of prayer. Blessed be that goodness and grace of God which, out of infinite desire to glorify and save mankind, would make the very works of nature capable of becoming acts of virtue, that all our life-time we may do Him service.

This grace is so excellent that it sanctifies the most common action of our life; and yet so necessary, that without it the very best actions of our devotions are imperfect and vicious. For he that prays out of custom, or gives alms for praise, or fasts to be accounted religious, is but a pharisee in his devotion, and a beggar in his alms, and a hypocrite in his fast. But a holy end sanctifies all these and all other actions which can be made holy, and gives distinction to them, and procures acceptance.

For as to know the end distinguishes a man from a beast, so to choose a good end distinguishes him from an evil man. Hezekiah repeated his good deeds upon his sick-bed, and obtained favour of

[r] 1 Cor. x. 31.

God; but the pharisee was accounted insolent for doing[s] the same thing: because this man did it to upbraid his brother, the other to obtain a mercy of God. Zacharias questioned with the angel about his message, and was made speechless for his incredulity; but the blessed Virgin Mary questioned too, and was blameless; for she did it to enquire after the manner of the thing, but he did not believe the thing itself: he doubted of God's power, or the truth of the messenger; but she only of her own incapacity. This was it which distinguished the mourning of David from the exclamation of Saul; the confession of Pharaoh from that of Manasses; the tears of Peter from the repentance of Judas: for the praise is not in the deed done, but in the manner of its doing[t]. If a man visits his sick friend, and watches at his pillow for charity's sake, and because of his old affection, we approve it: but if he does it in hope of legacy, he is a vulture, and only watches for the carcase. The same things are honest and dishonest: the manner of doing them, and the end of the design, makes the separation.

Holy intention is to the actions of a man that which the soul is to the body, or form to its matter, or the root to the tree, or the sun to the world, or the fountain to a river, or the base to a pillar: for without these the body is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and a ruin; and the action is sinful, or unprofitable and vain. The poor farmer that gave a dish of cold water to Artaxerxes[u] was rewarded with a golden goblet; and he that gives the same to a disciple in the name of a disciple, shall have a crown: but if he gives water in despite when the disciple needs wine or a cordial, his reward shall be to want that water to cool his tongue.

But this duty must be reduced to rules:—

Rules for our intentions.

1. In every action reflect upon the end; and in your undertaking it, consider why you do it, and what you propound to yourself for a reward, and to your action as its end.

2. Begin every action in the name of the Father, of the Son, and of the Holy Ghost: the meaning of which is, first, that we be careful that we do not the action without the permission or warrant of God: secondly, that we design it to the glory of God, if not in the direct action, yet at least in its consequence; if not in the particular, yet at least in the whole order of things and accidents: thirdly, that it may be so blessed, that what you intend for innocent and holy purposes, may not by any chance, or abuse, or misunderstanding of men, be turned into evil, or made the occasion of sin.

[s] Atticus eximie si cœnat, lautus habetur;
Si Rutilus, demens.——Juv. [Sat. xi. 1.]

[t] Sen. [De benef., lib. i. cap. 6. tom. i. p. 599.]

[u] [Plut. Artax., cap. v. tom. v. p. 452.]

3. Let every action of concernment be begun with prayer, that God would not only bless the action, but sanctify your purpose; and make an oblation of the action to God: holy and well intended actions being the best oblations and presents we can make to God; and when God is entitled to them, He will the rather keep the fire upon the altar bright and shining.

4. In the prosecution of the action, renew and re-enkindle your purpose by short ejaculations to these purposes: "Not unto us, O Lord, not unto us, but unto Thy name let all praise be given:" and consider, "Now I am working the work of God; I am His servant, I am in a happy employment, I am doing my master's business, I am not at my own dispose, I am using His talents, and all the gain must be His:" for then be sure, as the glory is His, so the reward shall be thine. If thou bringest His goods home with increase, He will make thee ruler over cities.

5. Have a care that while the altar thus sends up a holy fume, thou dost not suffer the birds to come and carry away the sacrifice: that is, let not that which began well, and was intended for God's glory, decline and end in thy own praise, or temporal satisfaction, or a sin. A story told to represent the vileness of unchastity, is well begun: but if thy female auditor be pleased with thy language, and begins rather to like thy person for thy story than to dislike the crime, be watchful lest this goodly head of gold descend in silver and brass, and end in iron and clay, like Nebuchadnezzar's image; for from the end[t] it shall have its name and reward.

6. If any accidental event which was not first intended by thee, can come to pass, let it not be taken into thy purposes, nor at all be made use of: as if by telling a true story you can do an ill turn to your enemy, by no means do it; but when the temptation is found out, turn all thy enmity upon that.

7. In every more solemn action of religion, join together many good ends, that the consideration of them may entertain all your affections; and that, when any one ceases, the purity of your intention may be supported by another supply. He that fasts only to tame a rebellious body, when he is provided of a remedy either in grace or nature, may be tempted to leave off his fasting. But he that in his fast intends the mortification of every unruly appetite, and accustoming himself to bear the yoke of the Lord, a contempt of the pleasures of meat and drink, humiliation of all wilder thoughts, obedience and humility, austerity and charity, and the convenience and assistance to devotion, and to do an act of repentance, whatever happens, will have reason enough to make him to continue his purpose[u], and to sanctify it. And certain it is, the more good ends are designed in an action, the more degrees of excellency the man obtains.

[t] Qui furatur ut mœchetur, mœchus est magis quam fur.—Arist. Eth. [lib. v. cap. 2.]

[u] [Compare vol. ii. p. 125.]

8. If any temptation to spoil your purpose happens in a religious duty, do not presently omit the action, but rather strive to rectify your intention, and to mortify the temptation. St. Bernard taught us this rule: for when the devil, observing him to preach excellently and to do much benefit to his hearers, tempted him to vain-glory, hoping that the good man, to avoid that, would cease preaching, he gave this answer only, "I neither began for thee, neither for thee will I make an end."

9. In all actions which are of long continuance, deliberation, and abode, let your holy and pious intention be actual; that is, that it be, by a special prayer or action, by a peculiar act of resignation or oblation, given to God: but in smaller actions, and little things and indifferent, fail not to secure a pious habitual intention; that is, that it be included within your general care, that no action have an ill end; and that it be comprehended in your general prayers, whereby you offer yourself and all you do, to God's glory.

10. Call not every temporal end a defiling of thy intention, but only, first, when it contradicts any of the ends of God; or secondly, when it is principally intended in an action of religion. For sometimes a temporal end is part of our duty; and such are all the actions of our calling, whether our employment be religious or civil. We are commanded to provide for our family: but if the minister of divine offices shall take upon him that holy calling for covetous or ambitious ends, or shall not design the glory of God principally and especially, he hath polluted his hands and his heart; and the fire of the altar is quenched, or it sends forth nothing but the smoke of mushrooms, or unpleasant gums. And it is a great unworthiness to prefer the interest of a creature before the ends of God, the almighty Creator.

But because many cases may happen in which a man's heart may deceive him, and he may not well know what is in his own spirit; therefore by these following signs we shall best make a judgment whether our intentions be pure, and our purposes holy.

Signs of purity of intention.

1. It is probable our hearts[v] are right with God, and our intentions innocent and pious, if we set upon actions of religion or civil life with an affection proportionate to the quality of the work; that we act our temporal affairs with a desire no greater than our necessity; and that in actions of religion we be zealous, active, and operative, so far as prudence will permit; but in all cases that we value a religious design before a temporal, when otherwise they are in equal order to their several ends: that is, that whatsoever is necessary in order to our soul's health, be higher esteemed than what is for bodily; and the necessities, the indispensable necessities of the spirit, be

[v] See sect. I. of this chapter, rule 18.

served before the needs of nature, when they are required in their several circumstances; or plainer yet, when we choose any temporal inconvenience rather than commit a sin, and when we choose to do a duty rather than to get gain. But he that does his recreation or his merchandise cheerfully, promptly, readily, and busily, and the works of religion slowly, flatly, and without appetite, and the spirit moves like Pharaoh's chariots when the wheels were off; it is a sign that his heart is not right with God, but it cleaves too much to the world.

2. It is likely our hearts are pure, and our intentions spotless, when we are not solicitous of the opinion and censures of men; but only that we do our duty, and be accepted of God. For our eyes will certainly be fixed there from whence we expect our reward: and if we desire that God should approve us, it is a sign we do His work, and expect Him our paymaster.

3. He that does as well in private, between God and his own soul, as in public, in pulpits, in theatres, and market-places, hath given himself a good testimony that his purposes are full of honesty, nobleness, and integrity. For what Helkanah said to the mother of Samuel, "Am not I better to thee than ten sons?" is most certainly verified concerning God; that He who is to be our judge is better than ten thousand witnesses. But he that would have his virtue published, studies not virtue, but glory. "He is not just[w] that will not be just without praise; but he is a righteous man that does justice when to do so is made infamous, and he is a wise man who is delighted with an ill name that is well gotten." And indeed that man hath a strange[x] covetousness, or folly, that is not contented with this reward, that he hath pleased God. And see what he gets by it: he that does good works[y] for praise or secular ends, sells an inestimable jewel for a trifle; and that which would purchase heaven for him, he parts with for the breath of the people; which at best is but air, and that not often wholesome.

4. It is well also when we are not solicitous or troubled concerning the effect and event of all our actions; but that being first by prayer recommended to Him, is left at His dispose: for then, in case the event be not answerable to our desires or to the efficacy of the instrument, we have nothing left to rest in but the honesty of our purposes; which it is the more likely we have secured, by how much more we are indifferent concerning the success. St. James converted but eight persons, when he preached in Spain: and our blessed Saviour converted fewer than His own disciples did: and if thy labours prove unprosperous, if thou beest much troubled at that, it is certain thou didst not think thyself secure of a reward for your intention; which you might have done if it had been pure and just.

[w] Seneca, Ep. cxiii. [fin. tom. ii. p. 558.]

[x] St. Chrysost. de Compunct. cordis. [ad Stelech., lib. ii. § 6. tom. i. p. 150.]

[y] S. Greg. Moral., [lib. viii. cap. 43. tom. i. col. 275 E.]

5. He loves virtue for God's sake and its own, that loves and honours it wherever it is to be seen; but he that is envious or angry at a virtue that is not his own, at the perfection or excellency of his neighbour, is not covetous of the virtue, but of its reward and reputation; and then his intentions are polluted. It was a great ingenuity in Moses that wished all the people might be prophets; but if he had designed his own honour, he would have prophesied alone. But he that desires only that the work of God and religion shall go on, is pleased with it whoever is the instrument.

6. He that despises the world and all its appendent vanities, is the best judge, and the most secured of his intentions; because he is the farthest removed from a temptation. Every degree of mortification is a testimony of the purity of our purposes; and in what degree we despise sensual pleasure, or secular honours, or worldly reputation, in the same degree we shall conclude our heart right to religion and spiritual designs.

7. When we are not solicitous concerning the instruments and means of our actions, but use those means which God hath laid before us, with resignation, indifferency, and thankfulness; it is a good sign that we are rather intent upon the end of God's glory, than our own conveniency or temporal satisfaction. He that is indifferent whether he serve God in riches or in poverty, is rather a seeker of God than of himself; and he that will throw away a good book because it is not curiously gilded, is more curious to please his eye than to inform his understanding.

8. When a temporal end consisting with a spiritual, and pretended to be subordinate to it, happens to fail and be defeated, if we can rejoice in that, so God's glory may be secured, and the interests of religion; it is a great sign our hearts are right, and our ends prudently designed and ordered.

When our intentions are thus balanced, regulated, and discerned, we may consider,

First, that this exercise is of so universal efficacy in the whole course of a holy life, that it is like the soul to every holy action, and must be provided for in every undertaking; and is of itself alone sufficient to make all natural and indifferent actions to be adopted into the family of religion.

Secondly, that there are some actions which are usually reckoned as parts of our religion, which yet of themselves are so relative and imperfect, that without the purity of intention they degenerate: and unless they be directed and proceed on to those purposes which God designed them to, they return into the family of common, secular, or sinful actions. Thus alms are for charity, fasting for temperance, prayer is for religion, humiliation is for humility, austerity or sufferance is in order to the virtue of patience: and when these actions fail of their several ends, or are not directed to their own purposes,

alms are misspent, fasting is an impertinent trouble, prayer is but lip-labour, humiliation is but hypocrisy, sufferance is but vexation; for such were the alms of the pharisee, the fast of Jezebel, the prayer of Judah reproved by the prophet Isaiah, the humiliation of Ahab, the martyrdom of heretics; in which nothing is given to God but the body, or the forms of religion; but the soul and the power of godliness is wholly wanting.

Thirdly, we are to consider that no intention can sanctify an unholy or unlawful action. Saul the king disobeyed God's commandment, and spared the cattle of Amalek to reserve the best for sacrifice: and Saul the pharisee persecuted the church of God, with a design to do God service: and they that killed the apostles had also good purposes, but they had unhallowed actions. When there is both truth in election, and charity in the intention[z]; when we go to God in ways of His own choosing or approving, then our eye is single, and our hands are clean, and our hearts are pure. But when a man does evil that good may come of it, or good to an evil purpose, that man does like him that rolls himself in thorns, that he may sleep easily; he roasts himself in the fire that he may quench his thirst with his own sweat; he turns his face to the east that he may go to bed with the sun. I end this with the saying of a wise heathen[a]: "He is to be called evil, that is good only for his own sake. Regard not how full hands you bring to God, but how pure. Many cease from sin out of fear alone, not out of innocence or love of virtue; and they as yet are not to be called innocent but timorous."

SECTION III.

The third general instrument of holy living: or the practice of the presence of God.

THAT God is present in all places, that He sees every action, hears all discourses, and understands every thought, is no strange thing to a christian ear, who hath been taught this doctrine, not only by right reason, and the consent of all the wise men in the world, but also by God himself in holy scripture. "Am I a God at hand, saith the Lord, and not a God afar off? can any hide himself in secret places, that I shall not see him? saith the Lord; do not I fill heaven and earth[b]?" "neither is there any creature that is not manifest in His sight, but all things are naked and open to the eyes of Him with whom we have to do[c];" "for in Him we live, and move, and have

[z] St. Bern., lib. de præcept. [cap. 17. col. 935 H.]
[a] Publius Mimus. [ad calc. Muret. Oratt. &c. Lips. 8vo. 1672.]
[b] Jer. xxiii. 23, 24.
[c] Heb. iv. 13.

our being[d]." God is wholly in every place, included in no place; not bound with cords except those of love; not divided into parts, not changeable into several shapes; filling heaven and earth with His present power, and with His never absent nature: so St. Augustine[e] expresses this article. So that we may imagine God to be as the air and the sea, and we all enclosed in His circle, wrapped up in the lap of His infinite nature; or as infants in the wombs of their pregnant mothers: and we can no more be removed from the presence of God than from our own being.

Several manners of the divine presence.

The presence of God is understood by us in several manners, and to several purposes.

1. God is present by His essence; which, because it is infinite, cannot be contained within the limits of any place; and because He is of an essential purity and spiritual nature, He cannot be undervalued by being supposed present in the places of unnatural uncleanness: because as the sun, reflecting upon the mud of strands and shores, is unpolluted in its beams, so is God not dishonoured when we suppose Him in every of His creatures, and in every part of every one of them; and is still as unmixt with any unhandsome adherence as is the soul in the bowels of the body.

2. God is every where present by His power[f]. He rolls the orbs of heaven with His hand; He fixes the earth with His foot; He guides all the creatures with His eye, and refreshes them with His influence: He makes the powers of hell to shake with His terrors, and binds the devils with His word, and throws them out with His command; and sends the angels on embassies with His decrees: He hardens the joints of infants, and confirms the bones, when they are fashioned beneath secretly in the earth. He it is that assists at the numerous productions of fishes; and there is not one hollowness in the bottom of the sea but He shews Himself to be Lord of it, by sustaining there the creatures that come to dwell in it: and in the wilderness, the bittern and the stork, the dragon and the satyr, the unicorn and the elk, live upon His provisions, and revere His power, and feel the force of His almightiness.

3. God is more specially present in some places by the several and more special manifestations of Himself to extraordinary purposes. First, by glory. Thus His seat is in heaven; because there He sits encircled with all the outward demonstrations of His glory, which He is pleased to shew to all the inhabitants of those His inward and secret courts. And thus they that 'die in the Lord,'

[d] Acts xvii. 28.

[e] De civ. Dei, lib. vii. cap. 30. [tom. vii. col. 186.]

[f] Θεὸς περιέχει τῇ βουλήσει τὸ πᾶν, .. μείζων τοῦ παντὸς ὥσπερ τῇ οὐσίᾳ, οὕτως καὶ τῇ ἀξίᾳ.—[Just. Mart.] Resp. ad orthod. [xi. p. 445 D.]

may be properly said to be 'gone to God;' with whom although they were before, yet now they enter into His courts, into the secret of His tabernacle, into the retinue and splendour of His glory. That is called walking with God; but this is dwelling, or being, with Him. "I desire to be dissolved and to be with Christ;" so said St. Paul. But this manner of the divine presence is reserved for the elect people of God, and for their portion in their country.

4. God is by grace and benediction specially present in holy places[g], and in the solemn assemblies of His servants. If holy people meet in grots and dens of the earth, when persecution or a public necessity disturbs the public order, circumstance and convenience, God fails not to come thither to them: but God is also, by the same or a greater reason, present there where they meet ordinarily by order, and public authority: there God is present ordinarily, that is, at every such meeting. God will go out of His way to meet His saints, when themselves are forced out of their way of order by a sad necessity: but else God's usual way is to be present in those places where His servants are appointed ordinarily[h] to meet. But His presence there signifies nothing but a readiness to hear their prayers, to bless their persons, to accept their offices, and to like even the circumstance of orderly and public meeting. For thither the prayers of consecration, the public authority separating it, and God's love of order, and the reasonable customs of religion, have, in ordinary, and in a certain degree, fixed this manner of His presence; and He loves to have it so.

5. God is especially present in the hearts of His people, by His Holy Spirit: and indeed the hearts of holy men are temples in the truth of things, and in type and shadow they are heaven itself. For God reigns in the hearts of His servants: there is His kingdom. The power of grace hath subdued all His enemies: there is His power. They serve Him night and day, and give Him thanks and praise: that is His glory. This is the religion and worship of God in the temple. The temple itself is the heart of man; Christ is the high priest, who from thence sends up the incense of prayers, and joins them to His own intercession, and presents all together to His Father; and the Holy Ghost, by His dwelling there, hath also consecrated it into a temple[i]; and God dwells in our hearts by faith, and Christ by His spirit, and the Spirit by His purities: so that we are also cabinets of the mysterious Trinity; and what is this short of heaven itself, but as infancy is short of manhood, and letters of words? The same state of life it is, but not the same age. It is heaven in a looking-glass, dark but yet true, representing the beauties of the soul, and the graces of God, and the images of His eternal glory, by the reality of a special presence.

6. God is specially present in the consciences of all persons, good

[g] Matt. xviii. 20; Heb. x. 25.
[h] 1 Kings v. 9; Psalm cxxxviii. 1, 2.
[i] 1 Cor. iii. 16; 2 Cor. vi. 16.

and bad, by way of testimony and judgment; that is, He is there a remembrancer to call our actions to mind, a witness to bring them to judgment, and a judge to acquit or to condemn. And although this manner of presence is in this life after the manner of this life, that is, imperfect, and we forget many actions of our lives; yet the greatest changes of our state of grace or sin, our most considerable actions, are always present, like capital letters to an aged and dim eye; and at the day of judgment God shall draw aside the cloud, and manifest this manner of His presence more notoriously, and make it appear that He was an observer of our very thoughts; and that He only laid those things by, which, because we covered with dust and negligence, were not then discerned. But when we are risen from our dust and imperfection, they all appear plain and legible.

Now the consideration of this great truth is of a very universal use in the whole course of the life of a Christian. All the consequents and effects of it are universal. He that remembers that God stands a witness and a judge beholding every secrecy, besides his impiety must have put on impudence, if he be not much restrained in his temptation to sin. "For the greatest part of sin is taken away[k] if a man have a witness of his conversation:" and he is a great despiser of God, who sends a boy away when he is going to commit fornication, and yet will dare to do it though he knows God is present, and cannot be sent off: as if the eye of a little boy were more awful than the all-seeing eye of God. He is to be feared in public, He is to be feared in private: if you go forth, He spies you; if you go in, He sees you: when you light the candle, He observes you; when you put it out, then also God marks you. Be sure that while you are in His sight, you behave yourself as becomes so holy a presence. But if you will sin, retire yourself wisely, and go where God cannot see: for no where else can you be safe. And certainly if men would always actually consider and really esteem this truth, that God is the great eye of the world, always watching over our actions, and an ever-open ear to hear all our words, and an unwearied arm ever lifted up to crush a sinner into ruin, it would be the readiest way in the world to make sin to cease from amongst the children of men, and for men to approach to the blessed estate of the saints in heaven, who cannot sin, for they always walk in the presence and behold the face of God.—This instrument is to be reduced to practice according to the following rules:—

Rules of exercising this consideration.

1. Let this actual thought often return, that God is omnipresent, filling every place; and say with David[l], "Whither shall I go from

[k] [Sen. ep. xi. tom. ii. p. 36.] S. Aug. de verbis Dominicis, [Serm. x. al. Serm. lxix. cap. 2. tom. v. col. 381.]

[l] Psalm cxxxix. 7, 8.

Thy spirit, or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, Thou art there," &c. This thought by being frequent will make an habitual dread and reverence towards God, and fear, in all thy actions. For it is a great necessity and engagement to do unblameably when we act before the Judge[m] who is infallible in His sentence, all-knowing in His information, severe in His anger, powerful in His providence, and intolerable in His wrath and indignation.

2. In the beginning of actions of religion, make an act of adoration, that is, solemnly worship God, and place thyself in God's presence, and behold Him with the eye of faith; and let thy desires actually fix on Him as the object of thy worship, and the reason of thy hope, and the fountain of thy blessing. For when thou hast placed thyself before Him and kneelest in His presence, it is most likely all the following parts of thy devotion will be answerable to the wisdom of such an apprehension, and the glory of such a presence.

3. Let every thing you see represent to your spirit the presence, the excellency, and the power of God; and let your conversation with the creatures lead you unto the Creator; for so shall your actions be done more frequently with an actual eye to God's presence, by your often seeing Him in the glass of the creation. In the face of the sun you may see God's beauty; in the fire you may feel His heat warming; in the water, His gentleness to refresh you: He it is that comforts your spirit when you have taken cordials; it is the dew of heaven that makes your field give you bread, and the breasts of God are the bottles that minister drink to your necessities. This philosophy, which is obvious to every man's experience, is a good advantage to our piety; and by this act of understanding our wills are checked from violence and misdemeanour.

4. In your retirement, make frequent colloquies or short discoursings between God and thy own soul. "Seven times a day do I praise Thee; and in the night season also I thought upon Thee while I was waking." So did David; and every act of complaint or thanksgiving, every act of rejoicing or of mourning, every petition and every return of the heart in these entercourses, is a going to God, an appearing in His presence, and a representing Him present to thy spirit and to thy necessity. And this was long since by a spiritual person called, 'a building to God a chapel in our heart.' It reconciles Martha's employment with Mary's devotion, charity and religion, the necessities of our calling and the employments of devotion. For thus in the midst of the works of your trade you may retire into your chapel, your heart; and converse with God by frequent addresses and returns.

5. Represent and offer to God acts of love and fear; which are

[m] Boeth. vid. lib. v. de Consol. [in fin. p. 1116 fin.]

the proper effects of this apprehension, and the proper exercise of this consideration. For as God is every where present by His power, He calls for reverence and godly fear: as He is present to thee in all thy needs, and relieves them, He deserves thy love: and since in every accident of our lives we find one or other of these apparent, and in most things we see both, it is a proper and proportionate return that to every such demonstration of God we express ourselves sensible of it by admiring the divine goodness, or trembling at His presence; ever obeying Him because we love Him, and ever obeying Him because we fear to offend Him. This is that which Enoch did, who thus "walked with God."

6. Let us remember that God is in us, and that we are in Him: we are His workmanship, let us not deface it; we are in His presence, let us not pollute it by unholy and impure actions. God hath "also wrought all our works in us[n];" and because He rejoices in His own works, if we defile them and make them unpleasant to Him, we walk perversely with God, and He will walk crookedly towards us.

7. God is in the bowels of thy brother; refresh them when he needs it, and then you give your alms in the presence of God, and to God; and He feels the relief which thou providest for thy brother.

8. God is in every place: suppose it therefore to be a church; and that decency of deportment and piety of carriage which you are taught by religion, or by custom, or by civility and public manners, to use in churches, the same use in all places: with this difference only, that in churches let your deportment be religious in external forms and circumstances also; but there and every where, let it be religious in abstaining from spiritual undecencies, and in readiness to do good actions: that it may not be said of us, as God once complained of His people, "What hath My beloved done wickedness in My house[o]?"

9. God is in every creature: be cruel towards none, neither abuse any by intemperance; remember that the creatures, and every member of thy own body, is one of the lesser cabinets and receptacles of God; they are such which God hath blessed with His presence, hallowed by His touch, and separated from unholy use by making them to belong to His dwelling.

10. He walks as in the presence of God that converses with Him in frequent prayer and frequent communion; that runs to Him in all his necessities, that asks counsel of Him in all his doubtings; that opens all his wants to Him; that weeps before Him for his sins; that asks remedy and support for his weakness; that fears Him as a judge, reverences Him as a lord, obeys Him as a father, and loves Him as a patron.

[n] Isaiah xxvi. 12. [o] Jer. xi. 15, secund. vulg. edit.

The benefits of this exercise.

The benefits of this consideration and exercise being universal upon all the parts of piety, I shall less need to specify any particulars; but yet most properly this exercise of considering the divine presence is,

First, an excellent help to prayer, producing in us reverence and awfulness to the divine majesty of God, and actual devotion in our offices.

Secondly, it produces a confidence in God, and fearlessness of our enemies, patience in trouble, and hope of remedy; since God is so nigh in all our sad accidents; He is a disposer of the hearts of men and the events of things: He proportions out our trials, and supplies us with remedy, and, where His rod strikes us, His staff supports us. To which we may add this; that God, who is always with us, is especially by promise with us in tribulation, to turn the misery into a mercy, and that our greatest trouble may become our advantage, by entitling us to a new manner of the divine presence.

Thirdly, it is apt to produce joy and rejoicing in God, we being more apt to delight in the partners and witnesses of our conversation, every degree of mutual abiding and conversing being a relation and an endearment: we are of the same household with God; He is with us in our natural actions, to preserve us; in our recreations, to restrain us; in our public actions to applaud or reprove us; in our private, to observe us: in our sleeps, to watch by us; in our watchings, to refresh us: and if we walk with God in all His ways as He walks with us in all ours, we shall find perpetual reasons to enable us to keep that rule of God, "Rejoice in the Lord always, and again I say rejoice." And this puts me in mind of a saying of an old religious person[p], "There is one way of overcoming our ghostly enemies; spiritual mirth, and a perpetual bearing of God in our minds:" this effectively resists the devil, and suffers us to receive no hurt from him.

Fourthly, this exercise is apt also to enkindle holy desires of the enjoyment of God, because it produces joy when we do enjoy Him; the same desires that a weak man hath for a defender, the sick man for a physician, the poor for a patron, the child for his father, the espoused lover for her betrothed.

Fifthly, from the same fountain are apt to issue humility of spirit, apprehensions of our great distance and our great needs, our daily wants and hourly supplies, admiration of God's unspeakable mercies: it is the cause of great modesty and decency in our actions; it helps to recollection of mind, and restrains the scatterings and looseness of wandering thoughts; it establishes the heart in good purposes, and leadeth on to perseverance; it gains purity and perfection,—according to the saying of God to Abraham, "walk before Me, and be perfect,"

[p] [S. Athan.] in vita S. Anton. [§ 42. tom. i. p. 828.]

—holy fear, and holy love, and indeed every thing that pertains to holy living. When we see ourselves placed in the eye of God, who sets us on work and will reward us plenteously, to serve Him with an eye-service is very pleasing, for He also sees the heart: and the want of this consideration was declared to be the cause why Israel sinned so grievously, "for they say, The Lord hath forsaken the earth, and the Lord seeth not:" therefore "the land is full of blood, and the city full of perverseness[q]." What a child would do in the eye of his father, and a pupil before his tutor, and a wife in the presence of her husband, and a servant in the sight of his master, let us always do the same: for we are made a spectacle to God, to angels, and to men; we are always in the sight and presence of the all-seeing and almighty God, who also is to us a father and a guardian, a husband and a lord.

Prayers and devotions, according to the religion and purposes of the foregoing considerations.

I.

For grace to spend our time well.

O eternal God, who from all eternity dost behold and love Thy own glories and perfections infinite, and hast created me to do the work of God after the manner of men, and to serve Thee in this generation, and according to my capacities; give me Thy grace, that I may be a curious and prudent spender of my time, so as I may best prevent or resist all temptation, and be profitable to the christian commonwealth, and by discharging all my duty may glorify Thy name. Take from me all slothfulness, and give me a diligent and an active spirit, and wisdom to choose my employment; that I may do works proportionable to my person, and to the dignity of a christian, and may fill up all the spaces of my time with actions of religion and charity; that when the devil assaults me he may not find me idle[r], and my dearest Lord at His sudden coming may find me busy in lawful, necessary, and pious actions; improving my talent entrusted to me by Thee, my Lord; that I may enter into the joy of my Lord, to partake of His eternal felicities, even for Thy mercy's sake, and for my dearest Saviour's sake. Amen.

Here follows the devotion of ordinary days; for the right employment of those portions of time, which every day must allow for religion.

The first prayers in the morning as soon as we are dressed.

Humbly and reverently compose yourself, with heart lift up to God, and your head bowed, and meekly kneeling upon your knees, say

[q] Psalm x. 11; Ezek. ix. 9.

[r] [Facito aliquid operis, ut te semper diabolus inveniat occupatum.—S Hieron. ep. xcv. ad Rust. mon.—tom. iv. part. 2. col. 773.]

the Lord's prayer: after which, use the following collects, or as many of them as you shall choose.

"Our Father which art in heaven," &c.

I.

An act of adoration, being the song that the angels sing in heaven.

Holy, holy, holy, Lord God almighty, who was, and is, and is to come[r]! heaven and earth, angels and men, the air and the sea, give glory, and honour, and thanks to Him that sitteth on the throne, who liveth for ever and ever[s]. All the blessed spirits and souls of the righteous cast their crowns before the throne, and worship Him that liveth for ever and ever[t]. Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are, and were created. Great and marvellous are Thy works, O Lord God almighty: just and true are Thy ways, Thou king of saints[u]. Thy wisdom is infinite, Thy mercies are glorious; and I am not worthy, O Lord, to appear in Thy presence, before whom the angels hide their faces. O holy and eternal Jesus, Lamb of God, who wert slain from the beginning of the world, Thou hast redeemed us to God by Thy blood out of every nation, and hast made us unto our God kings and priests, and we shall reign with Thee for ever. Blessing, honour, glory, and power be unto Him that sitteth on the throne, and to the Lamb, for ever and ever. Amen.

II.

An act of thanksgiving, being the song of David, for the morning.

Sing praises unto the Lord, O ye saints of His, and give thanks to Him for a remembrance of His holiness: for His wrath endureth but the twinkling of an eye, and in His pleasure is life; heaviness may endure for a night, but joy cometh in the morning. Thou, Lord, hast preserved me this night from the violence of the spirits of darkness, from all sad casualties and evil accidents, from the wrath which I have every day deserved; Thou hast brought my soul out of hell, Thou hast kept my life from them that go down into the pit; Thou hast shewed me marvellous great kindness, and hast blessed me for ever. The greatness of Thy glory reacheth unto the heavens, and Thy truth unto the clouds: therefore shall every good man sing of Thy praise without ceasing; O my God, I will give thanks unto Thee for ever. Hallelujah.

[r] Rev. xi. 17.
[s] Ib. v. 10. 13.
[t] Ib. iv. 10.
[u] Ib. xv. 3.

III.

An act of oblation, or presenting ourselves to God for the day.

Most holy and eternal God, lord and sovereign of all the creatures, I humbly present to Thy divine majesty myself, my soul and body, my thoughts and my words, my actions and intentions, my passions and my sufferings, to be disposed by Thee to Thy glory, to be blessed by Thy providence, to be guided by Thy counsel, to be sanctified by Thy Spirit, and afterwards that my body and soul may be received into glory; for nothing can perish which is under Thy custody, and the enemy of souls cannot devour what is Thy portion, nor take it out of Thy hands. This day, O Lord, and all the days of my life, I dedicate to Thy honour, and the actions of my calling to the uses of grace, and the religion of all my days to be united to the merits and intercession of my holy Saviour, Jesus; that in Him and for Him, I may be pardoned and accepted. Amen.

IV.

An act of repentance or contrition.

For as for me, I am not worthy to be called Thy servant; much less am I worthy to be Thy son; for I am the vilest of sinners and the worst of men; a lover of the things of the world, and a despiser of the things of God; proud and envious, lustful and intemperate, greedy of sin, and impatient of reproof; desirous to seem holy, and negligent of being so; transported with interest; fooled with presumption and false principles; disturbed with anger, with a peevish and unmortified spirit, and disordered by a whole body of sin and death. Lord, pardon all my sins for my sweetest Saviour's sake: Thou who didst die for me, holy Jesus, save me and deliver me: reserve not my sins to be punished in the day of wrath and eternal vengeance; but wash away my sins, and blot them out of Thy remembrance, and purify my soul with the waters of repentance, and the blood of the cross; that for what is past Thy wrath may not come out against me; and for the time to come I may never provoke Thee to anger or to jealousy: O just and dear God, be pitiful and gracious to Thy servant. Amen.

V.

The prayer, or petition.

Bless me, gracious God, in my calling, to such purposes as Thou shalt choose for me, or employ me in: relieve me in all my sadnesses; make my bed in my sickness; give me patience in my sorrows, confidence in Thee, and grace to call upon Thee in all temptations. O be

Thou my guide in all my actions, my protector in all dangers: give me a healthful body, and a clear understanding; a sanctified and just, a charitable and humble, a religious and a contented spirit: let not my life be miserable and wretched, nor my name stained with sin and shame, nor my condition lifted up to a tempting and dangerous fortune; but let my condition be blessed, my conversation useful to my neighbours, and pleasing to Thee; that when my body shall lie down in its bed of darkness, my soul may pass into the regions of light, and live with Thee for ever, through Jesus Christ. Amen.

VI.

An act of intercession or prayer for others, to be added to this or any other office, as our devotion, or duty, or their needs, shall determine us.

O God of infinite mercy, who hast compassion on all men, and relievest the necessities of all that call to Thee for help, hear the prayers of Thy servant, who is unworthy to ask any petition for himself, yet in humility and duty is bound to pray for others.

For the church.

O let Thy mercy descend upon the whole church; preserve her in truth and peace, in unity and safety, in all storms, and against all temptations and enemies; that she, offering to Thy glory the never-ceasing sacrifice of prayer and thanksgiving, may advance the honour of her Lord, and be filled with His Spirit, and partake of His glory. Amen.

For the king.

In mercy remember the king; preserve his person in health and honour, his crown in wealth and dignity, his kingdoms in peace and plenty, the churches under his protection in piety and knowledge, and a strict and holy religion; keep him perpetually in Thy fear and favour, and crown him with glory and immortality. Amen.

For the clergy.

Remember them that minister about holy things; let them be clothed with righteousness, and sing with joyfulness. Amen.

For wife or husband.

Bless Thy servant [my wife or husband] with health of body and of spirit. O let the hand of Thy blessing be upon *his* [or *her*] head, night and day; and support *him* in all necessities, strengthen *him* in all temptations, comfort *him* in all *his* sorrows, and let *him* be Thy

servant in all changes: and make us both to dwell with Thee for ever in Thy favour, in the light of Thy countenance, and in Thy glory. Amen.

For our children.

Bless my children with healthful bodies, with good understandings, with the graces and gifts of Thy Spirit, with sweet dispositions and holy habits; and sanctify them throughout in their bodies, and souls, and spirits, and keep them unblameable to the coming of the Lord Jesus. Amen.

For friends and benefactors.

Be pleased, O Lord, to remember my friends, all that have prayed for me, and all that have done me good [*here name such whom you would specially recommend*]; do Thou good to them, and return all their kindness double into their own bosom, rewarding them with blessings, and sanctifying them with Thy graces, and bringing them to glory.

For our family,

Let all my family and kindred, my neighbours and acquaintance [*here name what other relation you please*], receive the benefit of my prayers, and the blessings of God; the comforts and supports of Thy providence, and the sanctification of Thy Spirit.

For all in misery.

Relieve and comfort all the persecuted and afflicted; speak peace to troubled consciences; strengthen the weak, confirm the strong; instruct the ignorant; deliver the oppressed from him that spoileth him, and relieve the needy that hath no helper; and bring us all by the waters of comfort, and in the ways of righteousness, to the kingdom of rest and glory, through Jesus Christ our Lord. Amen.

To God, the Father of our Lord Jesus Christ; to the eternal Son, that was incarnate and born of a virgin; to the Spirit of the Father and the Son, be all honour and glory, worship, and thanksgiving, now and for ever. Amen.

Another form of prayer for the morning.

In the name of the Father, and of the Son, and of the Holy Ghost.
Our Father, &c.

I.

Most glorious and eternal God, Father of mercy, and God of all comfort, I worship and adore Thee with the lowest humility of my

soul and body, and give Thee all thanks and praise for Thy infinite and essential glories and perfections, and for the continual demonstration of Thy mercies upon me, upon all mine, and upon Thy holy catholic church.

II.

I acknowledge, dear God, that I have deserved the greatest of Thy wrath and indignation, and that if Thou hadst dealt with me according to my deserving, I had now at this instant been desperately bewailing my miseries in the sorrows and horrors of a sad eternity. But Thy mercy triumphing over Thy justice and my sins, Thou hast still continued to me life and time of repentance; Thou hast opened to me the gates of grace and mercy, and perpetually callest upon me to enter in, and to walk in the paths of a holy life, that I might glorify Thee and be glorified of Thee eternally.

III.

Behold, O God, for this Thy great and unspeakable goodness, for the preservation of me this night, and for all other Thy graces and blessings, I offer up my soul and body, all that I am, and all that I have, as a sacrifice to Thee and Thy service; humbly begging of Thee to pardon all my sins, to defend me from all evil, to lead me into all good; and let my portion be amongst Thy redeemed ones, in the gathering together of the saints, in the kingdom of grace and glory.

IV.

Guide me, O Lord, in all the changes and varieties of the world, that in all things that shall happen I may have an evenness and tranquillity of spirit; that my soul may be wholly resigned to Thy divinest will and pleasure, never murmuring at Thy gentle chastisements and fatherly correction, never waxing proud and insolent though I feel a torrent of comforts and prosperous successes.

V.

Fix my thoughts, my hopes, and my desires, upon heaven and heavenly things; teach me to despise the world, to repent me deeply for my sins; give me holy purposes of amendment, and ghostly strength and assistances to perform faithfully whatsoever I shall intend piously. Enrich my understanding with an eternal treasure of divine truths, that I may know Thy will; and Thou, who workest in us to will and to do of Thy good pleasure, teach me to obey all Thy commandments, to believe all Thy revelations, and make me partaker of all Thy gracious promises.

VI.

Teach me to watch over all my ways, that I may never be surprised by sudden temptations or a careless spirit, nor ever return to folly and vanity. Set a watch, O Lord, before my mouth, and keep the door of my lips, that I offend not in my tongue, neither against piety nor charity. Teach me to think of nothing but Thee, and what is in order to Thy glory and service; to speak nothing but Thee and Thy glories; and to do nothing but what becomes Thy servant, whom Thy infinite mercy by the graces of Thy Holy Spirit hath sealed up to the day of redemption.

VII.

Let all my passions and affections be so mortified and brought under the dominion of grace, that I may never by deliberation and purpose, nor yet by levity, rashness, or inconsideration, offend Thy divine majesty. Make me such as Thou wouldest have me to be: strengthen my faith, confirm my hope, and give me a daily increase of charity, that this day and ever I may serve Thee according to all my opportunities and capacities, growing from grace to grace; till at last by Thy mercies I shall receive the consummation and perfection of grace, even the glories of Thy kingdom, in the full fruition of the face and excellencies of God the Father, the Son, and the Holy Ghost; to whom be glory and praise, honour and adoration, given by all angels, and all men, and all creatures, now, and to all eternity. Amen.

¶ To this may be added the prayer of intercession for others whom we are bound to remember, which is at the end of the foregoing prayer; or else you may take such special prayers which follow at the end of the fourth chapter [for parents, for children, &c.].

After which, conclude with this ejaculation.

Now and in all tribulation and anguish of spirit, in all dangers of soul and body, in prosperity and adversity, in the hour of death and in the day of judgment, holy and most blessed Saviour Jesus, have mercy upon me, save me, and deliver me and all faithful people. Amen.

¶ Between this and noon usually are said the public prayers appointed by authority; to which all the clergy are obliged, and other devout persons that have leisure to accompany them.

¶ After noon, or at any time of the day, when a devout person retires into his closet for private prayer, or spiritual exercises, he may say the following devotions.

An exercise to be used at any time of the day.

In the name of the Father, and of the Son, &c. Our Father, &c.

The hymn, collected out of the Psalms, recounting the excellencies and greatness of God.

O be joyful in God, all ye lands; sing praises unto the honour of His name, make His name to be glorious. O come hither, and behold the works of God, how wonderful He is in His doings towards the children of men: He ruleth with His power for ever[x].

He is the father of the fatherless, and defendeth the cause of the widow, even God in His holy habitation: He is the God that maketh men to be of one mind in a house, and bringeth the prisoners out of captivity, but letteth the runagates continue in scarceness[y].

It is the Lord that commandeth the waters, it is the glorious God that maketh the thunder: it is the Lord that ruleth the sea; the voice of the Lord is mighty in operation, the voice of the Lord is a glorious voice[z].

Let all the earth fear the Lord; stand in awe of Him, all ye that dwell in the world[a]. Thou shalt shew us wonderful things in Thy righteousness, O God of our salvation, Thou that art the hope of all the ends of the earth, and of them that remain in the broad sea[b].

Glory be to the Father, &c.

Or this.

O Lord, Thou art my God, I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things, Thy counsels of old are faithfulness and truth[c].

Thou in Thy strength settest fast the mountains, and art girded about with power; Thou stillest the raging of the sea, and the noise of His waves and the madness of His people[d].

They also that remain in the uttermost parts of the earth shall be afraid at Thy tokens, Thou that makest the outgoings of the morning and evening to praise Thee.

O Lord God of hosts, who is like unto Thee? Thy truth, most mighty Lord, is on every side[e]: among the gods there is none like unto Thee, O Lord, there is none that can do as Thou doest; for Thou art great, and doest wondrous things; Thou art God alone[f].

God is very greatly to be feared in the council of the saints, and to be had in reverence of all them that are round about Him[g].

[x] Psalm lxvi. 1. 4. 6.
[y] Ibid. lxviii. 5, 6.
[z] Ibid. xxix. 3, 4.
[a] Ibid. xxxiii. 8.
[b] Ibid. lxv. 5.
[c] Isaiah xxv. 1.
[d] Psalm lxv. 6—8.
[e] Ibid. lxxxix. 9.
[f] Ibid. lxxxvi. 8, 9.
[g] Ibid. lxxxix. 8. 15.

Righteousness and equity is in the habitation of Thy seat; mercy and truth shall go before Thy face. Glory and worship are before Him: power and honour are in His sanctuary[h].

Thou, Lord, art the thing that I long for, Thou art my hope even from my youth: through Thee have I been holden up ever since I was born; Thou art He that took me out of my mother's womb; my praise shall be always of Thee[i].

Glory be to the Father, &c.

¶ After this may be read some portion of holy scripture, out of the New testament, or out of the sapiential books of the Old, viz., Proverbs, Ecclesiastes, &c., because these are of great use to piety, and to civil conversation. Upon which when you have awhile meditated, humbly composing yourself upon your knees, say as followeth.

Ejaculations.

My help standeth in the name of the Lord who hath made heaven and earth[k].

Shew the light of Thy countenance upon Thy servant, and I shall be safe[l].

Do well, O Lord, to them that be true of heart, and evermore mightily defend them[m].

Direct me in Thy truth, and teach me; for Thou art my Saviour, and my great master[n].

Keep me from sin and death eternal, and from my enemies visible and invisible.

Give me grace to live a holy life, and Thy favour that I may die a godly and happy death.

Lord, hear the prayer of Thy servant, and give me Thy holy Spirit.

The prayer.

O eternal God, merciful and gracious, vouchsafe Thy favour and Thy blessing to Thy servant: let the love of Thy mercies, and the dread and fear of Thy majesty, make me careful and inquisitive to search Thy will, and diligent to perform it, and to persevere in the practices of a holy life, even till the last of my days.

II.

Keep me, O Lord, for I am Thine by creation; guide me, for I am Thine by purchase; Thou hast redeemed me by the blood of Thy

[h] Psalm xcvi. 6.
[i] Ibid. lxxi. 5, 6.
[k] Ibid. cxxiv. 8.
[l] Ibid. lxxx. 7.
[m] Ibid. cxxv. 4.
[n] Ibid. xxv. 5.

Son; and loved me with the love of a father, for I am Thy child by adoption and grace: let Thy mercy pardon my sins, Thy providence secure me from the punishments and evils I have deserved, and Thy care watch over me, that I may never any more offend Thee: make me in malice to be a child, but in understanding, piety, and the fear of God, let me be a perfect man in Christ, innocent and prudent, readily furnished and instructed to every good work.

III.

Keep me, O Lord, from the destroying angel, and from the wrath of God: let Thy anger never rise against me, but Thy rod gently correct my follies, and guide me in Thy ways, and Thy staff support me in all sufferings and changes. Preserve me from fracture of bones, from noisome, infectious, and sharp sicknesses; from great violences of fortune and sudden surprises: keep all my senses entire till the day of my death, and let my death be neither sudden, untimely, nor unprovided: let it be after the common manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifestation of Thy great and miraculous mercy.

IV.

Let no riches make me ever forget myself, no poverty ever make me to forget Thee: let no hope or fear, no pleasure or pain, no accident without, no weakness within, hinder or discompose my duty, or turn me from the ways of Thy commandments. O let Thy Spirit dwell with me for ever, and make my soul just and charitable, full of honesty, full of religion, resolute and constant in holy purposes, but inflexible to evil. Make me humble and obedient, peaceable and pious: let me never envy any man's good, nor deserve to be despised myself: and if I be, teach me to bear it with meekness and charity.

V.

Give me a tender conscience; a conversation discreet and affable, modest and patient, liberal and obliging; a body chaste and healthful, competency of living according to my condition, contentedness in all estates, a resigned will and mortified affections: that I may be as Thou wouldest have me, and my portion may be in the lot of the righteous, in the brightness of Thy countenance, and the glories of eternity. Amen.

Holy is our God, holy is the Almighty, holy is the Immortal; holy, holy, holy Lord God of Sabaoth, have mercy upon me.

A form of prayer for the evening, to be said by such who have not time or opportunity to say the public prayers appointed for this office.

Evening prayer.

I.

O eternal God, great Father of men and angels, who hast established the heavens and the earth in a wonderful order, making day and night to succeed each other; I make my humble address to Thy divine majesty, begging of Thee mercy and protection this night and ever. O Lord, pardon all my sins, my light and rash words, the vanity and impiety of my thoughts, my unjust and uncharitable actions, and whatsoever I have transgressed against Thee this day, or at any time before. Behold, O God, my soul is troubled in the remembrance of my sins, in the frailty and sinfulness of my flesh, exposed to every temptation, and of itself not able to resist any. Lord God of mercy, I earnestly beg of Thee to give me a great portion of Thy grace, such as may be sufficient and effectual for the mortification of all my sins and vanities and disorders: that as I have formerly served my lust and unworthy desires, so now I may give myself up wholly to Thy service and the studies of a holy life.

II.

Blessed Lord, teach me frequently and sadly to remember my sins; and be Thou pleased to remember them no more: let me never forget Thy mercies, and do Thou still remember to do me good. Teach me to walk always as in Thy presence: ennoble my soul with great degrees of love to Thee, and consign my spirit with great fear, religion, and veneration of Thy holy name and laws; that it may become the great employment of my whole life to serve Thee, to advance Thy glory, to root out all the accursed habits of sin; that in holiness of life, in humility, in charity, in chastity and all the ornaments of grace, I may by patience wait for the coming of our Lord Jesus. Amen.

III.

Teach me, O Lord, to number my days, that I may apply my heart unto wisdom; ever to remember my last end, that I may not dare to sin against Thee. Let Thy holy angels be ever present with me to keep me in all my ways from the malice and violence of the spirits of darkness, from evil company, and the occasions and opportunities of evil, from perishing in popular judgments, from all the ways of sinful shame, from the hands of all mine enemies, from a sinful life, and from despair in the day of my death. Then, O brightest Jesu, shine gloriously upon me; let Thy mercies and the light of Thy countenance sustain me in all my agonies, weaknesses, and tempta-

tions. Give me opportunity of a prudent and spiritual guide, and of receiving the holy sacrament; and let Thy loving Spirit so guide me in the ways of peace and safety, that with the testimony of a good conscience and the sense of Thy mercies and refreshment, I may depart this life in the unity of the church, in the love of God, and a certain hope of salvation through Jesus Christ our Lord and most blessed Saviour. Amen.

Our Father, &c.

Another form of evening prayer which may also be used at bed-time.

Our Father, &c.

I will lift up my eyes unto the hills from whence cometh my help°; my help cometh of the Lord which made heaven and earth.

He will not suffer thy foot to be moved; He that keepeth thee will not slumber; behold, He that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper, the Lord is thy shade upon thy right hand; the sun shall not smite thee by day, neither the moon by night.

The Lord shall preserve thee from all evil; He shall preserve thy soul; the Lord shall preserve thy going out and thy coming in from this time forth for evermore.

Glory be to the Father, &c.

I.

Visit, I beseech Thee, O Lord, this habitation with Thy mercy, and me with Thy grace and salvation. Let Thy holy angels pitch their tents round about and dwell here, that no illusion of the night may abuse me, the spirits of darkness may not come near to hurt me, no evil or sad accident oppress me; and let the eternal Spirit of the Father dwell in my soul and body, filling every corner of my heart with light and grace. Let no deed of darkness overtake me; and let Thy blessing, most blessed God, be upon me for ever, through Jesus Christ our Lord. Amen.

II.

Into Thy hands, most blessed Jesu, I commend my soul and body, for Thou hast redeemed both with Thy most precious blood. So bless and sanctify my sleep unto me that it may be temperate, holy, and safe, a refreshment to my wearied body, to enable it so to serve my soul that both may serve Thee with a never-failing duty. O let me never sleep in sin or death eternal, but give me a watchful and a prudent spirit, that I may omit no opportunity of serving Thee; that whether I sleep or wake, live or die, I may be Thy servant and Thy

° Psalm cxxi. 1, &c.

child: that when the work of my life is done I may rest in the bosom of my Lord, till by the voice of the archangel, the trump of God, I shall be awakened, and called to sit down and feast in the eternal supper of the Lamb. Grant this, O Lamb of God, for the honour of Thy mercies, and the glory of Thy name, O most merciful Saviour and Redeemer Jesus. Amen.

III.

Blessed be the God and Father of our Lord Jesus, who hath sent His angels, and kept me this day from the destruction that walketh at noon, and the arrow that flieth by day; and hath given me His Spirit to restrain me from those evils to which my own weaknesses, and my evil habits, and my unquiet enemies, would easily betray me. Blessed and for ever hallowed be Thy name for that never-ceasing shower of blessing by which I live, and am content and blessed, and provided for in all necessities, and set forward in my duty and way to heaven. Blessing, honour, glory, and power, be unto Him that sitteth on the throne, and to the Lamb, for ever and ever. Amen.

Holy is our God, holy is the Almighty, holy is the Immortal; holy, holy, holy Lord God of Sabaoth, have mercy upon me.

Ejaculations and short meditations to be used in the night, when we wake.

Stand in awe and sin not: commune with your own heart upon your bed, and be still. I will lay me down in peace, and sleep; for thou, Lord, only makest me to dwell in safety[p].

O Father of spirits, and the God of all flesh, have mercy and pity upon all sick and dying Christians, and receive the souls which Thou hast redeemed returning unto Thee.

Blessed are they that dwell in the heavenly Jerusalem, where there is no need of the sun, neither of the moon to shine in it, for the glory of God does lighten it, and the Lamb is the light thereof[q]; and there shall be no night there, and they need no candle; for the Lord God giveth them light, and they shall reign for ever and ever[r].

Meditate on Jacob's wrestling with the angel all night: be thou also importunate with God for a blessing, and give not over till He hath blessed thee.

Meditate on the angel passing over the children of Israel, and destroying the Egyptians for disobedience and oppression; pray for the grace of obedience and charity, and for the divine protection.

Meditate on the angel who destroyed in a night the whole army of the Assyrians for fornication[s]; call to mind the sins of thy youth, the sins of thy bed, and say with David, "my reins chasten me in the

[p] Psalm iv. 4, 9.
[q] Rev. xxi. 23.
[r] Rev. xxii. 5.
[s] [Compare vol. ii. pp. 18, 593.—There seems a confusion between 2 Kings xix. 35, and 1 Cor. x. 8.]

night season, and my soul refuseth comfort:" pray for pardon and the grace of chastity.

Meditate on the agonies of Christ in the garden, His sadness and affliction all that night; and thank and adore Him for His love, that made Him suffer so much for thee; and hate thy sins, which made it necessary for the Son of God to suffer so much.

Meditate on the four last things, the certainty of death, the terrors of the day of judgment; the joys of heaven, the pains of hell: and the eternity of both.

Think upon all thy friends which are gone before thee, and pray that God would grant to thee to meet them in a joyful resurrection.

"The day of the Lord will come as a thief in the night*; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up: seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God?"

Lord, in mercy remember Thy servant in the day of judgment. Thou shalt answer for me, O Lord my God: in Thee, O Lord, have I trusted; let me never be confounded. Amen.

¶ I desire the christian reader to observe that all these offices or forms of prayer, if they should be used every day, would not spend above an hour and a half; but because some of them are double, and so but one of them to be used in one day, it is much less; and by affording to God one hour in twenty-four, thou mayest have the comforts and rewards of devotion: but he that thinks this is too much, either is very busy in the world, or very careless of heaven. However, I have parted the prayers into smaller portions, that he may use which and how many he please in any one of the forms.

Ad SECTION II.

A prayer for holy intention in the beginning and pursuit of any considerable action, as study, preaching, &c.

O ETERNAL God, who hast made all things for man, and man for Thy glory, sanctify my body and soul, my thoughts and my intentions, my words and actions, that whatsoever I shall think, or speak, or do, may be by me designed to the glorification of Thy name, and by Thy blessing it may be effective and successful in the work of God, according as it can be capable. Lord, turn my necessities into virtue; the works of nature into the works of grace, by making them

* 2 Pet. iii. 10.

orderly, regular, temperate, subordinate and profitable to ends beyond their own proper efficacy: and let no pride or self-seeking, no covetousness or revenge, no impure mixture or unhandsome purposes, no little ends and low imaginations, pollute my spirit, and unhallow any of my words and actions: but let my body be a servant of my spirit, and both body and spirit servants of Jesus; that doing all things for Thy glory here, I may be partaker of Thy glory hereafter, through Jesus Christ our Lord. Amen.

Ad SECTION III.

A prayer meditating and referring to the divine presence.

¶ *This prayer is specially to be used in temptation to private sins.*

O ALMIGHTY God, infinite and eternal, Thou fillest all things with Thy presence; Thou art every where by Thy essence and by Thy power, in heaven by glory, in holy places by Thy grace and favour, in the hearts of Thy servants by Thy Spirit, in the consciences of all men by Thy testimony and observation of us. Teach me to walk always as in Thy presence, to fear Thy majesty, to reverence Thy wisdom and omniscience; that I may never dare to commit any undecency in the eye of my Lord and my Judge; but that I may with so much care and reverence demean myself, that my Judge may not be my accuser, but my advocate; that I, expressing the belief of Thy presence here by careful walking, may feel the effects of it in the participation of eternal glory, through Jesus Christ. Amen.

CHAPTER II.

OF CHRISTIAN SOBRIETY.

SECTION I.

Of sobriety in the general sense.

CHRISTIAN religion, in all its moral parts, is nothing else but the law of nature, and great reason, complying with the great necessities of all the world, and promoting the great profit of all relations, and carrying us through all accidents of variety of chances to that end which God hath from eternal ages purposed for all that live according to it, and which He hath revealed in Jesus Christ: and, according to

the apostle's arithmetic, hath but these three parts of it, sobriety, justice, religion; "for the grace of God bringing salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ." The first contains all our deportment in our personal and private capacities, the fair treating of our bodies and our spirits; the second enlarges our duty in all relations to our neighbour; the third contains the offices of direct religion, and entercourse with God.

Christian sobriety is all that duty that concerns ourselves in the matter of meat and drink and pleasures and thoughts; and it hath within it the duties of temperance, chastity, humility, modesty, and content.

It is a using severity, denial and frustration of our appetite, when it grows unreasonable in any of these instances: the necessity of which we shall to best purpose understand, by considering the evil consequences of sensuality, effeminacy, or fondness after carnal pleasures.

Evil consequents of voluptuousness or sensuality.

1. A longing after sensual pleasures is a dissolution of the spirit of a man, and makes it loose, soft, and wandering; unapt for noble, wise, or spiritual employments; because the principles upon which pleasure is chosen and pursued, are sottish, weak, and unlearned, such as prefer the body before the soul[t], the appetite before reason, sense before the spirit, the pleasures of a short abode before the pleasures of eternity.

2. The nature of sensual pleasure is vain, empty, and unsatisfying, biggest always in expectation, and a mere vanity in the enjoying, and leaves a sting and thorn behind it when it goes off: our laughing, if it be loud and high, commonly ends in a deep sigh; and all the instances of pleasure have a sting in the tail, though they carry beauty on the face and sweetness on the lip.

3. Sensual pleasure is a great abuse to the spirit of a man, being a kind of fascination or witchcraft, blinding the understanding and enslaving the will; and he that knows he is free-born or redeemed with the blood of the Son of God, will not easily suffer the freedom of his soul to be entangled and rifled[u].

4. It is most contrary to the state of a Christian, whose life is a perpetual exercise, a wrestling and warfare, to which sensual pleasure disables him, by yielding to that enemy with whom he must strive if

[t] Tu si animum vicisti potius quam animus te, est quod gaudeas.
Qui animum vincunt, quam quos animus, semper probiores cluent.
[Plaut.] Trinum. [act. ii. sc. 2. lin. 29, 31.]

[u] Μόνον σκέψαι, πόσου πωλεῖς τὴν σεαυτοῦ προαίρεσιν, ἄνθρωπε· εἰ μηδὲν ἄλλο, μὴ ὀλίγου αὐτὴν πωλήσῃς. Arrian., lib. i. cap. 2. [tom. iii. p. 16.]

ever he will be crowned[x]: and this argument the apostle intimated, "he that striveth for masteries is temperate in all things; now they do it to obtain a corruptible crown, but we an incorruptible[y]."

5. It is by a certain consequence the greatest impediment in the world to martyrdom; that being a fondness, this being a cruelty to the flesh; to which a christian man arriving by degrees, must first have crucified the lesser affections: for he that is overcome by little arguments of pain, will hardly consent to lose his life with torments.

Degrees of sobriety.

Against this voluptuousness sobriety is opposed in three degrees.

First, a despite or disaffection to pleasures, or a resolving against all entertainment of the instances and temptations of sensuality; and it consists in the internal faculties of will and understanding decreeing and declaring against them, disapproving and disliking them, upon good reason and strong resolution.

Secondly, a fight and actual war against all the temptations and offers of sensual pleasure in all evil instances and degrees; and it consists in prayer, in fasting, in cheap diet, and hard lodging, and laborious exercises, and avoiding occasions, and using all arts and industry of fortifying the spirit, and making it severe, manly, and christian.

Thirdly, spiritual pleasure is the highest degree of sobriety; and in the same degree in which we relish and are in love with spiritual delights, the "hidden manna[z]", with the sweetnesses of devotion, with the joys of thanksgiving, with rejoicings in the Lord, with the comforts of hope, with the deliciousness of charity and alms-deeds, with the sweetness of a good conscience, with the peace of meekness, and the felicities of a contented spirit; in the same degree we disrelish and loath the husks of swinish lusts, and the parings of the apples of Sodom[a]; and the taste of sinful pleasures is unsavoury as the drunkard's vomit.

Rules for suppressing voluptuousness.

The precepts and advices which are of best and of general use in the curing of sensuality, are these:

1. Accustom thyself to cut off all superfluity in the provisions of thy life: for our desires will enlarge beyond the present possession, so long as all the things of this world are unsatisfying; if therefore you suffer them to extend beyond the measures of necessity or moderated conveniency, they will still swell, but you reduce them to a little compass when you make nature to be your limit. We must more

[x] Θέλεις ὀλύμπια νικῆσαι; . . δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, κ.τ.λ. Epict. [Enchir., cap. xxxv. p. 19.]

[y] 1 Cor. ix. 25.

[z] Apoc. ii. 17. [a] [See vol. iv. p. 539.]

take care that our desires should cease[a], than that they should be satisfied: and therefore reducing them to narrow scantlings and small proportions is the best instrument to redeem their trouble, and prevent the dropsy, because that is next to an universal denying them; it is certainly a paring off from them all unreasonableness and irregularity: for "whatsoever covets unseemly things, and is apt to swell into an inconvenient bulk, is to be chastened and tempered: and such are sensuality, and a boy[b]," saith the philosopher.

2. Suppress your sensual desires in their first approach[c]; for then they are least, and thy faculties and election are stronger: but if they in their weakness prevail upon thy strengths, there will be no resisting them when they are increased and thy abilities lessened; you shall scarce obtain of them to end, if you suffer them to begin.

3. Divert them with some laudable employment, and take off their edge by inadvertency, or a not attending to them. For since the faculties of a man cannot at the same time with any sharpness attend to two objects, if you employ your spirit upon a book or a bodily labour, or any innocent and indifferent employment, you have no room left for the present trouble of a sensual temptation. For to this sense it was that Alexander told the queen of Caria that his tutor Leonidas had provided two cooks for him, "hard marches all night, and a small dinner the next day[d]:" these tamed his youthful aptnesses to dissolution, so long as he ate of their provisions.

4. Look upon pleasures, not upon that side that is next the sun, or where they look beauteously; that is, as they come towards you to be enjoyed, for then they paint, and smile, and dress themselves up in tinsel and glass, gems and counterfeit imagery: but when thou hast rifled and discomposed them with enjoying their false beauties, and that they begin to go off, then behold them in their nakedness and weariness[e]. See what a sigh and sorrow, what naked unhandsome proportions, and a filthy carcase, they discover; and the next time they counterfeit, remember what you have already discovered, and be no more abused. And I have known some wise persons have advised to cure the passions and longings of their children by letting them taste of every thing they passionately fancied, for they should be sure to find less in it than they looked for, and the impatience of their being denied would be loosened and made slack; and when our wishings are no bigger than the thing deserves, and our usages of them according to our needs (which may be obtained by trying what they are, and what good they can do us), we shall find in all plea-

[a] Desideria tua parvo redime; hoc enim tantum curare debes, ut desinant. —Senec.

[b] [Aristot. Eth. Nicom., lib. iii. cap. 15.]

[c] Facilius est initia affectuum prohibere, quam impetum regere.—Sen. [ep. lxxxv. tom. ii. p. 355.]

[d] Νυκτοπορίαν καὶ ὀλιγαριστίαν. [Plut. De Sanit. tuend., tom. vi. p. 483.]

[e] Voluptates abeuntes fessas et pœnitentia plenas, animis nostris natura subjecit, quo minus cupide repetantur,—Seneca.

Læta venire Venus, tristis abire solet.

sures so little entertainment, that the vanity of the possession will soon reprove the violence of the appetite. And if this permission be in innocent instances, it may be of good use: but Solomon tried it in all things, taking his fill of all pleasures, and soon grew weary of them all. The same thing we may do by reason which we do by experience, if either we will look upon pleasures as we are sure they look when they go off, after their enjoyment: or if we will credit the experience of those men who have tasted them and loathed them.

5. Often consider and contemplate the joys of heaven, that when they have filled thy desires, which are the sails of the soul, thou mayest steer only thither, and never more look back to Sodom. And when thy soul dwells above and looks down upon the pleasures of the world, they seem like things at distance, little and contemptible, and men running after the satisfaction of their sottish appetites seem foolish as fishes, thousands of them running after a rotten worm that covers a deadly hook; or at the best but like children, with great noise pursuing a bubble rising from a walnut-shell, which ends sooner than the noise.

6. To this, the example of Christ and His apostles, of Moses, and all the wise men of all ages of the world, will much help; who, understanding how to distinguish good from evil, did choose a sad and melancholy way to felicity, rather than the broad, pleasant, and easy path, to folly and misery.

But this is but the general; its first particular is temperance.

SECTION II.

Of temperance in eating and drinking.

SOBRIETY is the bridle of the passions of desire[f], and temperance is the bit and curb of that bridle, a restraint put into a man's mouth, a moderate use of meat and drink, so as may best consist with our health, and may not hinder but help the works of the soul by its necessary supporting us, and ministering cheerfulness and refreshment.

Temperance consists in the actions of the soul principally: for it is a grace that chooses natural means in order to proper, and natural, and holy ends: it is exercised about eating and drinking, because they are necessary; but therefore it permits the use of them only as they minister to lawful ends; it does not eat and drink for pleasure, but for need, and for refreshment, which is a part or a degree of need. I deny not but eating and drinking may be, and, in healthful bodies, always is, with pleasure; because there is in nature no greater pleasure than that all the appetites which God hath made should be

[f] Ἐγκράτεια, ἀπὸ τοῦ ἐν κράτει ἔχειν τὴν ἐπιθυμίαν. [vid. Phavor., ἐγκράτεια.]

satisfied; and a man may choose a morsel that is pleasant (the less pleasant being rejected as being less useful, less apt to nourish), or more agreeing with an infirm stomach, or when the day is festival by order, or by private joy. In all these cases it is permitted to receive a more free delight, and to design it too, as the less principal: that is, that the chief reason why we choose the more delicious be the serving that end for which such refreshments and choices are permitted. But when delight is the only end, and rests in itself, and dwells there long, then eating and drinking is not a serving of God, but an inordinate action; because it is not in the way to that end whither God directed it. But the choosing of a delicate before a more ordinary dish is to be done as other human actions are, in which there are no degrees and precise natural limits described, but a latitude is indulged; it must be done moderately, prudently, and according to the accounts of wise, religious, and sober men: and then God, who gave us such variety of creatures, and our choice to use which we will, may receive glory from our temperate use, and thanksgiving; and we may use them indifferently without scruple, and a making them to become snares to us, either by too licentious and studied use of them, or too restrained and scrupulous fear of using them at all but in such certain circumstances in which no man can be sure he is not mistaken.

But temperance in meat and drink is to be estimated by the following measures:—

Measures of temperance in eating.

First, eat not before the time, unless necessity, or charity, or any intervening accident, which may make it reasonable and prudent, should happen. Remember it had almost cost Jonathan his life because he tasted a little honey before the sun went down, contrary to the king's commandment; and although a great need which he had, excused him from the sin of gluttony, yet it is inexcusable when thou eatest before the usual time, and thrustest thy hand into the dish unseasonably, out of greediness of the pleasure and impatience of the delay.

Secondly, eat not hastily and impatiently, but with such decent and timely action that your eating be a human act, subject to deliberation and choice; and that you may consider in the eating, whereas he that eats hastily cannot consider particularly of the circumstances, degrees, and little accidents and chances that happen in his meal, but may contract many little undecencies, and be suddenly surprised.

Thirdly, eat not delicately, or nicely; that is, be not troublesome to thyself or others in the choice of thy meats, or the delicacy of thy sauces. It was imputed as a sin to the sons of Israel, that they loathed manna and longed for flesh; "the quails stunk in their nos-

trils, and the wrath of God fell upon them:" and for the manner of dressing, the sons of Eli were noted of indiscreet curiosity, they would not have the flesh boiled, but raw, that they might roast it with fire; not that it was a sin to eat it, or desire meat roasted; but that when it was appointed to be boiled, they refused it, which declared an intemperate and a nice palate. It is lawful in all senses to comply with a weak and a nice stomach, but not with a nice and curious palate. When our health requires it, that ought to be provided for: but not so our sensuality and intemperate longings. Whatsoever is set before you, eat; if it be provided for you, you may eat it be it never so delicate; and be it plain and common, so it be wholesome and fit for you, it must not be refused upon curiosity, for every degree of that is a degree of intemperance. Happy and innocent were the ages of our forefathers, who ate herbs and parched corn, and drank the pure stream, and broke their fast with nuts and roots[g]; and when they were permitted flesh, ate it only dressed with hunger and fire; and the first sauce they had was bitter herbs, and sometimes bread dipped in vinegar. But in this circumstance, moderation is to be reckoned in proportion to the present customs, to the company, to education, and the judgment of honest and wise persons, and the necessities of nature.

Fourthly, eat not too much; load neither thy stomach nor thy understanding: "if thou sit at a bountiful table, be not greedy upon it, and say not there is much meat on it; remember that a wicked eye is an evil thing, and what is created more wicked than an eye? therefore it weepeth upon every occasion. Stretch not thy hand whithersoever it looketh, and thrust it not with him into the dish. A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed[h]."

Signs and effects of temperance.

We shall best know that we have the grace of temperance by the following signs, which are so many arguments to engage us also upon its study and practice.

A temperate man is modest, greediness is unmannerly and rude; and this is intimated in the advice of the son of Sirach, "when thou sittest amongst many, reach not thy hand out first of all; leave off first for manners' sake, and be not unsatiable, lest thou offend;"—

[g] Felix nimium prior ætas
contenta fidelibus arvis;
facili quæ sera solebat
jejunia solvere glande.
Boeth. de Consol. [lib. ii. metr. 5. p. 989.]
Arbuteos fœtus, montanaque fraga legebant.
[Ovid. Metam. i. 104.]

[h] [Ecclus. xxxi. 12.]

temperance is accompanied with gravity of deportment; greediness is garish, and rejoices loosely at the sight of dainties[i];—sound but moderate sleep is its sign and its effect; "sound sleep cometh of moderate eating; he riseth early, and his wits are with him[j];"—a spiritual joy and a devout prayer;—a suppressed and seldom anger;—a command of our thoughts and passions;—a seldom-returning, and a never-prevailing temptation;—to which add, that a temperate person is not curious of fancies and deliciousness; he thinks not much, and speaks not often, of meat and drink; hath a healthful body and long life, unless it be hindered by some other accident: whereas to gluttony "the pain of watching and choler, the pangs of the belly," are continual company. And therefore Stratonicus[k] said handsomely concerning the luxury of the Rhodians, "they built houses as if they were immortal, but they feasted as if they meant to live but a little while." And Antipater[l] by his reproach of the old glutton Demades well expressed the baseness of this sin, saying that Demades, now old, and always a glutton, was like a spent sacrifice, nothing left of him but his belly and his tongue, all the man besides is gone.

Of drunkenness.

But I desire that it be observed, that because intemperance in eating is not so soon perceived by others as immoderate drinking, and the outward visible effects of it are not either so notorious or so ridiculous, therefore gluttony is not of so great disreputation amongst men as drunkenness; yet according to its degree it puts on the greatness of the sin before God, and is most strictly to be attended to, lest we be surprised by our security and want of diligence; and the intemperance is alike criminal in both, according as the affections are either to the meat or drink. Gluttony is more uncharitable to the body, and drunkenness to the soul, or the understanding part of man, and therefore in scripture is more frequently forbidden and declaimed against than the other; and sobriety hath by use obtained to signify temperance in drinking.

Drunkenness is an immoderate affection and use of drink. That I call immoderate, that is besides or beyond that order of good things for which God hath given us the use of drink. The ends are, digestion of our meat, cheerfulness and refreshment of our spirits, or any end of health; besides which if we go, or at any time beyond it, it is inordinate and criminal, it is the vice of drunkenness. It is forbidden by our blessed Saviour in these words[m], "take heed to yourselves lest at any time your hearts be overcharged with surfeiting

[i] Cicero vocat temperantiam ornatum vitæ, in quo decorum illud et honestum situm est.—[De off., lib. i. cap. 27.]

[j] [Ecclus. xxxi. 20.]

[k] Plut. De cupid. divit., [tom. viii. p. 83.]

[l] [Ibid.]

[m] Luke xxi. 34.

and drunkenness:" surfeiting, that is, the evil effects, the sottishness and remaining stupidity, of habitual or of the last night's drunkenness. For Christ forbids both the actual and the habitual intemperance; not only the effect of it, but also the affection to it: for in both there is sin. He that drinks but little, if that little make him drunk, and if he know beforehand his own infirmity, is guilty of surfeiting, not of drunkenness[n]. But he that drinks much, and is strong to bear it, and is not deprived of his reason violently, is guilty[o] of the sin of drunkenness. It is a sin not to prevent such uncharitable effects upon the body and understanding; and therefore a man that loves not the drink, is guilty of surfeiting, if he does not watch to prevent the evil effect: and it is a sin, and the greater of the two, inordinately to love or to use the drink, though the surfeiting or violence do not follow. Good therefore is the counsel of the son of Sirach, "Shew not thy valiantness in wine; for wine hath destroyed many[p]."

Evil consequents to drunkenness.

The evils and sad consequents of drunkenness (the consideration of which are as so many arguments to avoid the sin) are to this sense reckoned by the writers of holy scripture, and other wise personages of the world;

It causeth woes and mischief[q], wounds and sorrow, sin and shame[r]; it maketh bitterness of spirit, brawling and quarrelling; it increaseth rage and lesseneth strength; it maketh red eyes, and a loose and babbling tongue.

It particularly ministers to lust, and yet disables the body; so that in effect it makes man wanton as a satyr, and impotent as age: and Solomon, in enumerating the evils of this vice, adds this to the account[s], "thine eyes shall behold strange women, and thine heart shall utter perverse things:" as if the drunkard were only desire, and then impatience, muttering and enjoying like an eunuch embracing a woman.

It besots and hinders the actions of the understanding, making a man brutish in his passions, and a fool in his reason; and differs nothing from madness, but that it is voluntary, and so is an equal evil in nature, and a worse in manners[t].

[n] Κραιπάλη ἀπὸ προτεραίας aut ἀπὸ χθιζῆς οἰνοφοίας.—Schol. in Aristoph. [Acharn. 277.] Idem fere apud Plutarch. Vinolentia animi quandam remissionem et levitatem, ebrietas futilitatem significat.—Plut. De garrul. [tom. viii. p. 7.]

[o] [Isaiah v. 22.]

[p] Eccles. xxxi. 25.

[q] Prov. xxiii. 29; Eccles. xxxi. 26.

[r] Multa faciunt ebrii, quibus sobrii erubescunt.—Sen. ep. lxxxiii. [tom. ii. p. 344.]

[s] Prov. xxiii. 33.

[t] Insaniæ comes est ira, contubernalis ebrietas. Plut. De garrul. [tom. viii. p. 6.]

It takes off all the guards, and lets loose the reins of all those evils to which a man is by his nature or by his evil customs inclined, and from which he is restrained by reason and severe principles. Drunkenness calls off the watchmen from their towers; and then all the evils that can proceed from a loose heart, and an untied tongue, and a dissolute spirit, and an unguarded, unlimited will, all that we may put upon the accounts of drunkenness.

It extinguisheth and quenches the Spirit of God; for no man can be filled with the Spirit of God and with wine at the same time; and therefore St. Paul makes them exclusive of each other[u], "be not drunk with wine, wherein is excess, but be filled with the Spirit[x]." And since Joseph's cup was put into Benjamin's sack, no man had a divining goblet.

It opens all the sanctuaries of nature, and discovers the nakedness of the soul, all its weaknesses and follies; it multiplies sins and discovers them; it makes a man uncapable of being a private friend, or a public counsellor.

It taketh a man's soul into slavery and imprisonment more than any vice whatsoever[y], because it disarms a man of all his reason and his wisdom whereby he might be cured; and therefore commonly it grows upon him with age, a drunkard being still more a fool and less a man. I need not add any sad examples, since all story and all ages have too many of them: Amnon was slain by his brother Absalom when he was warm and high with wine; Simon the high priest and two of his sons were slain by their brother at a drunken feast; Holofernes was drunk when Judith slew him; and all the great things that Daniel spake of Alexander[z] were drowned with a surfeit of one night's intemperance; and the drunkenness of Noah and Lot are upon record to eternal ages, that in those early instances, and righteous persons, and less criminal drunkenness than is that of Christians in this period of the world, God might shew that very great evils are prepared to punish this vice; no less than shame, and slavery, and incest; the first upon Noah, the second upon one of his sons, and the third in the person of Lot.

——— Corpus onustum
Hesternis vitiis animum quoque prægravat.
Hor. [Sat. ii. 2. lin. 77.]

Ebrietas est voluntaria insania. Sen. [ep. lxxxiii. tom. ii. p. 344.]

[u] Ephes. v. 18.

[x] Οἶνός σε τρώει μελιήδης, ὅς τε καὶ ἄλλους
Βλάπτει, ὃς ἂν μιν χανδὸν ἕλῃ, μηδ' αἴσιμα πίνῃ.
Hom. [Od. φ'. 293.]

[y] Prov. xxxi. 4.

——— Οὐδεὶς δὲ μεθύων, ἂν σκοπῇς,
ὃς οὐχὶ δοῦλός ἐστι τοῦ πεπωκέναι.
Philem. [in Stob. Floril. xviii. 7.]

[z] Alexandrum . . intemperantia bibendi, et ille Herculaneus ac fatalis scyphus condidit.—Sen. ep. lxxxiii. [tom. ii. p. 345.]

Signs of drunkenness.

But if it be enquired concerning the periods and distinct significations of this crime, and when a man is said to be drunk; to this I answer, that drunkenness is in the same manner to be judged as sickness. As every illness or violence done to health, in every part of its continuance is a part or degree of sickness: so is every going off from our natural and common temper and our usual severity of behaviour, a degree of drunkenness. He is not only drunk that can drink no more; for few are so: but he hath sinned in a degree of drunkenness who hath done any thing towards it beyond his proper measure. But its parts and periods are usually thus reckoned;—apish gestures; much talking; immoderate laughing; dulness of sense; scurrility, that is, wanton, or jeering, or abusive language; an useless understanding; stupid sleep; epilepsies, or fallings and reelings, and beastly vomitings; the least of these, even when the tongue begins to be untied, is a degree of drunkenness.

But that we may avoid the sin of intemperance in meats and drinks, besides the former rules of measures, these counsels also may be useful.

Rules for obtaining temperance.

1. Be not often present at feasts, nor at all in dissolute company, when it may be avoided; for variety of pleasing objects steals away the heart of man; and company is either violent or enticing; and we are weak or complying, or perhaps desirous enough to be abused. But if you be unavoidably or indiscreetly engaged, let not mistaken civility or good nature engage thee either to the temptation of staying (if thou understandest thy weakness) or the sin of drinking inordinately.

2. Be severe in your judgment concerning your proportions, and let no occasion make you enlarge far beyond your ordinary. For a man is surprised by parts; and while he thinks one glass more will not make him drunk, that one glass hath disabled him from well discerning his present condition and neighbour danger. "While men think themselves wise, they become fools:" they think they shall taste the aconite and not die, or crown their heads with juice of poppy and not be drowsy: and if they drink off the whole vintage, still they think they can swallow another goblet[a]. But remember this, whenever you begin to consider whether you may safely take one draught more, it is then high time to give over: let that be accounted a sign late enough to break off; for every reason to doubt is a sufficient reason to part the company.

[a] Sen. ep. lxxxiii. [ibid.]
Chi ha bevuto tutto il mar, può ber' ancor' un tratto.—[Gruter. Floril. Eth. polit., tom. ii. part. 2. p. 211.]

3. Come not to table but when thy need invites thee: and if thou beest in health, leave something of thy appetite unfilled, something of thy natural heat unemployed, that it may secure thy digestion, and serve other needs of nature or the spirit.

4. Propound to thyself (if thou beest in a capacity) a constant rule of living, of eating and drinking: which though it may not be fit to observe scrupulously, lest it become a snare to thy conscience, or endanger thy health upon every accidental violence; yet let not thy rule be broken often nor much, but upon great necessity and in small degrees.

5. Never urge any man to eat or drink beyond his own limits and his own desires. He that does otherwise, is drunk with his brother's surfeit[b], and reels and falls with his intemperance; that is, the sin of drunkenness is upon both their scores; they both lie wallowing in the guilt.

6. Use St. Paul's instruments of sobriety, "let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation[c]." Faith, hope, and charity, are the best weapons in the world to fight against intemperance. The faith of the Mahometans forbids them to drink wine, and they abstain religiously, as the sons of Rechab[d]: and the faith of Christ forbids drunkenness to us; and therefore is infinitely more powerful to suppress this vice, when we remember, that we are Christians, and to abstain from drunkenness and gluttony is part of the faith and discipline of Jesus; and that with these vices neither our love to God, nor our hopes of heaven can possibly consist, and therefore when these enter the heart, the others go out at the mouth; for this is the devil that is cast out by fasting and prayer, which are the proper actions of these graces.

7. As a pursuance of this rule, it is a good advice, that as we begin and end all our times of eating with prayer and thanksgiving, so at the meal we remove and carry up our mind and spirit to the celestial table, often thinking of it, and often desiring it: that by enkindling thy desire to heavenly banquets, thou mayest be indifferent and less passionate for the earthly.

8. Mingle discourses, pious, or in some sense profitable, and in all senses charitable and innocent, with thy meal, as occasion is ministered.

9. Let your drink so serve your meat, as your meat doth your health; that it be apt to convey and digest it, and refresh the spirits: but let it never go beyond such a refreshment as may a little lighten the present load of a sad or troubled spirit: never to inconvenience, lightness, sottishness, vanity, or intemperance; and know that the loosing the bands of the tongue, and the very first dissolution of its duty, is one degree of the intemperance.

[b] Nil interest, faveas sceleri, an illud facias.—Senec.

[c] [1 Thess. v. 8.]

[d] [Jer. xxxv. 6.]

10. In all cases be careful that you be not brought under the power of such things, which otherwise are lawful enough in the use: "all things are lawful for me, but I will not be brought under the power of any thing," saith St. Paul; and to be perpetually longing, and impatiently desirous of any thing, so that a man cannot abstain from it, is to lose a man's liberty, and to become a servant of meat and drink, or smoke.—And I wish this last instance were more considered by persons who little suspect themselves guilty of intemperance, though their desires are strong and impatient, and the use of it perpetual, and unreasonable to all purposes but that they have made it habitual and necessary, as intemperance itself is made to some men.

11. Use those advices which are prescribed as instruments to suppress voluptuousness in the foregoing section.

SECTION III.

Of chastity.

¶ READER, stay, and read not the advices of the following section, unless thou hast a chaste spirit; or desirest to be chaste; or at least art apt to consider, whether you ought or no. For there are some spirits so atheistical, and some so wholly possessed with a spirit of uncleanness, that they turn the most prudent and chaste discourses into dirt and filthy apprehensions: like choleric stomachs, changing their very cordials and medicines into bitterness; and in a literal sense turning the grace of God into wantonness. They study cases of conscience in the matter of carnal sins, not to avoid, but to learn ways how to offend God and pollute their own spirits: and search their houses with a sun-beam, that they may be instructed in all the corners of nastiness. I have used all the care I could in the following periods, that I might neither be wanting to assist those that need it, nor yet minister any occasion of fancy or vainer thoughts to those that need them not. If any man will snatch the pure taper from my hand and hold it to the devil, he will only burn his own fingers, but shall not rob me of the reward of my care and good intention, since I have taken heed how to express the following duties, and given him caution how to read them.

Chastity is that duty, which was mystically intended by God in the law of circumcision. It is the circumcision of the heart, the cutting off all superfluity of naughtiness and a suppression of all irregular desires in the matter of sensual or carnal pleasure. I call all desires irregular and sinful, that are not sanctified, by the holy institution, or by being within the protection of marriage; by being within the

order of nature; or by being within the moderation of christian modesty. Against the first, are fornication, adultery, and all voluntary pollutions of either sex: against the second are all unnatural lusts and incestuous mixtures: against the third is all immoderate use of permitted beds; concerning which judgment is to be made, as concerning meats and drinks: there being no certain degree of frequency or intention prescribed to all persons; but it is to be ruled as the other actions of a man, by proportion to the end, by the dignity of the person in the honour and severity of being a Christian, and by other circumstances, of which I am to give account.

Chastity is that grace which forbids and restrains all these, keeping the body and soul pure in that state in which it is placed by God, whether of the single or of the married life: concerning which our duty is thus described by St. Paul, "for this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the gentiles which know not God[e]."

Chastity is either abstinence or continence; abstinence is that of virgins or widows, continence of married persons. Chaste marriages are honourable and pleasing to God: widowhood is pitiable in its solitariness and loss, but amiable and comely when it is adorned with gravity and purity, and not sullied with remembrances of the passed licence, nor with present desires of returning to a second bed: but virginity is a life of angels, the enamel of the soul, the huge advantage of religion, the great opportunity for the retirements of devotion[f]; and being empty of cares, it is full of prayers; being unmingled with the world, it is apt to converse with God; and by not feeling the warmth of a too forward and indulgent nature, flames out with holy fires, till it be burning like the cherubim and the most ecstasied order of holy and unpolluted spirits.

Natural virginity of itself is not a state more acceptable to God: but that which is chosen and voluntary in order to the conveniences of religion and separation from worldly encumbrances, is therefore better than the married life, not that it is more holy, but that it is a freedom from cares, an opportunity to spend more time in spiritual employments; it is not allayed with businesses and attendances upon lower affairs: and if it be a chosen condition to these ends, it containeth in it a victory over lusts, and greater desires of religion, and self-denial; and therefore is more excellent than the married life in that degree in which it hath greater religion and a greater mortification, a less satisfaction of natural desires and a greater fulness of the spiritual: and just so is to expect that little coronet or special reward, which God hath prepared, extraordinary and besides the great

[e] 1 Thess. iv. 3—5.

[f] Virginitas [virginalis integritas] est in carne corruptibili incorruptionis perpetua meditatio —St. Aug. lib. de Virg. cap. 13. [tom. vi. col. 346.]

crown of all faithful souls, for those "who have not defiled themselves with women, but follow the" virgin "Lamb for ever[g]."

But some married persons even in their marriage do better please God, than some virgins in their state of virginity: they by giving great example of conjugal affection, by preserving their faith unbroken, by educating children in the fear of God, by patience and contentedness and holy thoughts, and the exercise of virtues proper to that state, do not only please God, but do in a higher degree than those virgins whose piety is not answerable to their great opportunities and advantages.

However, married persons, and widows, and virgins, are all servants of God and coheirs in the inheritance of Jesus, if they live within the restraints and laws of their particular estate, chastely, temperately, justly and religiously.

The evil consequents of uncleanness.

The blessings and proper effects of chastity we shall best understand by reckoning the evils of uncleanness and carnality.

1. Uncleanness of all vices is the most shameful; "the eye of the adulterer waiteth for the twilight, saying, No eye shall see me; and disguiseth his face: in the dark they dig through houses which they had marked for themselves in the day-time; they know not the light, for the morning is to them as the shadow of death: he is swift as the waters; their portion is cursed in the earth; he beholdeth not the way of the vineyards[h]:" shame is the eldest daughter of uncleanness[i].

2. The appetites of uncleanness are full of cares and trouble, and its fruition is sorrow and repentance. The way of the adulterer is hedged with thorns[j]; full of fears and jealousies, burning desires and impatient waitings, tediousness of delay, and sufferance of affronts, and amazements of discovery[k].

3. Most of its kinds are of that condition that they involve the ruin of two souls, and he that is a fornicator or adulterous, steals the soul, as well as dishonours the body, of his neighbour; and so it becomes like the sin of falling Lucifer, who brought a part of the stars with his tail from heaven[l].

4. Of all carnal sins it is that alone which the devil takes delight to imitate and counterfeit, communicating with witches and impure persons in the[m] corporal act, but in this only.

5. Uncleanness with all its kinds is a vice which hath a professed enmity against the body; "every sin which a man doth is without

[g] Apoc. xiv. 4.
[h] Job xxiv. 15, &c.
[i] ἄτιμα πάθη. [vid. Rom. i. 26.]
[j] Hos. ii. 6.
[k] Appetitus fornicationis anxietas est, satietas vero pœnitentia.—S. Hieron.
[l] [Rev. xii. 4.—Milton, Par. Lost, v. 610, vi. 156, vii. 131.]
[m] ['in no' in first ed.—Compare vol. iv. p. 412 med.]

the body, but he that committeth fornication sinneth against his own body[m]."

6. Uncleanness is hugely contrary to the spirit of government, by embasing[n] the spirit of a man, making it effeminate, sneaking, soft and foolish, without courage, without confidence. David felt this after his folly with Bathsheba, he fell to unkingly arts and stratagems to hide the crime; and he did nothing but increase it, and remained timorous and poor-spirited, till he prayed to God once more to establish him with a free and a princely spirit[o]. And no superior dare strictly observe discipline upon his charge, if he hath let himself loose to the shame of incontinence.

7. The gospel hath added two arguments against uncleanness which were never before used, nor indeed could be. Since God hath given the Holy Spirit to them that are baptized, and rightly confirmed, and entered into covenant with Him, our bodies are made temples of the Holy Ghost, in which He dwells; and therefore uncleanness is sacrilege and defiles a temple. It is St. Paul's argument, "know ye not that your body is the temple of the Holy Ghost[p]?" and, "he that defiles a temple, him will God destroy:" "therefore glorify God in your bodies," that is, "flee fornication." To which for the likeness of the argument add, that "our bodies are members of Christ;" and therefore "God forbid, that we should take the members of Christ, and make them members of a harlot?" So that uncleanness dishonours Christ, and dishonours the Holy Spirit: it is a sin against God, and in this sense a sin against the Holy Ghost.

8. The next special argument which the gospel ministers especially against adultery, and for the preservation of the purity of marriage, is that marriage is by Christ hallowed into a mystery, to signify the sacramental and mystical union of Christ and His church[q]. He therefore that breaks this knot which the church and their mutual faith hath tied, and Christ hath knit up into a mystery, dishonours a great rite of christianity, of high, spiritual, and excellent signification.

9. St. Gregory[r] reckons uncleanness to be the parent of these monsters, blindness of mind, inconsideration, precipitancy, or giddiness in actions, self-love, hatred of God, love of the present pleasures, a despite or despair of the joys of religion here, and of heaven hereafter. Whereas a pure mind in a chaste body is the mother of wisdom and deliberation, sober counsels and ingenuous actions, open deportment and sweet carriage, sincere principles and unprejudicate understanding, love of God and self-denial, peace and confidence, holy prayers and spiritual comfort, and a pleasure of spirit infinitely greater than the sottish and beastly pleasures of unchastity.

[m] 1 Cor. vi. 18.

[n] φθαρτικαὶ τῶν ἀρχῶν.—[Arist. Eth. Nicom. vi. 5.]

[o] Spiritu principali me confirma. Ps. li.

[p] 1 Cor. vi. 19; iii. 17; vi. 15.

[q] Ephes. v. 32.

[r] Moral. [lib. xxxi. cap. 45. col. 1036 A.]

"For to overcome pleasure is the greatest pleasure, and no victory is greater than that which is gotten over our lusts and filthy inclinations[s]."

10. Add to all these the public dishonesty and disreputation that all the nations of the world have cast upon adulterous and unhallowed embraces. Abimelech[t] to the men of Gerar made it death to meddle with the wife of Isaac; and Judah condemned Thamar to be burnt for her adulterous conception: and God, besides the law made to put the adulterous person to death, did constitute a settled and constant miracle to discover the adultery of a suspected woman[u], that her bowels should burst with drinking the waters of jealousy. The Egyptian law[x] was to cut off the nose of the adulteress, and the offending part of the adulterer; the Locrians[y] put out the adulterer's both eyes; the Germans, as Tacitus[z] reports, placed the adulteress amidst her kindred naked, and shaved her head, and caused her husband to beat her with clubs through the city; the Gortyneans[y] crowned the man with wool, to shame him for his effeminacy; and the Cumani[a] caused the woman to ride upon an ass, naked and hooted at, and for ever after called her by an appellative of scorn, "a rider upon the ass[b]:" all nations barbarous and civil agreeing in their general design, of rooting so dishonest and shameful a vice from under heaven.

The middle ages of the church were not pleased that the adulteress should be put to death[c]: but in the primitive ages, the civil laws, by which Christians were then governed, gave leave to the wronged husband to kill his adulterous wife, if he took her in the fact[d]. But because it was a privilege indulged to men rather than a direct detestation of the crime, a consideration of the injury rather than of the uncleanness, therefore it was soon altered, but yet hath caused an enquiry, Whether is worse, the adultery of the man or the woman? the resolution of which case, in order to our present affair, is thus. First, in respect of the person, the fault is greater in a man than in a woman, who is of a more pliant and easy spirit, and weaker understanding, and hath nothing to supply the unequal strengths of men but the defensative of a passive nature and armour of modesty, which is the natural ornament of that sex: and "it is unjust that the man should demand chastity and severity from his wife, which himself will not observe towards her[e]," said the good emperor Antoninus; it is as if the man should persuade his wife to fight against those

[s] St. Cyprian. de bono pudicitiæ.—[Inter spuria; append. p. 7.]
[t] [Gen. xxvi. 11; xxxviii. 24.]
[u] Numb. v. 14.
[x] [Diod. Sic., lib. i. cap. 78.]
[y] [Ælian. Var. hist., xiii. cap. 24.]
[z] [Germ., cap. 19.]
[a] [Plut. Quæstt. Gr. init., tom. vii. p. 171.]
[b] Ὀνόβατις.
[c] Concil. Tribur. [can. 46. tom. vi. par. 1. col. 453.] Concil. Aurel. 1. sub Clodoveo. [can. 1. tom. ii. col. 1009.]
[d] Cod. de adulteriis, ad legem Juliam, [Digest., lib. xlviii. cap. 38. tom. iii. p. 1521.] et Cod. Theod. de adulteriis, c. 'placuit.'
[e] Apud Aug. de adulter. conjug., [lib. ii. cap. 8. tom. vi. col. 408 C.] Plut. conjug. præcept. [tom. vi. p. 547.]

enemies to which he had yielded himself a prisoner. Secondly, in respect of the effects and evil consequents, the adultery of the woman is worse, as bringing bastardy into a family, and disinherisons or great injuries to the lawful children, and infinite violations of peace, and murders, and divorces, and all the effects of rage and madness. But thirdly, in respect of the crime, and as relating to God, they are equal, intolerable and damnable; and since it is no more permitted to men to have many wives than to women to have many husbands, and that in this respect their privilege is equal, their sin is so too: and this is the case of the question in christianity; and the church anciently refused to admit such persons to the holy communion, until they had done seven years' penances in fasting, in sackcloth, in severe inflictions and instruments of chastity and sorrow, according to the discipline of those ages.

Acts of chastity in general.

The actions and proper offices of the grace of chastity in general, are these:—

1. To resist all unchaste thoughts; at no hand entertaining pleasure in the unfruitful fancies and remembrances of uncleanness, although no definite desire or resolution be entertained.

2. At no hand to entertain any desire[g], or any fantastic, imaginative loves, though by shame, or disability, or other circumstance, they be restrained from act.

3. To have a chaste eye and hand: for it is all one with what part of the body we commit adultery[h]; and if a man lets his eye loose, and enjoys the lust of that, he is an adulterer[i]. "Look not upon a woman to lust after her;" and supposing all the other members restrained, yet if the eye be permitted to lust, the man can no otherwise be called chaste, than he can be called severe and mortified that sits all day long seeing plays and revellings, and out of greediness to fill his eye neglects his belly. There are some vessels which if you offer to lift by the belly or bottom, you cannot stir them, but are soon removed if you take them by the ears: it matters not with which of your members you are taken and carried off from your duty and severity.

4. To have a heart and mind chaste and pure, that is, detesting all uncleanness; disliking all its motions, past actions, circumstances,

[g] —— Casso saltem delectamine
Amare . . si potiri non licet.
Poeta. [incert. ad calc. Apul., p. 848.]

[h] [See vol. ii. p. 443, note n.]

[i] Patellas luxuriæ oculos, dixit Isidorus. ['apud S. Bernard., tom. i. serm. de luxuria.' So Caussin, 'La cour sainte,' part i. book ii. sect. 23, § 5, marg.]—'Αλγηδόνας ἀνθρώπων, alius quidam. [The writer had in his mind probably words which he had seen in Grotius on Matt. v. 29; whose allusion is to Plutarch, life of Alexander, c. 21.—tom. iv. p. 52.—Compare Herod. Terps. 18.]—Time videre unde possis cadere, et noli fieri perversa simplicitate securus.—S. Aug. [vid. in ps. l. § 3. t. iv. col. 468.]

likenesses, discourses: and this ought to be the chastity of virgins, and widows, of old persons and eunuchs especially, and generally of all men, according to their several necessities.

5. To discourse chastely and purely[1]; with great care declining all undecencies of language, chastening the tongue, and restraining it with grace, as vapours of wine are restrained with a bunch of myrrh[k].

6. To disapprove by an after-act all involuntary and natural pollutions: for if a man delights in having suffered any natural pollution, and with pleasure remembers it, he chooses that which was in itself involuntary; and that which being natural was innocent, becoming voluntary is made sinful.

7. They that have performed these duties and parts of chastity, will certainly abstain from all exterior actions of uncleanness, those noon-day and midnight devils, those lawless and ungodly worshippings of shame and uncleanness whose birth is in trouble, whose growth is in folly, and whose end is in shame.

But besides these general acts of chastity which are common to all states of men and women, there are some few things proper to the severals.

Acts of virginal chastity.

1. Virgins must remember, that the virginity of the body is only excellent in order to the purity of the soul; who therefore must consider, that since they are in some measure in a condition like that of angels, it is their duty to spend much of their time in angelical employment: for in the same degree that virgins live more spiritually than other persons, in the same degree is their virginity a more excellent state; but else it is no better than that of involuntary or constrained eunuchs, a misery and a trouble, or else a mere privation, as much without excellency as without mixture.

2. Virgins must contend for a singular modesty; whose first part must be an ignorance in the distinction of sexes, or their proper instruments; or if they accidentally be instructed in that, it must be supplied with an inadvertency or neglect of all thoughts and remembrances of such difference; and the following parts of it must be pious and chaste thoughts, holy language, and modest carriage.

3. Virgins must be retired and unpublic: for all freedom and looseness of society is a violence done to virginity, not in its natural, but in its moral capacity; that is, it loses part of its severity, strictness, and opportunity of advantages, by publishing that person, whose work is religion, whose company is angels, whose thoughts must dwell in heaven, and separate from all mixtures of the world.

[1] Sp. Minucius Pontifex Posthumium monuit, ne verbis vitæ castimoniam non æquantibus uteretur.—Plut. De cap. ex inim. utilit. [tom. vi. p. 334.]

[k] [Life of Christ, § xv. 31. vol. ii. p. 614. not. u.]

4. Virgins have a peculiar obligation to charity; for this is the virginity of the soul, as purity, integrity, and separation is of the body; which doctrine we are taught by St. Peter, "seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently[l]." For a virgin that consecrates her body to God, and pollutes her spirit with rage, or impatience, or inordinate anger, gives Him what He most hates, a most foul and defiled soul.

These rules are necessary for virgins that offer that state to God, and mean not to enter into the state of marriage; for they that only wait the opportunity of a convenient change, are to steer themselves by the general rules of chastity.

Rules for widows, or vidual chastity.

For widows, the fontinel of whose desires hath been opened by the former permissions of the marriage-bed, they must remember,

1. That God hath now restrained the former licence, bound up their eyes and shut up their heart into a narrower compass, and hath given them sorrow to be a bridle to their desires: a widow must be a mourner; and she that is not, cannot so well secure the chastity of her proper state.

2. It is against public honesty to marry another man, so long as she is with child by her former husband; and of the same fame it is, in a lesser proportion, to marry within the year of mourning; but anciently it was infamous for her to marry till by common account the body was dissolved into its first principle of earth.

3. A widow must restrain her memory and her fancy, not recalling or recounting her former permissions and freer licences with any present delight; for then she opens that sluice which her husband's death and her own sorrow have shut up.

4. A widow that desires her widowhood should be a state pleasing to God, must spend her time as devoted virgins should, in fastings, and prayers, and charity.

5. A widow must forbid herself to use those temporal solaces which in her former estate were innocent, but now are dangerous.

Rules for married persons, or matrimonial chastity.

Concerning married persons, besides the keeping of their mutual faith and contract with each other, these particulars are useful to be observed[m].

[l] 1 Pet. i. 22.

[m] Nisi fundamenta stirpis jacta sint probe,
Miseros necesse est esse deinceps posteros.
Eurip. [Herc. Fur. 1261, interpr. Gul. Xylandr. in Plut. De lib. educ. init.]

1. Although their mutual endearments are safe within the protection of marriage, yet they that have wives or husbands must be as though they had them not; that is, they must have an affection greater to each other, than they have to any person in the world, but not greater than they have to God, but that they be ready to part with all interest in each other's person rather than sin against God.

2. In their permissions and licence, they must be sure to observe the order of nature, and the ends of God. He is an ill husband that uses his wife as a man treats a harlot[n], having no other end but pleasure. Concerning which our best rule is, that although in this, as in eating and drinking, there is an appetite to be satisfied, which cannot be done without pleasing that desire; yet since that desire and satisfaction was intended by nature for other ends, they should never be separate from those ends, but always be joined with all or one of these ends, with a desire of children, or to avoid fornication, or to lighten and ease the cares and sadnesses of household affairs, or to endear each other; but never with a purpose, either in act or desire, to separate the sensuality from these ends which hallow it. Onan did separate his act from its proper end, and so ordered his embraces that his wife should not conceive, and God punished him.

3. Married persons must keep such modesty and decency of treating each other[o], that they never force themselves into high and violent lusts with arts and misbecoming devices; always remembering that those mixtures are most innocent, which are most simple and most natural, most orderly and most safe.

4. It is a duty of matrimonial chastity to be restrained and temperate in the use of their lawful pleasures: concerning which although no universal rule can antecedently be given to all persons, any more than to all bodies one proportion of meat and drink; yet married persons are to estimate the degree of their licence according to the following proportions; that it be moderate, so as to consist with health; that it be so ordered as not to be too expensive of time, that precious opportunity of working out our salvation; that when duty is demanded, it be always paid (so far as is in our powers and election) according to the foregoing measures; and that it be with a temperate affection, without violent transporting desires, or too sensual applications. Concerning which a man is to make judgment by proportion to other actions, and the severities of his religion, and the sentences of sober and wise persons: always remembering that marriage is a provision for supply of the natural necessities of

[n] Non debemus eodem amico uti et adulatore; nec eadem uti uxore et scorto. —Plut. conjug. præcept. [tom. vi. p. 537. Hieron. adv. Jovin., lib. i. fin. tom. iv. par. 2. col. 192.]

[o] Non recte est ab Herodoto dictum, simul cum tunica mulierem verecundiam exuere. Quæ enim casta est, posita veste, verecundiam ejus loco induit, maximaque verecundia conjuges tessera maximi invicem amoris utuntur.—Plut. conjug. præcept. [tom. vi. p. 527.]

the body, not for the artificial and procured appetites of the mind; and it is a sad truth that many married persons, thinking that the flood-gates of liberty are set wide open without measures or restraints, so they sail in that channel, have felt the final rewards of intemperance and lust, by their unlawful using of lawful permissions. Only let each of them be temperate, and both of them be modest. Socrates was wont to say that those women to whom nature had not been indulgent in good features and colours, should make it up themselves with excellent manners; and those who were beautiful and comely, should be careful that so fair a body be not polluted with unhandsome usages. To which Plutarch[p] adds, that a wife, if she be unhandsome, should consider how extremely ugly she would be, if she wanted modesty; but if she be handsome, let her think how gracious that beauty would be if she superadds chastity.

5. Married persons by consent are to abstain from their mutual entertainments at solemn times of devotion; not as a duty of itself necessary, but as being the most proper act of purity which in their condition they can present to God, and being a good advantage for attending their preparation to the solemn duty and their demeanour in it. It is St. Paul's counsel, that "by consent for a time they should abstain, that they may give themselves to fasting and prayer[q]." And though when Christians did receive the holy communion every day, it is certain they did not abstain, but had children; yet when the communion was more seldom, they did with religion abstain from the marriage-bed[r] during the time of their solemn preparatory devotions, as anciently they did from eating and drinking, till the solemnity of the day was past.

6. It were well if married persons would, in their penitential prayers, and in their general confessions, suspect themselves, and accordingly ask a general pardon for all their undecencies and more passionate applications of themselves in the offices of marriage: that what is lawful and honourable in its kind may not be sullied with imperfect circumstances, or if it be, it may be made clean again by the interruption and recallings of such a repentance of which such uncertain parts of action are capable.

But because of all the dangers of a Christian none more pressing and troublesome than the temptations to lust, no enemy more dangerous than that of the flesh, no accounts greater than what we have to reckon for at the audit of concupiscence, therefore it concerns all that would be safe from this death to arm themselves by the follow-

[p] De conjug. præcept. [tom. vi. p. 534.]

[q] 1 Cor. vii. 5.

[r] Hoc etiam ex more christianorum; Tertul. suadens fœminis christianis ne paganis nubant ait, Quis denique solennibus paschæ abnoctantem securus sustinebit? Tertul. ad uxor. [lib. ii. cap. 4.] Et ex more etiam gentilium; Plut. sympos., lib. iii. qu. 6. [tom. viii. p. 600.] Nobis autem, si leges civitatis recte colimus, cavendum est, ne ad templa et sacrificia accedamus, paulo ante re venerea usi. Atque expedit, nocte et somno interjecto, justoque intervallo adhibito, mundos rursum quasi de integro, et ad novum diem nova cogitantes, ut ait Democritus, surgere.

ing rules, to prevent or to cure all the wounds of our flesh made by the poisoned arrows of lust.

Remedies against uncleanness.

1. When a temptation of lust assaults thee, do not resist it by heaping up arguments against it, and disputing with it, considering its offers and its dangers, but fly from it[r], that is, think not at all of it; lay aside all consideration concerning it, and turn away from it by any severe and laudable thought of business. St. Hierome very wittily reproves the gentile superstition, who pictured the virgin-deities armed with a shield and lance, as if chastity could not be defended without war and direct contention. No; this enemy is to be treated otherwise. If you hear it speak, though but to dispute with it, it ruins you; and the very arguments you go about to answer leave a relish upon the tongue. A man may be burned if he goes near the fire, though but to quench his house; and by handling pitch, though but to draw it from your clothes, you defile your fingers.

2. Avoid idleness, and fill up all the spaces of thy time with severe and useful employment: for lust usually creeps in at those emptinesses where the soul is unemployed, and the body is at ease; for no easy, healthful, and idle person was ever chaste, if he could be tempted. But of all employments bodily labour is most useful and of greatest benefit for the driving away the[s] devil.

3. Give no entertainment to the beginnings, the first motions and secret whispers of the spirit of impurity. For if you totally suppress it, it dies[t]; if you permit the furnace to breathe its smoke and flame out at any vent, it will rage to the consumption of the whole. This cockatrice is soonest crushed in the shell; but if it grows it turns to a serpent, and a dragon, and a devil.

4. Corporal mortification, and hard usages of our body, hath by all ages of the church been accounted a good instrument and of some profit against the spirit of fornication; a spare diet, and a thin coarse table, seldom refreshment, frequent fasts, not violent, and interrupted with returns to ordinary feeding, but constantly little, unpleasant, of wholesome but sparing nourishment: for by such cutting off the provisions of victual, we shall weaken the strengths of our enemy. To which if we add lyings upon the ground, painful postures in

[r] Contra libidinis impetum apprehende fugam, si vis obtinere victoriam. St. Aug. [Serm. ccxciii. De ebriet., tom. v. append. col. 489.] Nella guerra d'amor chi fuge vince. [Gruter. Floril. Eth. polit., tom. i. par. 2. p. 164.]

[s] ['this' in first edition; and compare p. 169 med., below.]

[t] ——— Quisquis in primo obstitit
Pepulitque amorem, tutus ac victor fuit:
Qui blandiendo dulce nutrivit malum,
Sero recusat ferre quod subiit jugum.
Sen. Hippol. [Act. i. lin. 132.]

prayer, reciting our devotions with our arms extended at full length, like Moses praying against Amalek, or our blessed Saviour hanging upon His painful bed of sorrows, the cross, and (if the lust be upon us, and sharply tempting) by inflicting any smart to overthrow the strongest passion by the most violent pain, we shall find great ease for the present, and the resolution and apt sufferance against the future danger. And this was St. Paul's remedy, "I bring my body under;" he used some rudenesses towards it. But it was a great nobleness of chastity which St. Hierome[u] reports of a son of the king of Nicomedia, who being tempted upon flowers and a perfumed bed, with a soft violence, but yet tied down to the temptation, and solicited with circumstances of Asian luxury by an impure courtesan, lest the easiness of his posture should abuse him, spit out his tongue into her face: to represent, that no virtue hath cost the saints so much as this of chastity[v].

5. Fly from all occasions, temptations, loosenesses of company, balls, and revellings, undecent mixtures of wanton dancings, idle talk, private society with strange women, starings upon a beauteous face, the company of women that are singers, amorous gestures, garish and wanton dressings, feasts and liberty, banquets and perfumes[w], wine and strong drinks, which are made to persecute chastity; some of these being the very prologues to lust[x], and the most innocent of them being but like condited or pickled mushrooms, which if carefully corrected, and seldom tasted, may be harmless, but can never do good[y]: ever remembering, that it is easier to die for chastity than to live with it; and the hangman could not extort a consent from some persons, from whom a lover would have entreated it. For the glory of chastity will easily overcome the rudeness of fear and violence; but easiness and softness and smooth temptations creep in, and, like the sun, make a maiden lay by her veil and robe, which persecution, like the northern wind, makes her hold fast and clap close about her.

[u] In vita S. Pauli. [tom. iv. par. 2. col. 69.—Niceph. Hist. eccl. vii. 15.]

[v] Benedictus in spinis se volutavit. [S. Gregor. Dial., lib. ii. cap. 2. tom. ii. col. 214.] S. Martinianus faciem et manus ussit. [vid. Metaphr. apud Bolland. Act. Sanctt. in Febr. xiii.] S. Johannes, cognomento Bonus, calamos acutos inter ungues et carnem digitorum intrusit. S. Theoctiste in silvis more ferarum vixit, ne inter Arabes pollueretur. [Metaphr. apud Sur. de Sanctis, in Nov. x. tom. vi. p. 237.]

[w] Στέφος πλέκων ποθ' εὗρον
ἐν τοῖς ῥόδοις Ἔρωτα,
καὶ τῶν πτερῶν κατασχὼν
ἐβάπτισ' εἰς τὸν οἶνον,
λαβὼν δ' ἔπιον αὐτὸν·
καὶ νῦν ἔσω μελῶν μου
πτεροῖσι γαργαλίζει.
Julian. [Brunck. Anal., tom. ii. p. 493.]
Venus rosam amat propter fabellam quam recitat.—Libanius.

[x] Venter mero æstuans cito despumatur in libidines.—St. Hieron. [ep. lxxxii. ad Ocean., tom. iv. par. 2. col. 652.]

[y] Il fuoco che non mi scalda, non voglio che mi scotti.

6. He that will secure his chastity, must first cure his pride and his rage: for oftentimes lust is the punishment of a proud man[z], to tame the vanity of his pride by the shame and affronts of unchastity; and the same intemperate heat that makes anger, does enkindle lust.

7. If thou beest assaulted with an unclean spirit, trust not thyself alone, but run forth into company, whose reverence and modesty may suppress, or whose society may divert thy thoughts: and a perpetual witness of thy conversation is of especial use against this vice, which evaporates in the open air, like camphire, being impatient of light and witnesses.

8. Use frequent and earnest prayers to the King of purities, the first of virgins, the eternal God, who is of an essential purity, that He would be pleased to reprove and cast out the unclean spirit. For besides the blessings of prayer by way of reward, it hath a natural virtue to restrain this vice: because a prayer against it is an unwillingness to act it; and so long as we heartily pray against it, our desires are secured, and then this devil hath no power. This was St. Paul's other remedy, "For this cause I besought the Lord thrice." And there is much reason and much advantage in the use of this instrument, because the main thing that in this affair is to be secured, is a man's mind[a]. He that goes about to cure lust by bodily exercises alone (as St. Paul's phrase is) or mortifications, shall find them sometimes instrumental to it, and incitations of sudden desires, but always insufficient and 'of little profit:' but he that hath a chaste mind, shall find his body apt enough to take laws; and let it do its worst, it cannot make a sin, and in its greatest violence can but produce a little natural uneasiness, not so much trouble as a severe fasting-day, or a hard night's lodging upon boards. If a man be hungry, he must eat; and if he be thirsty, he must drink in some convenient time, or else he dies: but if the body be rebellious, so the mind be chaste, let it do its worst, if you resolve perfectly not to satisfy it, you can receive no great evil by it. Therefore the proper cure is by applications to the spirit, and securities of the mind, which can no way so well be secured as by frequent and fervent prayers, and sober resolutions, and severe discourses. Therefore,

9. Hither bring in succour from consideration of the Divine presence and of His holy angels, meditation of death and the passions of Christ upon the cross, imitation of His purities, and of the virgin Mary His unspotted and holy mother, and of such eminent saints who in their generations were burning and shining lights, unmingled with such uncleannesses which defile the soul, and who now follow the Lamb whithersoever He goes.

[z] ——— numquid ego a te
Magno prognatam deposco consule ———
Velatamque stola, mea cum conferbuit ira?
Hor. [Serm., lib. i. 2. lin. 69.—Compare vol. iv. p. 268.]

[a] Mens impudicam facere, non casus solet.—[Sen. Hippol., act. ii. lin. 735.]

10. These remedies are of universal efficacy in all cases extraordinary and violent; but in ordinary and common, the remedy which God hath provided, that is, honourable marriage[b], hath a natural efficacy, besides a virtue by divine blessing, to cure the inconveniences which otherwise might afflict persons temperate and sober.

SECTION IV.

Of humility.

HUMILITY is the great ornament and jewel of christian religion; that whereby it is distinguished from all the wisdom of the world; it not having been taught by the wise men of the gentiles, but first put into a discipline, and made part of a religion, by our Lord Jesus Christ; who propounded Himself imitable by His disciples so signally in nothing as in the twin sisters of meekness and humility; "learn of Me, for I am meek and humble; and ye shall find rest unto your souls."

For all the world, all that we are, and all that we have, our bodies and our souls, our actions and our sufferings, our conditions at home, our accidents abroad, our many sins and our seldom virtues, are as so many arguments to make our souls dwell low in the deep valleys of humility.

Arguments against pride by way of consideration.

1. Our body is weak and impure, sending out more uncleannesses from its several sinks than could be endured if they were not necessary and natural: and we are forced to pass that through our mouths, which as soon as we see upon the ground, we loathe like rottenness and vomiting.

2. Our strength is inferior to that of many beasts, and our infirmities so many that we are forced to dress and tend horses and asses, that they may help our needs and relieve our wants.

3. Our beauty is in colour inferior to many flowers, and in proportion of parts it is no better than nothing; for even a dog hath parts as well proportioned and fitted to his purposes and the designs of his nature, as we have: and when it is most florid and gay, three fits of an ague can change it into yellowness and leanness, and the hollowness and wrinkles of deformity.

4. Our learning is then best when it teaches most humility: but to be proud of learning is the greatest ignorance in the world. For

[b] Danda est opera ut.. matrimonio devinciantur, quod est tutissimum juventutis vinculum.—Plut. de educ., lib. [tom. vi. p. 46.]

our learning is so long in getting, and so very imperfect, that the greatest clerk knows not the thousandth part of what he is ignorant; and knows so uncertainly what he seems to know, and knows no otherwise than a fool or a child even what is told him or what he guesses at, that except those things which concern his duty, and which God hath revealed to him, which also every woman knows so far as is necessary, the most learned man hath nothing to be proud of, unless this be a sufficient argument to exalt him, that he uncertainly guesses at some more unnecessary things than many others, who yet know all that concerns them, and mind other things more necessary for the needs of life and commonwealths.

5. He that is proud of riches, is a fool. For if he be exalted above his neighbours because he hath more gold, how much inferior is he to a gold mine? how much is he to give place to a chain of pearl, or a knot of diamonds? for certainly that hath the greatest excellence, from whence he derives all his gallantry and pre-eminence over his neighbours.

6. If a man be exalted by reason of any excellence in his soul, he may please to remember, that all souls are equal; and their differing operations are because their instrument is in better tune, their body is more healthful, or better tempered: which is no more praise to him than it is that he was born in Italy.

7. He that is proud of his birth, is proud of the blessings of others, not of himself: for if his parents were more eminent in any circumstance than their neighbours, he is to thank God, and to rejoice in them: but still he may be a fool, or unfortunate, or deformed; and when himself was born, it was indifferent to him, whether his father were a king or a peasant, for he knew not any thing, nor chose any thing: and most commonly it is true, that he that boasts of his ancestors, who were the founders and raisers of a noble family, doth confess that he hath in himself a less virtue and a less honour, and therefore that he is degenerated.

8. Whatsoever other difference there is between thee and thy neighbour, if it be bad, it is thine own, but thou hast no reason to boast of thy misery and shame: if it be good, thou hast received it from God; and then thou art more obliged to pay duty and tribute, use and principal to Him: and it were a strange folly for a man to be proud of being more in debt than another.

9. Remember what thou wert before thou wert begotten; nothing: what wert thou in the first regions of thy dwelling, before thy birth? uncleanness; what wert thou for many years after? weakness; what in all thy life? a great sinner; what in all thy excellencies? a mere debtor to God, to thy parents, to the earth, to all the creatures. But we may, if we please, use the method of the Platonists[c], who reduce all the causes and arguments for humility which we can take from ourselves, to these seven heads;—The spirit of a man is light and

[c] Apuleius de dæmon. Socratis. [p. 670.]

troublesome; his body is brutish and sickly; he is constant in his folly and error, and inconstant in his manners and good purposes; his labours are vain, intricate, and endless; his fortune is changeable, but seldom pleasing, never perfect; his wisdom comes not till he be ready to die, that is, till he be past using it; his death is certain, always ready at the door, but never far off. Upon these or the like meditations if we dwell or frequently retire to them, we shall see nothing more reasonable than to be humble, and nothing more foolish than to be proud.

Acts or offices of humility.

The grace of humility is exercised by these following rules.

1. Think not thyself better for any thing that happens to thee from without: for although thou mayest by gifts bestowed upon thee be better than another, as one horse is better than another, that is of more use to others; yet as thou art a man, thou hast nothing to commend thee to thyself but that only by which thou art a man, that is, by what thou choosest and refusest.

2. Humility consists not in railing against thyself, or wearing mean clothes, or going softly and submissly, but in hearty and real evil or mean opinion of thyself; believe thyself an unworthy person heartily, as thou believest thyself to be hungry, or poor, or sick, when thou art so.

3. Whatsoever evil thou sayest of thyself, be content that others should think to be true; and if thou callest thyself fool, be not angry if another say so of thee. For if thou thinkest so truly, all men in the world desire other men to be of their opinion, and he is an hypocrite that accuses himself before others with an intent not to be believed; but he that calls himself intemperate, foolish, lustful, and is angry when his neighbours call him so, is both a false and a proud person.

4. Love to be concealed and little esteemed[d]; be content to want praise, never being troubled when thou art slighted or undervalued; for thou canst not undervalue thyself, and if thou thinkest so meanly as there is reason, no contempt will seem unreasonable, and therefore it will be very tolerable.

5. Never be ashamed of thy birth, or thy parents[e], or thy trade[f], or thy present employment, for the meanness or poverty of any of them, and when there is an occasion to speak of them, such an occasion as would invite you to speak of any thing that pleases you, omit it not, but speak as readily and indifferently of thy meanness as of thy greatness. Primislaus, the first king of Bohemia[g], kept his

[d] Ama nesciri et pro nihilo reputari.—Gerson. [al. Th. a Kempis, de im. Chr. i. 2.]

[e] Il villan nobilitado
Non conosce il suo parentado.

[f] Chi del' arte sua si vegogna
Sempre vive con vergogna.

[Utrumque apud Gruter., floril. ethico-polit., tom. ii. par. 2. pp. 264, 223.]

[g] [Chron. Bohem., cap. iii.]

country shoes always by him, to remember from whence he was raised: and Agathocles[h] by the furniture of his table confessed that from a potter he was raised to be the king of Sicily.

6. Never speak any thing directly tending to thy praise or glory; that is, with a purpose to be commended, and for no other end: if other ends be mingled with thy honour, as if the glory of God, or charity, or necessity, or any thing of prudence be thy end, you are not tied to omit your discourse or your design that you may avoid praise, but pursue your end though praise come along in the company; only let not praise be the design.

7. When thou hast said or done any thing for which thou receivest praise or estimation, take it indifferently, and return it to God, reflecting upon Him as the giver of the gift, or the blesser of the action, or the aid of the design; and give God thanks for making thee an instrument of His glory for the benefit of others.

8. Secure a good name to thyself by living virtuously and humbly, but let this good name be nursed abroad, and never be brought home to look upon it; let others use it for their own advantage, let them speak of it if they please, but do not thou at all use it but as an instrument to do God glory, and thy neighbour more advantage; let thy face, like Moses's, shine to others, but make no looking-glasses for thyself.

9. Take no content in praise when it is offered thee, but let thy rejoicing in God's gift be allayed with fear lest this good bring thee to evil: use the praise as you use your pleasure in eating and drinking; if it comes, make it do drudgery, let it serve other ends, and minister to necessities, and to caution, lest by pride you lose your just praise which you have deserved, or else by being praised unjustly you receive shame into yourself with God and wise men.

10. Use no stratagems and devices to get praise: some use to enquire into the faults of their own actions or discourses, on purpose to hear that it was well done or spoken, and without fault; others bring the matter into talk, or thrust themselves into company[i], and intimate and give occasion to be thought or spoke of; these men make a bait to persuade themselves to swallow the hook, till by drinking the waters of vanity they swell and burst.

11. Make no suppletories to thyself when thou art disgraced or slighted, by pleasing thyself with supposing thou didst deserve praise, though they understood thee not, or enviously detracted from thee; neither do thou get to thyself a private theatre and flatterers[j], in whose vain noises and fantastic praises thou mayest keep up thine own good opinion of thyself.

12. Entertain no fancies of vanity and private whispers of this

[h] [Auson. Epigr. viii.]

[i] Τὶ οὖν ἡμῖν ὀβελίσκον κατατιὸν περιπατεῖς; ἤθελον ἵνα με καὶ οἱ ἀπαντῶντες θαυμάζωσι, καὶ ἀπακολουθοῦντες ἐπικραυγάζωσιν, ὃ μεγάλου φιλοσόφου.—Arrian. Epict., lib. i. cap. 21. [tom. iii. p. 81.]

[j] Alter alteri satis amplum theatrum sumus; satis unus, satis nullus.—Sen. [vid. ep. vii. fin. tom. ii. p. 21.]

devil of pride; such as was that of Nebuchodonosor[k], "Is not this great Babylon, which I have built for the honour of my name, and the might of my majesty, and the power of my kingdom?" Some fantastic spirits will walk alone, and dream waking of greatnesses, of palaces, of excellent orations, full theatres, loud applauses, sudden advancement, great fortunes, and so will spend an hour with imaginative pleasure; all their employment being nothing but fumes of pride, and secret indefinite desires and significations of what their heart wishes. In this although there is nothing of its own nature directly vicious, yet it is either an ill mother or an ill daughter, an ill sign or an ill effect; and therefore at no hand consisting with the safety and interests of humility.

13. Suffer others to be praised in thy presence, and entertain their good and glory with delight; but at no hand disparage them, or lessen the report, or make an objection; and think not the advancement of thy brother is a lessening of thy worth.—But this act is also to extend further;

14. Be content that he should be employed, and thou laid by as unprofitable; his sentence approved, thine rejected; he be preferred, and thou fixed in a low employment.

15. Never compare thyself with others, unless it be to advance them and to depress thyself. To which purpose, we must be sure in some sense or other to think ourselves the worst in every company where we come; one is more learned than I am, another is more prudent, a third honourable, a fourth more chaste, or he is more charitable, or less proud. For the humble man observes their good, and reflects only upon his own vileness; or considers the many evils of himself certainly known to himself, and the ill of others but by uncertain report: or he considers that the evils done by another are out of much infirmity or ignorance, but his own sins are against a clearer light; and if the other had so great helps, he would have done more good and less evil: or he remembers that his old sins before his conversion were greater in the nature of the thing, or in certain circumstances, than the sins of other men. So St. Paul reckoned himself the chiefest of sinners, because formerly he had acted the chiefest sin of persecuting the church of God. But this rule is to be used with this caution; that though it be good always to think meanest of ourselves, yet it is not ever safe to speak it; because those circumstances and considerations which determine thy thoughts, are not known to others as to thyself, and it may concern others that they hear thee give God thanks for the graces He hath given thee. But if thou preservest thy thoughts and opinions of thyself truly humble, you may with more safety give God thanks in public for that good which cannot or ought not to be concealed.

16. Be not always ready to excuse every oversight, or indiscretion, or ill action: but if thou beest guilty of it, confess it plainly; for

[k] [Dan. iv. 30.]

virtue scorns a lie for its cover, but to hide a sin with it is like a crust of leprosy drawn upon an ulcer. If thou beest not guilty, unless it be scandalous, be not over-earnest to remove it, but rather use it as an argument to chastise all greatness of fancy and opinion in thyself; and accustom thyself to bear reproof patiently and contentedly, and the harsh words of thy enemies, as knowing that the anger of an enemy is a better monitor, and represents our faults or admonishes us of our duty with more heartiness, than the kindness does or precious balms of a friend.

17. Give God thanks for every weakness, deformity and imperfection, and accept it as a favour and grace of God, and an instrument to resist pride, and nurse humility; ever remembering that when God, by giving thee a crooked back, hath also made thy spirit stoop or less vain, thou art more ready to enter the narrow gate of heaven, than by being straight, and standing upright, and thinking highly. Thus the apostles rejoiced in their infirmities, not moral, but natural and accidental, in their being beaten and whipt like slaves, in their nakedness and poverty.

18. Upbraid no man's weakness to him to discomfort him[l], neither report it to disparage him, neither delight to remember it to lessen him, or to set thyself above him. Be sure never to praise thyself, or to dispraise any man else, unless God's glory or some holy end do hallow it. And it was noted to the praise of Cyrus, that amongst his equals in age[m] he would never play at any sport or use any exercise in which he knew himself more excellent than they, but in such in which he was unskilful he would make his challenges; lest he should shame them by his victory, and that himself might learn something of their skill, and do them civilities.

19. Besides the foregoing parts and actions, humility teaches us to submit ourselves and all our faculties to God, "to believe all things, to do all things, to suffer all things," which His will enjoins us: to be content in every estate or change, knowing we have deserved worse than the worst we feel, and (as Anytus said to Alcibiades) He hath taken but half, when He might have taken all: to adore His goodness, to fear His greatness, to worship His eternal and infinite excellencies, and to submit ourselves to all our superiors in all things according to godliness, and to be meek and gentle in our conversation towards others[n].

Now although, according to the nature of every grace, this begins as a gift, and is increased like a habit, that is, best by its own acts; yet besides the former acts and offices of humility, there are certain

[l] Ama l'amico tuo con il difetto suo. —[Gruter. Floril. Eth. polit., tom. ii. par. 2. p. 198.]

[m] In colloquiis, pueri invisi aliis non fient, si non omnino in disputationibus victoriam semper obtinere laborent. Non enim tantum egregium est scire vincere, sed etiam posse vinci pulchrum est, ubi victoria est damnosa.—Plut. de educ. liber. [tom. vi. p. 32.]

[n] Nihil ita dignum est odio ut eorum mores, qui compellantibus se difficiles præbent.—Plut.

other exercises and considerations, which are good helps and instruments for the procuring and increasing this grace, and the curing of pride.

Means and exercises of obtaining and increasing the grace of humility.

1. Make confession of thy sins often to God, and consider what all that evil amounts to which you then charge upon yourself. Look not upon them as scattered in the course of a long life, now an intemperate anger, then too full a meal, now idle talking, and another time impatience; but unite them into one continued representation, and remember that he whose life seems fair by reason that his faults are scattered at large distances in the several parts of his life, yet if all his errors and follies were articled against him, the man would seem vicious and miserable: and possibly this exercise, really applied upon thy spirit, may be useful.

2. Remember that we usually disparage others upon slight grounds and little instances, and towards them one fly is enough to spoil a whole box of ointment[o]; and if a man be highly commended, we think him sufficiently lessened if we clap one sin or folly or infirmity into his account. Let us therefore be just to ourselves, since we are so severe to others, and consider that whatsoever good any one can think or say of us, we can tell him of hundreds of base and unworthy and foolish actions, any one of which were enough, we hope, to destroy another's reputation; therefore let so many be sufficient to destroy our over high thoughts of ourselves.

3. When thy neighbour is cried up by public fame and popular noises, that we may disparage and lessen him, we cry out that the people is a herd of unlearned and ignorant persons, ill judges, loud trumpets, but which never give certain sound: let us use the same art to humble ourselves, and never take delight and pleasure in public reports, and acclamations of assemblies, and please ourselves with their judgment[p], of whom in other the like cases we affirm that they are mad.

4. We change our opinion of others by their kindness or unkindness towards us: if he be my patron, and bounteous, he is wise, he is noble, his faults are but warts, his virtues are mountainous; but if he proves unkind, or rejects our importunate suit, then he is ill-natured, covetous, and his free meal is called gluttony; that which before we called civility, is now very drunkenness; and all he speaks is flat and dull, and ignorant as a swine. This indeed is unjust towards others, but a good instrument if we turn the edge of it upon ourselves: we use ourselves ill, abusing ourselves with false

[o] [Eccles. x. 1.]

[p] Οὐχ οὗτοί εἰσι περὶ ὧν εἴωθας λέγειν ὅτι μαίνονται; τί οὖν, ὑπὸ τῶν μαινομένων θέλεις θαυμάζεσθαι;—Arrian. [Epict., lib. i. cap. 21. tom. iii. p. 81.]

principles, cheating ourselves with lies and pretences, stealing the choice and election from our wills, placing voluntary ignorance in our understandings, denying the desires of the spirit, setting up a faction against every noble and just desire; the least of which because we should resent up to reviling the injurious person, it is but reason we should at least not flatter ourselves with fond and too kind opinions.

5. Every day call to mind some one of thy foulest sins, or the most shameful of thy disgraces, or the indiscreetest of thy actions, or any thing that did then most trouble thee, and apply it to the present swelling of thy spirit and opinion, and it may help to allay it.

6. Pray often for His[q] grace, with all humility of gesture and passion of desire; and in thy devotion interpose many acts of humility, by way of confession and address to God, and reflection upon thyself.

7. Avoid great offices and employments, and the noises of worldly honour[r]; for in those states, many times so many ceremonies and circumstances will seem necessary as will destroy the sobriety of thy thoughts. If the number of thy servants be fewer, and their observances less, and their reverences less solemn, possibly they will seem less than thy dignity; and if they be so much and so many, it is likely they will be too big for thy spirit. And here be thou very careful lest thou be abused by a pretence that thou wouldest use thy great dignity as an opportunity of doing great good: for supposing it might be good for others, yet it is not good for thee; they may have encouragement in noble things from thee, and by the same instrument thou mayest thyself be tempted to pride and vanity: and certain it is, God is as much glorified by thy example of humility in a low or temperate condition, as by thy bounty in a great and dangerous.

8. Make no reflex acts upon thy own humility, nor upon any other grace with which God hath enriched thy soul. For since God oftentimes hides from His saints and servants the sight of those excellent things, by which they shine to others, though the dark side of the lantern be toward themselves, that He may secure the grace of humility; it is good that thou do so thyself: and if thou beholdest a grace of God in thee, remember to give Him thanks for it, that thou mayest not boast in that which is none of thy own: and consider how thou hast sullied it by handling it with dirty fingers, with thy own imperfections, and with mixture of unhandsome circumstances. Spiritual pride is very dangerous, not only by reason it spoils so many graces by which we drew nigh unto the kingdom of God, but also because it so frequently creeps upon the spirit of holy persons. For it is no wonder for a beggar to call himself poor, or a

[q] ['this' in first ed.]

[r] Fabis abstine, dixit Pythagoras; nam olim magistratus per suffragia fabis lata creabantur.—Plut. [De lib. educ., tom. vi. p. 42.]

drunkard to confess that he is no sober person; but for a holy person to be humble, for one whom all men esteem a saint to fear lest himself become a devil, and to observe his own danger, and to discern his own infirmities, and make discovery of his bad adherencies, is as hard as for a prince to submit himself to be guided by tutors, and make himself subject to discipline like the meanest of his servants.

9. Often meditate upon the effects of pride on one side, and humility on the other; first, that pride is like a canker, and destroys the beauty of the fairest flowers, the most excellent gifts and graces, but humility crowns them all; secondly, that pride is a great hindrance to the perceiving the things of God[s], and humility is an excellent preparative and instrument of spiritual wisdom; thirdly, that pride hinders the acceptation of our prayers, but humility pierceth the clouds, and will not depart till the Most high shall regard; fourthly, that humility is but a speaking truth, and all pride is a lie; fifthly, that humility is the most certain way to real honour, and pride is ever affronted or despised; sixthly, that pride turned Lucifer into a devil, and humility exalted the Son of God above every name, and placed Him eternally at the right hand of His Father; seventhly, that "God resisteth the proud[t]," professing open defiance and hostility against such persons, "but giveth grace to the humble;" grace and pardon, remedy and relief against misery and oppression, content in all conditions, tranquillity of spirit, patience in afflictions, love abroad, peace at home, and utter freedom from contention, and the sin of censuring others, and the trouble of being censured themselves. For the humble man will not judge his brother for the mote in his eye, being more troubled at the beam in his own eye; and is patient and glad to be reproved, because himself hath cast the first stone at himself, and therefore wonders not that others are of his mind.

10. Remember that the blessed Saviour of the world hath done more to prescribe, and transmit, and secure this grace, than any other[u]; His whole life being a great continued example of humility, a vast descent from the glorious bosom of His Father to the womb of a poor maiden, to the form of a servant, to the miseries of a sinner, to a life of labour, to a state of poverty, to a death of malefactors, to the grave of death, and the intolerable calamities which we deserved: and it were a good design, and yet but reasonable, that we should be as humble in the midst of our greatest imperfections and basest sins, as Christ was in the midst of His fulness of the Spirit, great wisdom, perfect life, and most admirable virtues.

11. Drive away all flatterers from thy company, and at no hand endure them; for he that endures himself so to be abused by another, is not only a fool for entertaining the mockery, but loves to have his own opinion of himself to be heightened and cherished.

[s] Matt. xi. 25. [t] James iv. 6. [u] John xiii. 15.

12. Never change thy employment for the sudden coming of another to thee: but if modesty permits, or discretion, appear to him that visits thee the same that thou wert to God and thyself in thy privacy. But if thou wert walking or sleeping, or in any other innocent employment or retirement, snatch not up a book to seem studious, nor fall on thy knees to seem devout, nor alter any thing to make him believe thee better employed than thou wert.

13. To the same purpose it is of great use, that he who would preserve his humility should choose some spiritual person to whom he shall oblige himself to discover his very thoughts and fancies, every act of his, and all his intercourse with others in which there may be danger; that by such an openness of spirit he may expose every blast of vain-glory, every idle thought, to be chastened and lessened by the rod of spiritual discipline: and he that shall find himself tied to confess every proud thought, every vanity of his spirit, will also perceive they must not dwell with him, nor find any kindness from him. And besides this, the nature of pride is so shameful and unhandsome that the very discovery of it is a huge mortification and means of suppressing it: a man would be ashamed to be told that he enquires after the faults of his last oration or action on purpose to be commended; and therefore when the man shall tell his spiritual guide the same shameful story of himself, it is very likely he will be humbled, and heartily ashamed of it.

14. Let every man suppose what opinion he should have of one that should spend his time in playing with drum-sticks and cockle-shells, and that should wrangle all day long with a little boy for pins, or should study hard and labour to cozen a child of his gauds, and who would run into a river deep and dangerous, with a great burden upon his back, even then when he were told of the danger, and earnestly importuned not to do it; and let him but change the instances and the person, and he shall find that he hath the same reason to think as bad of himself, who pursues trifles with earnestness, spending his time in vanity, and his "labour for that which profits not;" who knowing the laws of God, the rewards of virtue, the cursed consequents of sin, that it is an evil spirit that tempts him to it; a devil, one that hates him, that longs extremely to ruin him; that it is his own destruction that he is then working; that the pleasures of his sin are base and brutish, unsatisfying in the enjoyment, soon over, shameful in their story, bitter in the memory, painful in the effect here, and intolerable hereafter, and for ever; yet in despite of all this, he runs foolishly into his sin and his ruin, merely because he is a fool, and winks hard, and rushes violently like a horse into the battle, or like a madman to his death. He that can think great and good things of such a person, the next step may court the rack for an instrument of pleasure, and admire a swine for wisdom, and go for counsel to the prodigal and trifling grasshopper.

After the use of these and such-like instruments and considerations,

if you would try how your soul is grown, you shall know that humility, like the root of a goodly tree, is thrust very far into the ground, by these goodly fruits which appear above ground;—

Signs of humility.

The humble man trusts not to his own discretion, but in matters of concernment relies rather upon the judgment of his friends, counsellors, or spiritual guides; he does not pertinaciously pursue the choice of his own will, but in all things lets God choose for him, and his superiors in those things which concern them; he does not murmur against commands[v]; he is not inquisitive into the reasonableness of indifferent and innocent commands, but believes their command to be reason enough in such cases to exact his obedience; he lives according to a rule, and with compliance to public customs, without any affectation or singularity; he is meek and indifferent in all accidents and chances; he patiently bears injuries[w]; he is always unsatisfied in his own conduct, resolutions, and counsels; he is a great lover of good men, and a praiser of wise men, and a censurer of no man; he is modest in his speech, and reserved in his laughter; he fears when he hears himself commended, lest God make another judgment concerning his actions than men do; he gives no pert or saucy answers when he is reproved, whether justly or unjustly; he loves to sit down in private, and, if he may, he refuses the temptation of offices and new honours; he is ingenuous, free, and open, in his actions and discourses; he mends his fault, and gives thanks, when he is admonished; he is ready to do good offices to the murderers of his fame, to his slanderers, backbiters, and detractors, as Christ washed the feet of Judas; and is contented to be suspected of indiscretion, so before God he may be really innocent, and not offensive to his neighbour, nor wanting to his just and prudent interest.

SECTION V.

Of modesty.

MODESTY is the appendage of sobriety, and is to chastity, to temperance, and to humility, as the fringes are to a garment. It is a grace of God that moderates the over-activeness and curiosity of the mind, and orders the passions of the body, and external actions,

[v] Assai commanda, chi ubidisce al saggio.—[Gruter. Floril. Eth. polit., tom. ii. par. 2. p. 201.]

[w] Verum humilem patientia ostendit. —St. Hier.

and is directly opposed to curiosity, to boldness, to undecency. The practice of modesty consists in these following rules;—

Acts and duties of modesty, as it is opposed to curiosity[x].

1. Enquire not into the secrets of God[y], but be content to learn thy duty according to the quality of thy person or employment: that is, plainly, if thou beest not concerned in the conduct of others; but if thou beest a teacher, learn it so as may best enable thee to discharge thy office. God's commandments were proclaimed to all the world; but God's counsels are to Himself and to His secret ones when they are admitted within the veil.

2. Enquire not into the things which are too hard for thee, but learn modestly to know thy infirmities and abilities[z]; and raise not thy mind up to enquire into mysteries of state, or the secrets of government, or difficulties theological, if thy employment really be, or thy understanding be judged to be, of a lower rank.

3. Let us not enquire into the affairs of others that concern us not, but be busied within ourselves and our own spheres; ever remembering that to pry into the actions or interests of other men not under our charge, may minister to pride, to tyranny, to uncharitableness, to trouble, but can never consist with modesty; unless where duty, or the mere intentions of charity and relation, do warrant it.

4. Never listen at the doors or windows[a]: for besides that it contains in it danger and a snare, it is also an invading my neighbour's privacy, and a laying that open which he therefore enclosed that it might not be open; never ask, what he carries covered so curiously, for it is enough that it is covered curiously. Hither also is reducible, that we never open letters without public authority, or reasonably presumed leave, or great necessity, or charity.

Every man hath in his own life sins enough, in his own mind trouble enough, in his own fortune evils enough, and in performance of his offices failings more than enough, to entertain his own enquiry: so that curiosity after the affairs of others cannot be without envy and an evil mind. What is it to me if my neighbour's grandfather were a Syrian, or his grandmother illegitimate; or that another is indebted five thousand pounds, or whether his wife be expensive? But commonly curious persons, or (as the apostle's phrase is) 'busy-bodies,' are not solicitous or inquisitive into the beauty and order of a well-

[x] Εὐσχημοσύνη.

[y] Ecclus. iii. 21—23.

[z] Qui scrutator est majestatis, opprimetur a gloria.—Prov. xxv. [27. ed. vulg.] Αὕτη ἀρχὴ τοῦ φιλοσοφεῖν, αἴσθησις τοῦ ἰδίου ἡγεμονικοῦ, πῶς ἔχει· μετὰ γὰρ τὸ γνῶναι ὅτι ἀσθενῶς, οὐκέτι θελήσει χρῆσθαι αὐτῷ πρὸς τὰ μέγιστα. Arrian. [epict.] lib. i. cap. 26. [tom. iii. p. 96.] Et plus sapere interdum vulgus, quod quantum opus est sapiat.—Lact. [vid. Div. Inst., lib. iii. cap. 5. tom. i. p. 198.]

[a] Eccles. vii. 21.—Ne occhi in lettera, ne man' in tasca, ne orecchie in secreti altrui. [Gruter. Floril. Eth. polit., tom. ii. par. 2. p. 290.]

governed family, or after the virtues of an excellent person; but if there be any thing, for which men keep locks and bars and porters, things that blush to see the light, and either are shameful in manners, or private in nature, these things are their care and their business. But if great things will satisfy our enquiry, the course of the sun and moon, the spots in their faces, the firmament of heaven, and the supposed orbs, the ebbing and flowing of the sea, are work enough for us: or if this be not, let him tell me whether the number of the stars be even or odd, and when they began to be so; since some ages have discovered new stars which the former knew not, but might have seen if they had been where now they are fixed. If these be too troublesome, search lower, and tell me why this turf this year brings forth a daisy, and the next year a plantain; why the apple bears his seed in his heart, and wheat bears it in his head: let him tell why a graft taking nourishment from a crab-stock shall have a fruit more noble than its nurse and parent: let him say why the best of oil is at the top, the best of wine in the middle, and the best of honey at the bottom, otherwise than it is in some liquors that are thinner, and in some that are thicker. But these things are not such as please busy-bodies; they must feed upon tragedies, and stories of misfortunes, and crimes; and yet tell them ancient stories of the ravishment of chaste maidens, or the debauchment of nations, or the extreme poverty of learned persons, or the persecutions of the old saints, or the changes of government, and sad accidents happening in royal families amongst the Arsacidæ, the Cæsars, the Ptolemies, these were enough to scratch the itch of knowing sad stories; but unless you tell them something sad and new, something that is done within the bounds of their own knowledge or relation, it seems tedious and unsatisfying; which shews plainly it is an evil spirit: envy and idleness married together, and begot curiosity. Therefore Plutarch[b] rarely well compares curious and inquisitive ears to the execrable gates of cities, out of which only malefactors and hangmen and tragedies pass, nothing that is chaste or holy. If a physician should go from house to house unsent for, and enquire what woman hath a cancer in her bowels, or what man hath a fistula in his colic-gut, though he could pretend to cure it, he would be almost as unwelcome as the disease itself; and therefore it is inhuman to enquire after crimes and disasters without pretence of amending them, but only to discover them. We are not angry with searchers and publicans when they look only on public merchandise; but when they break open trunks, and pierce vessels, and unrip packs, and open sealed letters.

Curiosity is the direct incontinency of the spirit; and adultery itself in its principle is many times nothing but a curious inquisition after, and envying of another man's enclosed pleasures; and there have been many who refused fairer objects, that they might ravish an enclosed woman from her retirement and single possessor. But

[b] [De curios., tom. viii. p. 58.]

these inquisitions are seldom without danger, never without baseness: they are neither just, nor honest, nor delightful, and very often useless to the curious enquirer. For men stand upon their guards against them, as they secure their meat against harpies and cats, laying all their counsels and secrets out of their way; or as men clap their garments close about them, when the searching and saucy winds would discover their nakedness; as knowing that what men willingly hear, they do willingly speak of. Knock therefore at the door, before you enter upon your neighbour's privacy; and remember that there is no difference between entering into his house, and looking into it.

Acts of modesty as it is opposed to boldness[c].

1. Let us always bear about us such impressions of reverence and fear of God as to tremble at His voice, to express our apprehensions of His greatness in all great accidents, in popular judgments, loud thunders, tempests, earthquakes; not only for fear of being smitten ourselves, or that we are concerned in the accident, but also that we may humble ourselves before His almightiness, and express that infinite distance between His infiniteness and our weaknesses, at such times especially when He gives such visible arguments of it. He that is merry and airy at shore when he sees a sad and a loud tempest on the sea, or dances briskly when God thunders from heaven, regards not when God speaks to all the world, but is possessed with a firm immodesty.

2. Be reverent, modest, and reserved, in the presence of thy betters, giving to all according to their quality their titles of honour, keeping distance, speaking little, answering pertinently, not interposing without leave or reason, not answering to a question propounded to another; and ever present to thy superiors the fairest side of thy discourse, of thy temper, of thy ceremony, as being ashamed to serve excellent persons with unhandsome intercourse.

3. Never lie before a king or a great person, nor stand in a lie when thou art accused; nor offer to justify what is indeed a fault; but modestly be ashamed of it, ask pardon, and make amends[d].

4. Never boast of thy sin, but at least lay a veil upon thy nakedness and shame[e], and put thy hand before thine eyes, that thou

[c] Αἰσχύνη. —[Genz. Annott. in] Maimon. Can. Eth. [cap. iii. p. 83.]

[d] Quem Deus tegit verecundiæ pallio, hujus maculas hominibus non ostendit.

Πρῶτον ἀγαθῶν ἀναμάρτητον, δεύτερον δ' αἰσχῦναι.
Melisa. [vid. cap. xix. fin. p. 24.]

Obstare primum est velle, nec labi via;
Pudor est secundus, nosse peccandi modum.
Sen. Hippol. [Act. i. lin. 140.]

[e] A Chione saltem, vel ab Helide disce pudorem;
Abscondunt spurcas hæc monumenta lupas.
Mart., lib. i. ep. 35. [p. 47.]

mayest have this beginning of repentance, to believe thy sin to be thy shame. For he that blushes not at his crime, but adds shamelessness to his shame, hath no instrument left to restore him to the hopes of virtue.

5. Be not confident and affirmative in an uncertain matter, but report things modestly and temperately, according to the degree of that persuasion, which is, or ought to be, begotten in thee by the efficacy of the authority, or the reason inducing thee.

6. Pretend not to more knowledge than thou hast[f], but be content to seem ignorant where thou art so, lest thou beest either brought to shame, or retirest into shamelessness.

Acts of modesty as it is opposed to undecency[g].

1. In your prayers, in churches and places of religion, use reverent postures, great attention, grave ceremony, the lowest gestures of humility, remembering that we speak to God, in our reverence to whom we cannot possibly exceed; but that the expression of this reverence be according to law or custom, and the example of the most prudent and pious persons: that is, let it be the best in its kind, to the best of essences.

2. In all public meetings, private addresses, in discourses, in journeys, use those forms of salutation, reverence, and decency, which the custom prescribes, and is usual amongst the most sober persons; giving honour to whom honour belongeth, taking place of none of thy betters, and in all cases of question concerning civil precedency giving it to any one that will take it, if it be only thy own right that is in question.

3. Observe the proportion of affections in all meetings and to all persons: be not merry at a funeral, nor sad upon a festival; but rejoice with them that rejoice, and weep with them that weep.

4. Abstain from wanton and dissolute laughter, petulant and uncomely jests, loud talking, jeering, and all such actions, which in civil account are called undecencies and incivilities.

5. Towards your parents use all modesty of duty and humble carriage; towards them and all your kindred, be severe in the modesties of chastity; ever fearing lest the freedoms of natural kindness should enlarge into any neighbourhood of unhandsomeness. For all incestuous mixtures, and all circumstances and degrees towards it, are the highest violations of modesty in the world: for therefore incest is grown to be so high a crime, especially in the last periods of the world, because it breaks that reverence which the consent of all nations and the severity of human laws hath enjoined towards our parents and nearest kindred, in imitation of that law which God gave to the Jews in prosecution of modesty in this instance.

[f] Ecclus. iii. 25.

[g] Κοσμιότης, εὐταξία or εὐπρέπεια.

6. Be a curious observer of all those things which are of good report, and are parts of public honesty[h]. For public fame, and the sentence of prudent and public persons, is the measure of good and evil in things indifferent: and charity requires us to comply with those fancies and affections which are agreeable to nature, or the analogy of virtue, or public laws, or old customs. It is against modesty for a woman to marry a second husband as long as she bears a burden by the first, or to admit a second love while her funeral tears are not wiped from her cheeks. It is against public honesty to do some lawful actions of privacy in public theatres, and therefore in such cases retirement is a duty of modesty[i].

7. Be grave, decent, and modest, in thy clothing and ornament: never let it be above thy condition, not always equal to it, never light or amorous, never discovering a nakedness through a thin veil, which thou pretendest to hide; never to lay a snare for a soul; but remember what becomes a Christian, professing holiness, chastity, and the discipline of the holy Jesus: and the first effect of this let your servants feel by your gentleness and aptness to be pleased with their usual diligence, and ordinary conduct; for the man or woman that is dressed with anger and impatience[k], wears pride under their robes, and immodesty above.

8. Hither also is to be reduced singular and affected walking, proud, nice, and ridiculous gestures of body, painting and lascivious dressings; all which together God reproves by the prophet, "The Lord saith, because the daughters of Sion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and make a tinkling with their feet; therefore the Lord will smite her with a scab of the crown of the head, and will take away the bravery of their tinkling ornaments[l]." And this duty of modesty, in this instance, is expressly enjoined to all christian women by St. Paul, "that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearl, or costly array, but (which becometh women professing godliness) with good works[m]."

9. As those meats are to be avoided which tempt our stomachs beyond our hunger, so also should prudent persons decline all such spectacles, relations, theatres, loud noises and outcries, which concern us not, and are besides our natural or moral interest. Our senses

[h] Phil. iv. 8.

[i] At meretrix abigit testem veloque seraque;
Raraque Summœni fornice rima patet.
Mart., lib. i. [ep. 35. p. 47.]

[k] Tuta sit ornatrix: odi quæ sauciat ora
Unguibus, et rapta brachia figit acu.
Devovet, et tangit dominæ caput illa, simulque
Plorat ad invisas sanguinolenta comas.
Ovid. Art. Amat. [iii. 239.]

[l] Isa. iii. 16—18.

[m] 1 Tim. ii. 9.

should not, like petulant and wanton girls, wander into markets and theatres without just employment; but when they are sent abroad by reason, return quickly with their errand, and remain modestly at home under their guide, till they be sent again[n].

10. Let all persons be curious in observing modesty towards themselves, in the handsome treating their own body, and such as are in their power, whether living or dead. Against this rule they offend who expose to others their own, or pry into others' nakedness beyond the limits of necessity, or where a leave is not made holy by a permission from God. It is also said that God was pleased to work a miracle about the body of Epiphanius[o], to reprove the immodest curiosity of an unconcerned person who pried too near when charitable people were composing it to the grave. In all these cases and particulars, although they seem little, yet our duty and concernment is not little: concerning which I use the words of the son of Sirach[p], "He that despiseth little things, shall perish by little and little."

SECTION VI.

Of contentedness in all estates and accidents.

VIRTUES and discourses are, like friends, necessary in all fortunes; but those are the best, which are friends in our sadnesses, and support us in our sorrows and sad accidents; and in this sense, no man that is virtuous can be friendless; nor hath any man reason to complain of the divine providence, or accuse the public disorder of things, or his own infelicity, since God hath appointed one remedy for all the evils in the world, and that is a contented spirit: for this alone makes a man pass through fire, and not be scorched; through seas, and not be drowned; through hunger and nakedness, and want nothing. For since all the evil in the world consists in the disagreeing between the object and the appetite, as when a man hath what he desires not, or desires what he hath not, or desires amiss; he that composes his spirit to the present accident, hath variety of instances for his virtue, but none to trouble him; because his desires enlarge not beyond his present fortune; and a wise man is placed in the variety of chances, like the nave or centre of a wheel in the midst of all the circumvolutions and changes of posture, without violence or change, save that it turns gently in compliance with its changed parts, and is indifferent which part is up, and which is down; for there is some virtue or other to be exercised, whatever happens, either

[n] Œdipum curiositas in extremas conjecit calamitates.—Plut. [De curios., tom. viii. p. 72.]

[o] [Metaphr. in vit. S. Epiph. apud Sur. de Sancti. in Mai. xii. tom. iii. p. 206.]

[p] [Ecclus. xix. 1.]

patience or thanksgiving, love or fear, moderation or humility, charity or contentedness, and they are every one of them equally in order to his great end and immortal felicity. And beauty is not made by white or red, by black eyes and a round face, by a straight body and a smooth skin, but by a proportion to the fancy; no rules can make amability, our minds and apprehensions make that: and so is our felicity; and we may be reconciled to poverty and a low fortune, if we suffer contentedness and the grace of God to make the proportions. For no man is poor that does not think himself so; but if in a full fortune with impatience he desires more, he proclaims his wants and his beggarly condition[p]. But because this grace of contentedness was the sum of all the old moral philosophy, and a great duty in christianity, and of most universal use in the whole course of our lives, and the only instrument to ease the burdens of the world and the enmities of sad chances, it will not be amiss to press it by the proper arguments by which God hath bound it upon our spirits, it being fastened by reason and religion, by duty and interest, by necessity and conveniency, by example, and by the proposition of excellent rewards, no less than peace and felicity.

1. Contentedness in all estates is a duty of religion; it is the great reasonableness of complying with the divine providence, which governs all the world, and hath so ordered us in the administration of His great family. He were a strange fool that should be angry because dogs and sheep need no shoes, and yet himself is full of care to get some. God hath supplied those needs to them by natural provisions, and to thee by an artificial: for He hath given thee reason to learn a trade, or some means to make or buy them, so that it only differs in the manner of our provision; and which had you rather want, shoes or reason? and my patron that hath given me a farm, is freer to me than if he gives a loaf ready baked. But however, all these gifts come from Him, and therefore it is fit He should dispense them as He pleases; and if we murmur here, we may at the next melancholy be troubled that God did not make us to be angels or stars. For if that which we are or have do not content us, we may be troubled for every thing in the world which is besides our being or our possessions.

God is the master of the scenes; we must not choose which part we shall act; it concerns us only to be careful that we do it well, always saying, "If this please God, let it be as it is[q]:" and we who pray that God's will may be done in earth as it is in heaven, must remember that the angels do whatsoever is commanded them, and go wherever they are sent, and refuse no circumstances: and if their employment be crossed by a higher decree, they sit down in peace, and rejoice in the event; and when the angel of Judea could not

[p] Non facta tibi est, si dissimules, injuria.—[Plut. de exil., tom. viii. p. 365.]

[q] Εἰ τοῦτο τῷ Θεῷ φίλον, τοῦτο γενέσθω.

prevail in behalf of the people committed to his charge[r] because the angel of Persia opposed it, he only told the story at the command of God, and was as content, and worshipped with as great an ecstasy in his proportion, as the prevailing spirit. Do thou so likewise: keep the station where God hath placed you, and you shall never long for things without, but sit at home, feasting upon the divine providence, and thy own reason; by which we are taught that it is necessary and reasonable to submit to God.

For is not all the world God's family? are not we His creatures? are we not as clay in the hand of the potter? do we not live upon His meat, and move by His strength, and do our work by His light? are we any thing but what we are from Him? and shall there be a mutiny among the flocks and herds, because their lord or their shepherd chooses their pastures, and suffers them not to wander into deserts and unknown ways? If we choose, we do it so foolishly that we cannot like it long, and most commonly not at all: but God, who can do what He please, is wise to choose safely for us, affectionate to comply with our needs, and powerful to execute all His wise decrees. Here therefore is the wisdom of the contented man, to let God choose for him: for when we have given up our wills to Him, and stand in that station of the battle where our great general hath placed us, our spirits must needs rest, while our conditions have for their security the power, the wisdom, and the charity of God.

2. Contentedness in all accidents brings great peace of spirit, and is the great and only instrument of temporal felicity. It removes the sting from the accident, and makes a man not to depend upon chance and the uncertain dispositions of men for his well-being, but only on God and his own spirit. We ourselves make our fortunes good or bad[s], and when God lets loose a tyrant upon us, or a sickness, or scorn, or a lessened fortune, if we fear to die, or know not to be patient, or are proud, or covetous, then the calamity sits heavy on us. But if we know how to manage a noble principle, and fear not death so much as a dishonest action, and think impatience a worse evil than a fever, and pride to be the biggest disgrace, and poverty to be infinitely desirable before the torments of covetousness; then we who now think vice to be so easy, and make it so familiar, and think the cure so impossible, shall quickly be of another mind, and reckon these accidents amongst things eligible.

But no man can be happy that hath great hopes and great fears of things without, and events depending upon other men, or upon the chances of fortune. The rewards of virtue are certain, and our provisions for our natural support are certain; or if we want meat till we die, then we die of that disease, and there are many worse than to die with an atrophy or consumption, or unapt and coarser nourishment. But he that suffers a transporting passion concerning

[r] Dan. x. 13.

[s] Ὁ θεὸς τέθεικε, καὶ φησὶν, εἴ τι ἀγαθὸν θέλεις, παρὰ σεαυτοῦ λαβέ.—Arrian. Epict. [lib. i. cap. 29. tom. iii. p. 106.]

things within the power of others, is free from sorrow and amazement no longer than his enemy shall give him leave; and it is ten to one but he shall be smitten then and there, where it shall most trouble him: for so the adder teaches us where to strike, by her curious and fearful defending of her head. The old Stoics, when you told them of a sad story, would still answer, τὶ πρός με, What is that to me? Yes, for the tyrant hath sentenced you also to prison. Well, what is that? he will put a chain upon my leg, but he cannot bind my soul. No, but he will kill you. Then I will die; if presently, let me go, that I may presently be freer than himself: but if not till anon or to-morrow, I will dine first, or sleep, or do what reason and nature calls for, as at other times. This in gentile philosophy is the same with the discourse of St. Paul[t], "I have learned in whatsoever state I am therewith to be content: I know both how to be abased, and I know how to abound; every where and in all things I am instructed both how to be full and to be hungry, both to abound and suffer need[u]."

We are in the world like men playing at tables; the chance is not in our power, but to play it is; and when it is fallen we must manage it as we can; and let nothing trouble us but when we do a base action, or speak like a fool, or think wickedly: these things God hath put into our powers; but concerning those things which are wholly in the choice of another, they cannot fall under our deliberation, and therefore neither are they fit for our passions. My fear may make me miserable, but it cannot prevent what another hath in his power and purpose: and prosperities can only be enjoyed by them who fear not at all to lose them; since the amazement and passion concerning the future takes off all the pleasure of the present possession. Therefore if thou hast lost thy land, do not also lose thy constancy: and if thou must die a little sooner, yet do not die impatiently. For no chance is evil to him that is content, and to a man nothing is miserable, unless it be unreasonable[v]. No man can make another man to be his slave unless he hath first enslaved himself to life and death, to pleasure or pain, to hope or fear: command these passions, and you are freer than the Parthian kings.

Instruments or exercises to procure contentedness.

Upon the strength of these premises we may reduce this virtue to practice by its proper instruments first, and then by some more special considerations or arguments of content.

1. When any thing happens to our displeasure, let us endeavour to take off its trouble by turning it into spiritual or artificial advantage, and handle it on that side in which it may be useful to the

[t] Phil. iv. 11, 12; 1 Tim. vi. 6; Heb. xiii. 5.

[u] Chi ben e mal non può soffrire, a grand onor non può venire. [Gruter. Floril. Eth. polit., tom. i. par. 2. p. 131.]

[v] Πᾶν τὸ ἄλογον, φορητόν.—[Arrian. Epict., lib. i. cap. 2, init.]

designs of reason; for there is nothing but hath a double handle, or at least we have two hands to apprehend it. When an enemy reproaches us, let us look on him as an impartial relator of our faults, for he will tell thee truer than thy fondest friend will; and thou mayest call them precious balms, though they break thy head, and forgive his anger, while thou makest use of the plainness of his declamation. "The ox, when he is weary, treads surest[w]:" and if there be nothing else in the disgrace but that it makes us to walk warily, and tread sure for fear of our enemies, that is better than to be flattered into pride and carelessness. This is the charity of christian philosophy, which expounds the sense of the divine providence fairly, and reconciles us to it by a charitable construction: and we may as well refuse all physic, if we consider it only as unpleasant in the taste; and we may find fault with the rich valleys of Thasus, because they are circled by sharp mountains: but so also we may be in charity with every unpleasant accident, because, though it taste bitter, it is intended for health and medicine.

If therefore thou fallest from thy employment in public, take sanctuary in an honest retirement, being indifferent to thy gain abroad, or thy safety at home. If thou art out of favour with thy prince, secure the favour of the King of kings, and then there is no harm come to thee. And when Zeno Citiensis lost all his goods in a storm[x], he retired to the studies of philosophy, to his short cloak and a severe life, and gave thanks to fortune for his prosperous mischance. When the north wind blows hard, and it rains sadly, none but fools sit down in it and cry; wise people defend themselves against it with a warm garment, or a good fire and a dry roof. When a storm of a sad mischance beats upon our spirits, turn it into some advantage by observing where it can serve another end either of religion or prudence, of more safety or less envy: it will turn into something that is good, if we list to make it so; at least it may make us weary of the world's vanity, and take off our confidence from uncertain riches, and make our spirits to dwell in those regions where content dwells essentially. If it does any good to our souls, it hath made more than sufficient recompense for all the temporal affliction. He that threw a stone at a dog and hit his cruel stepmother[x], said that although he intended it otherwise, yet the stone was not quite lost: and if we fail in the first design, if we bring it home to another equally to content us, or more to profit us, then we have put our conditions past the power of chance; and this was called, in the old Greek comedy, "a being revenged on fortune by becoming philosophers," and turning the chance into reason or religion: for so a wise man shall overrule his stars, and have a greater influence upon his own content than all the constellations and planets of the firmament.

[w] [S. Hieron. epist. lxix. ad Augustin. tom. iv. part. 2. col. 608.]

[x] [Plut. De cap. ex host. util., et Sept. sap. conviv., t. vi. pp. 323, 557.]

2. Never compare thy condition with those above thee; but, to secure thy content, look upon those thousands with whom thou wouldest not for any interest change thy fortune and condition. A soldier must not think himself unprosperous, if he be not successful as the son of Philip, or cannot grasp a fortune as big as the Roman empire. Be content, that thou art not lessened as was Pyrrhus; or if thou beest, that thou art not routed like Crassus: and when that comes to thee, it is a great prosperity that thou art not caged and made a spectacle, like Bajazet, or thy eyes were not pulled out, like Zedekiah's, or that thou wert not flayed alive, like Valentinian[y]. If thou admirest the greatness of Xerxes, look also on those that digged the mountain Atho, or whose ears and noses were cut off because the Hellespont carried away the bridge. It is a fine thing, thou thinkest, to be carried on men's shoulders: but give God thanks that thou art not forced to carry a rich fool upon thy shoulders, as those poor men do whom thou beholdest. There are but a few kings in mankind; but many thousands who are very miserable, if compared to thee. However it is a huge folly rather to grieve for the good of others than to rejoice for that good which God hath given us of our own.

And yet there is no wise or good man that would change persons or conditions entirely with any man in the world. It may be he would have one man's wealth added to himself, or the power of a second, or the learning of a third; but still he would receive these into his own person, because he loves that best, and therefore esteems it best, and therefore over-values all that which he is before all that which any other man in the world can be. Would any man be Dives to have his wealth, or Judas for his office, or Saul for his kingdom, or Absalom for his beauty[z], or Achitophel for his policy? It is likely he would wish all these, and yet he would be the same person still. For every man hath desires of his own, and objects just fitted to them, without which he cannot be, unless he were not himself. And let every man that loves himself so well as to love himself before all the world, consider if he have not something for which in the whole he values himself far more than he can value any man else. There is therefore no reason to take the finest feathers from all the winged nation to deck that bird, that thinks already she is more valuable than any of the inhabitants of the air: either change all or none; cease to love yourself best, or be content with that portion of being and blessing for which you love yourself so well.

3. It conduces much to our content, if we pass by those things which happen to our trouble, and consider that which is pleasing and prosperous, that by the representation of the better the worse may be blotted out: and at the worst you have enough to keep you alive, and to keep up and to improve your hopes of heaven. If I be overthrown in my suit at law, yet my house is left me still and my land;

[y] [lege 'Valerian;' Trebell. Poll. cap. 8.—Agathias, lib. iv. p. 94.]

[z] [So in first ed.; in later edd. 'bounty.' See 2 Sam. xiv. 25, and xv. 2—6.]

or I have a virtuous wife, or hopeful children, or kind friends, or good hopes. If I have lost one child, it may be I have two or three still left me. Or else reckon the blessings which already you have received, and therefore be pleased in the change and variety of affairs, to receive evil from the hand of God as well as good. Antipater of Tarsus[a] used this art to support his sorrows on his death-bed, and reckoned the good things of his past life, not forgetting to recount it as a blessing, an argument that God took care of him, that he had a prosperous journey from Cilicia to Athens. Or else please thyself with hopes of the future[a]: for we were not born with this sadness upon us; and it was a change that brought us into it, and a change may bring us out again. Harvest will come, and then every farmer is rich, at least for a month or two[b]: it may be thou art entered into the cloud which will bring a gentle shower to refresh thy sorrows.

Now suppose thyself in as great a sadness as ever did load thy spirit, wouldst thou not bear it cheerfully and nobly if thou wert sure that within a certain space some strange excellent fortune would relieve thee, and enrich thee, and recompense thee so as to overflow all thy hopes and thy desires and capacities? Now then, when a sadness lies heavy upon thee, remember that thou art a Christian designed to the inheritance of Jesus: and what dost thou think concerning thy great fortune, thy lot and portion of eternity? dost thou think thou shalt be saved or damned? Indeed if thou thinkest thou shalt perish, I cannot blame thee to be sad, sad till thy heart-strings crack: but then why art thou troubled at the loss of thy money? What should a damned man do with money, which in so great a sadness it is impossible for him to enjoy? Did ever any man upon the rack afflict himself because he had received a cross answer from his mistress? or call for the particulars of a purchase upon the gallows? If thou dost really believe thou shalt be damned, I do not say it will cure the sadness of thy poverty, but it will swallow it up. But if thou believest thou shalt be saved, consider how great is that joy, how infinite is that change, how unspeakable is the glory, how excellent is the recompense for all the sufferings in the world, if they were all laden upon the spirit? So that let thy condition be what it will, if thou considerest thy own present condition, and comparest it to thy future possibility, thou canst not feel the present smart of a cross fortune to any great degree, either because thou hast a far bigger sorrow, or a far bigger joy. Here thou art but a stranger travelling to thy country where the glories of a kingdom are prepared for thee;

[a] [Plut. de an. tranquill., tom. vii. p. 837.] [Gruter. Floril. Eth. polit., tom. i. p. 2. p. 160.]

[a] La speranza è il pan de miseri.—

—— Non si male nunc et olim
Sic erit.—Hor. [Od. ii. 10. lin. 17.]

[b] Ἀεὶ γεωργὸς εἰς νέωτα πλούσιος.—[Zenob. ii. 43. Parœmiogr., p. 264.]

it is therefore a huge folly to be much afflicted because thou hast a less convenient inn to lodge in by the way.

But these arts of looking forwards and backwards are more than enough to support the spirit of a Christian: there is no man but hath blessings enough in present possession to outweigh the evils of a great affliction. Tell the joints of thy body, and do not accuse the universal providence for a lame leg, or the want of a finger, when all the rest is perfect, and you have a noble soul, a particle of divinity, the image of God himself: and by the want of a finger you may the better know how to estimate the remaining parts, and to account for every degree of the surviving blessings. Aristippus[c] in a great suit at law lost a farm, and to a gentleman who in civility pitied and deplored his loss he answered, "I have two farms left still, and that is more than I have lost, and more than you have by one." If you miss an office for which you stood candidate, then, besides that you are quit of the cares and the envy of it, you still have all those excellencies which rendered you capable to receive it, and they are better than the best office in the commonwealth. If your estate be lessened, you need the less to care who governs the province, whether he be rude or gentle. I am crossed in my journey, and yet I escaped robbers; and I consider that if I had been set upon by villains, I would have redeemed that evil by this which I now suffer, and have counted it a deliverance: or if I did fall into the hands of thieves, yet they did not steal my land. Or I am fallen into the hands of publicans and sequestrators, and they have taken all from me: what now? let me look about me. They have left me the sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me, and I can still discourse; and unless I list they have not taken away my merry countenance, and my cheerful spirit, and a good conscience: they still have left me the providence of God, and all the promises of the gospel, and my religion, and my hopes of heaven, and my charity to them too; and still I sleep and digest, I eat and drink, I read and meditate, I can walk in my neighbour's pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights, that is, in virtue and wisdom, in the whole creation, and in God himself. And he that hath so many causes of joy and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns. Such a person were fit to bear Nero company in his funeral sorrow for the loss of one of Poppea's hairs, or help to mourn for Lesbia's sparrow[d]: and because he loves it, he deserves to starve in the midst of plenty, and to want comfort while he is encircled with blessings.

4. Enjoy the present whatsoever it be, and be not solicitous for the future; for if you take your foot from the present standing, and

[c] [Plut. de an. tranquill., tom. vii. p. 836.]
[d] [Catull., carm. iii.]

thrust it forward towards to-morrow's event, you are in a restless condition; it is like refusing to quench your present thirst, by fearing you shall want drink the next day[e]. If it be well to-day, it is madness to make the present miserable by fearing it may be ill to-morrow; when your belly is full of to-day's dinner, to fear you shall want the next day's supper: for it may be you shall not, and then to what purpose was this day's affliction? But if to-morrow you shall want, your sorrow will come time enough though you do not hasten it; let your trouble tarry till its own day comes. But if it chance to be ill to-day, do not increase it by the care of to-morrow: enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly: for this day is only ours; we are dead to yesterday, and we are not yet born to the morrow; he therefore that enjoys the present if it be good, enjoys as much as is possible; and if only that day's trouble leans upon him, it is singular and finite. "Sufficient to the day," said Christ, "is the evil thereof:" sufficient, but not intolerable; but if we look abroad, and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable. To reprove this instrument of discontent, the ancients[f] feigned that in hell stood a man twisting a rope of hay; and still he twisted on, suffering an ass to eat up all that was finished: so miserable is he who thrusts his passions forwards towards future events, and suffers all that he may enjoy to be lost and devoured by folly and inconsideration, thinking nothing fit to be enjoyed but that which is not, or cannot be had. Just so, many young persons are loath to die, and therefore desire to live to old age, and when they are come thither, are troubled that they are come to that state of life to which before they were come they were hugely afraid they should never come.

5. Let us prepare our minds against changes, always expecting them, that we be not surprised when they come: for nothing is so great an enemy to tranquillity and a contented spirit as the amazement and confusions of unreadiness and inconsideration; and when our fortunes are violently changed, our spirits are unchanged if they always stood in the suburbs and expectation of sorrows. "O death, how bitter art thou to a man, that is at rest in his possessions[g]!" And to the rich man who had promised to himself ease and fulness

[e] Quid sit futurum cras, fuge quærere, et
Quem sors dierum cunque dabit, lucro
Appone.—Hor. [Od. i. 9. lin. 13.]
Prudens futuri temporis exitum
Caliginosa nocte premit Deus,
Ridetque, si mortalis ultra
Fas trepidet: quod adest, memento
Componere æquus.—Hor. [Od. iii. 29. lin. 29.]
Τὸ σήμερον μέλει μοι·
Τὸ δ' αὔριον τίς οἶδεν:—Anacr. Od. xv. [lin. 10.]

[f] [Plut. de an. tranquill., tom. vii. p. 850.]

[g] [Ecclus. xli. 1.]

for many years, it was a sad arrest that his soul was surprised the first night: but the apostles, who every day knocked at the gate of death, and looked upon it continually, went to their martyrdom in peace and evenness.

6. Let us often frame to ourselves and represent to our considerations the images of those blessings we have, just as we usually understand them when we want them. Consider how desirable health is to a sick man, or liberty to a prisoner; and if but a fit of the toothache seizes us with violence, all those troubles, which in our health afflicted us, disband instantly, and seem inconsiderable. He that in his health is troubled that he is in debt, and spends sleepless nights, and refuses meat because of his infelicity, let him fall into a fit of the stone or a high fever, he despises the arrest of all his first troubles, and is as a man unconcerned. Remember then that God hath given thee a blessing, the want of which is infinitely more trouble than thy present debt or poverty or loss; and therefore is now more to be valued in the possession, and ought to outweigh thy trouble. The very privative blessings, the blessings of immunity, safeguard, liberty, and integrity, which we commonly enjoy, deserve the thanksgiving of a whole life. If God should send a cancer upon thy face or a wolf into thy side, if he should spread a crust of leprosy upon thy skin, what wouldst thou give to be but as now thou art? Wouldst thou not, on that condition, be as poor as I am, or as the meanest of thy brethren? Would you not choose your present loss or affliction as a thing extremely eligible, and a redemption to thee, if thou mightest exchange the other for this? Thou art quit from a thousand calamities, every one of which if it were upon thee would make thee insensible of thy present sorrow: and therefore let thy joy, which should be as great for thy freedom from them as is thy sadness when thou feelest any of them, do the same cure upon thy discontent. For if we be not extremely foolish or vain, thankless or senseless, a great joy is more apt to cure sorrow and discontent than a great trouble is. I have known an affectionate wife, when she hath been in fear of parting with her beloved husband, heartily desire of God his life or society upon any conditions that were not sinful, and choose to beg with him rather than to feast without him; and the same person hath upon that consideration borne poverty nobly, when God hath heard her prayer in the other matter. What wise man in the world is there who does not prefer a small fortune with peace before a great one with contention, and war, and violence? and then he is no longer wise, if he alters his opinion when he hath his wish.

7. If you will secure a contented spirit, you must measure your desires by your fortune and condition, not your fortunes by your desires: that is, be governed by your needs, not by your fancy; by nature, not by evil customs and ambitious principles[h]. He that

[h] Assai basta per chi non è ingordo.—[Gruter. Floril. Eth. polit., tom. ii. par. 2. p. 201.]

would shoot an arrow out of a plough, or hunt a hare with an elephant, is not unfortunate for missing the mark or prey: but he is foolish for choosing such unapt instruments: and so is he, that runs after his content with appetites not springing from natural needs, but from artificial, fantastical, and violent necessities. These are not to be satisfied; or if they were, a man hath chosen an evil instrument towards his content: nature did not intend rest to a man by filling of such desires. Is that beast better, that hath two or three mountains to graze on, than a little bee that feeds on dew or manna, and lives upon what falls every morning from the storehouses of heaven, clouds and providence? can a man quench his thirst better out of a river than a full urn, or drink better from the fountain when it is finely paved with marble, than when it swells over the green turf[1]? Pride and artificial gluttonies do but adulterate nature, making our diet healthless, our appetites impatient and unsatisfiable, and the taste mixed, fantastical, and meretricious. But that which we miscall poverty is indeed nature, and its proportions are the just measures of a man, and the best instruments of content; but when we create needs that God or nature never made, we have erected to ourselves an infinite stock of trouble that can have no period. Sempronius complained of want of clothes, and was much troubled for a new suit, being ashamed to appear in the theatre with his gown a little threadbare: but when he got it, and gave his old clothes to Codrus, the poor man was ravished with joy, and went and gave God thanks for his new purchase; and Codrus was made richly fine and cheerfully warm by that which Sempronius was ashamed to wear: and yet their natural needs were both alike; the difference only was that Sempronius had some artificial and fantastical necessities superinduced which Codrus had not, and was harder to be relieved, and could not have joy at so cheap a rate; because he only lived according to nature, the other by pride and ill customs, and measures taken by other men's eyes and tongues, and artificial needs. He that propounds to his fancy things greater than himself or his needs, and is discontent and troubled when he fails of such purchases, ought not to accuse Providence, or blame his fortune, but his folly. God and nature made no more needs than they mean to satisfy; and he that will make more must look for satisfaction where he can.

[1] ——— Quanto præstantius esset
Numen aquæ, viridi si margine clauderet undas
Herba, nec ingenuum violarent marmora tophum.—Juv. [iii. 18.]

——— me pascunt olivæ,
Me cichorea, levesque malvæ.
Frui paratis et valido mihi,
Latoe, dones.—Hor. [Od. i. 31. lin. 15.]

Amabo levem cupressum,
Omissis Cretæ pascuis:
Terræ mihi datum est parum;
Careo interim doloribus.
Pindar. [apud Plut. de exil., tom. viii. p. 378, interpr. Xylandr.]

8. In all troubles and sadder accidents, let us take sanctuary in religion, and by innocence cast out anchors for our souls, to keep them from shipwreck though they be not kept from storm[k]. For what philosophy shall comfort a villain that is haled to the rack for murdering his prince, or that is broken upon the wheel for sacrilege? His cup is full of pure and unmingled sorrow; his body is rent with torment, his name with ignominy, his soul with shame and sorrow which are to last eternally. But when a man suffers in a good cause, or is afflicted, and yet walks not perversely with his God, then "Anytus[l] and Melitus may kill me, but they cannot hurt me:" then St. Paul's character is engraved in the forehead of our fortune[m], "we are troubled on every side, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed;" "and who is he that will harm you, if ye be followers of that which is good[n]?" For indeed every thing in the world is indifferent, but sin: and all the scorchings of the sun are very tolerable in respect of the burnings of a fever or a calenture. The greatest evils are from within us: and from ourselves also we must look for our greatest good; for God is the fountain of it, but reaches it to us by our own hands: and when all things look sadly round about us, then only we shall find, how excellent a fortune it is to have God to our friend; and, of all friendships, that only is created to support us in our needs. For it is sin that turns an ague into a fever, and a fever to the plague, fear into despair, anger into rage, and loss into madness, and sorrow to amazement and confusion: but if either we were innocent, or else by the sadness are made penitent, we are put to school, or into the theatre, either to learn how, or else actually to combat for a crown; the accident may serve an end of mercy, but is not a messenger of wrath.

Let us not therefore be governed by external, and present, and seeming things; nor let us make the same judgment of things that common and weak understandings do; nor make other men, and they not the wisest, to be judges of our felicity, so that we be happy or miserable as they please to think us: but let reason, and experience, and religion, and hope relying upon the divine promises, be the measure of our judgment. No wise man did ever describe felicity without virtue[o], and no good man did ever think virtue could depend upon the variety of a good or bad fortune. It is no evil to be poor, but to be vicious and impatient.

[k] Vacare culpa in calamitatibus maximum solatium. [Crantor apud Plut. Consol. ad Apollon. interpr. Xylandr., tom. vi. p. 434.]

[l] [Plat. Apol. Socr., cap. xviii.]

[m] 2 Cor. iv. 8, 9.

[n] 1 Pet. iii. 13; iv. 15, 16.

[o] Beatitudo pendet a rectis consiliis in affectionem animi constantem desinentibus.—Plut. [Consol. ad uxor., tom. viii. p. 409.]

Means to obtain content by way of consideration.

To these exercises and spiritual instruments if we add the following considerations concerning the nature and circumstances of human chance, we may better secure our peace. For as to children, who are afraid of vain images, we use to persuade confidence by making them to handle and look nearer such things, that when in such a familiarity they perceive them innocent, they may overcome their fears: so must timorous, fantastical, sad, and discontented persons, be treated; they must be made to consider and on all sides to look upon the accident, and to take all its dimensions, and consider its consequences, and to behold the purpose of God, and the common mistakes of men, and their evil sentences they usually pass upon them. For then we shall perceive that, like colts and unmanaged horses, we start at dead bones and lifeless blocks, things that are inactive as they are innocent. But if we secure our hopes and our fears, and make them moderate and within government, we may the sooner overcome the evil of the accident; for nothing that we feel is so bad as what we fear.

1. Consider that the universal providence of God hath so ordered it, that the good things of nature and fortune are divided, that we may know how to bear our own, and relieve each other's wants and imperfections. It is not for a man, but for a God, to have all excellencies and all felicities[p]. He supports my poverty with his wealth; I counsel and instruct him with my learning and experience. He hath many friends, I many children: he hath no heir, I have no inheritance: and any one great blessing, together with the common portions of nature and necessity, is a fair fortune, if it be but health or strength, or the swiftness of Ahimaaz. For it is an unreasonable discontent to be troubled that I have not so good cocks or dogs or horses as my neighbour, being more troubled that I want one thing that I need not, than thankful for having received all that I need. Nero had this disease, that he was not content with the fortune of the whole empire, but put the fiddlers to death[q] for being more skilful in the trade than he was: and Dionysius[r] the elder was so angry at Philoxenus for singing, and with Plato for disputing, better than he did, that he sold Plato a slave into Ægina, and condemned the other to the quarries.

This consideration is to be enlarged by adding to it, that there

[p] Non te omnia ad læta genuit,
O Agamemnon, Atreus;
opus est te gaudere et mœrere:
mortalis enim natus es; et, ut haud velis,
superi sic constituerunt.
[Incert. apud Plut. Consol. ad Apollon. interpr. Xylandr., tom. vi. p. 391.]

[q] [Vid. Lucian. Ner., cap. ix. tom. ix. p. 283.]

[r] [Plut. de an. tranquill., tom. vii. p. 844.]

are some instances of fortune and a fair condition that cannot stand with some others, but if you desire this you must lose that, and unless you be content with one you lose the comfort of both. If you covet learning, you must have leisure and a retired life: if to be a politician, you must go abroad and get experience, and do all businesses, and keep all company, and have no leisure at all. If you will be rich, you must be frugal: if you will be popular, you must be bountiful: if a philosopher, you must despise riches. The Greek[s] that designed to make the most exquisite picture that could be imagined, fancied the eye of Chione, and the hair of Pægnium, and Tarsia's lip, Philenium's chin, and the forehead of Delphia, and set all these upon Milphidippa's neck, and thought that he should outdo both art and nature. But when he came to view the proportions, he found that what was excellent in Tarsia did not agree with the other excellency of Philenium; and although singly they were rare pieces, yet in the whole, they made a most ugly face. The dispersed excellencies and blessings of many men if given to one, would not make a handsome but a monstrous fortune. Use therefore that faculty which nature hath given thee, and thy education hath made actual, and thy calling hath made a duty. But if thou desirest to be a saint, refuse not his persecution: if thou wouldst be famous as Epaminondas or Fabricius, accept also of their poverty; for that added lustre to their persons, and envy to their fortune, and their virtue without it could not have been so excellent. Let Euphorion[t] sleep quietly with his old rich wife, and let Medius drink on with Alexander; and remember thou canst not have the riches of the first unless you have the old wife too, nor the favour which the second had with his prince, unless you buy it at his price[u], that is, pay thy sobriety down at first, and thy health a little after; and then their condition, though it look splendidly, yet when you handle it on all sides it will prick your fingers.

2. Consider how many excellent personages in all ages have suffered as great or greater calamities than this which now tempts thee to impatience. Agis was the most noble of the Greeks, and yet his wife[x] bore a child by Alcibiades: and Philip was prince of Iturea, and yet his wife[y] ran away with his brother Herod into Galilee, and certainly in a great fortune that was a great calamity. But these are but single instances. Almost all the ages of the world have noted that their most eminent scholars were most eminently poor, some by choice, but most by chance and an inevitable decree of providence: and in the whole sex of women God hath decreed the sharpest pains of child-birth, to shew that there is no state exempt

[s] [Cic. de inv. ii. 1. Plin. Nat. hist. xxxv. 9.]

[t] [Plut. de an. tranquill., tom. vii. p. 847.]

[u] Prandet Aristoteles, quando Philippo lubet; Diogenes, quando Diogeni.—[Id. de exil. interpr. Xylandr., tom. viii. p. 384.]

[x] [Id. de an. tranquill., tom. vii. p. 831.]

[y] [Mark vi. 17.—Joseph. Ant., lib. xviii. cap. vi. § 4. p. 807.]

from sorrow, and yet that the weakest persons have strength more than enough to bear the greatest evil: and the greatest queens, and the mothers of saints and apostles, have no charter of exemption from this sad sentence. But the Lord of men and angels was also the King of sufferings; and if thy coarse robe trouble thee, remember the swaddling-clothes of Jesus; if thy bed be uneasy, yet it is not worse than His manger; and it is no sadness to have a thin table, if thou callest to mind that the King of heaven and earth was fed with a little breast-milk, and yet besides this He suffered all the sorrows which we deserved. We therefore have great reason to sit down upon our own hearths, and warm ourselves at our own fires, and feed upon content at home: for it were a strange pride to expect to be more gently treated by the divine providence than the best and wisest men, than apostles and saints, nay, than the Son of the eternal God, the heir of both the worlds.

This consideration may be enlarged by surveying all the states and families of the world; and he[z] that at once saw Ægina and Megara, Piræus and Corinth, lie gasping in their ruins, and almost buried in their own heaps, had reason to blame Cicero for mourning impatiently the death of one woman. In the most beauteous and splendid fortune there are many cares and proper interruptions and allays; in the fortune of a prince there is not the coarse robe of beggary, but there are infinite cares; and the judge sits upon the tribunal with great ceremony and ostentation of fortune, and yet at his house or in his breast there is something that causes him to sigh deeply. Pittacus[a] was a wise and valiant man, but his wife overthrew the table when he had invited his friends; upon which the good man, to excuse her incivility and his own misfortune, said that "every man had one evil, and he was most happy that had but that alone." And if nothing else happens, yet sicknesses so often do embitter the fortune and content of a family, that a physician, in a few years and with the practice upon a very few families, gets experience enough to administer to almost all diseases. And when thy little misfortune troubles thee, remember that thou hast known the best of kings and the best of men put to death publicly by his own subjects.

3. There are many accidents which are esteemed great calamities, and yet we have reason enough to bear them well and unconcernedly, for they neither touch our bodies nor our souls; our health and our virtue remain entire, our life and our reputation. It may be I am slighted, or I have received ill language; but my head aches not for

[z] Servius Sulpicius.—[Cic. ad fam., lib. iv. ep. 5.]

[a] Hic in foro beatus esse creditur,
Cum foribus apertis sit suis miserrimus;
Imperat mulier, jubet omnia, semper litigat.
Multa adferunt illi dolorem, nil mihi.
[Comicus apud Plut. de an. tranquill., tom. vii. p. 842.]

Ferre quam sortem patiuntur omnes,
Nemo recusat.—[Sen. Troad. act iv. lin. 1016.]

it, neither hath it broke my thigh, nor taken away my virtue, unless I lose my charity or my patience. Enquire therefore what you are the worse, either in your soul or in your body, for what hath happened: for upon this very stock many evils will disappear, since the body and the soul make up the whole man[b]. And when the daughter of Stilpo[c] proved a wanton, he said it was none of his sin, and therefore there was no reason it should be his misery. And if an enemy hath taken all that from a prince whereby he was a king, he may refresh himself by considering all that is left him whereby he is a man.

4. Consider that sad accidents and a state of affliction is a school of virtue: it reduces our spirits to soberness, and our counsels to moderation: it corrects levity, and interrupts the confidence of sinning. "It is good for me," said David, "that I have been afflicted, for thereby have I learned Thy law[d];" and, "I know, O Lord, that Thou of very faithfulness hast caused me to be troubled." For God who in mercy and wisdom governs the world, would never have suffered so many sadnesses, and have sent them especially to the most virtuous and the wisest men, but that He intends they should be the seminary of comfort, the nursery of virtue, the exercise of wisdom, the trial of patience, the venturing for a crown, and the gate of glory.

5. Consider that afflictions are oftentimes the occasions of great temporal advantages; and we must not look upon them as they sit down heavily upon us, but as they serve some of God's ends, and the purposes of universal providence. And when a prince fights justly and yet unprosperously, if he could see all those reasons for which God hath so ordered it, he would think it the most reasonable thing in the world, and that it would be very ill to have it otherwise. If a man could have opened one of the pages of the divine counsel, and could have seen the event of Joseph's being sold to the merchants of Amalek[e], he might with much reason have dried up the young man's tears: and when God's purposes are opened in the events of things, as it was in the case of Joseph when he sustained his father's family and became lord of Egypt, then we see what ill judgment we made of things, and that we were passionate as children, and transported with sense and mistaken interest. The case of Themistocles[f] was almost like that of Joseph; for being banished into Egypt, he also grew in favour with the king, and told his wife, "he had been undone, unless he had been undone." For God esteems it one of His

[b] Si natus es tu, Trophime, solus omnium
Hac lege, partu cum te mater edidit,
Ut semper eant tibi res arbitrio tuo,
Felicitatem hanc si quis promisit deum,
Irascereris jure: nam mala is fide
Et, &c.
[Menand. apud Plut. Consol. ad Apollon. interpr. Xylandr., tom. vi. p. 391.]

[c] [Plut. de an. tranquill., tom. vii. p. 831.]

[d] Psalm cxix. [part ix. verse 7. and par. x. ver. 3.

[e] [? See Gen. xxxvii. 25, 8, 36.]

[f] [Plut. de exil., tom. viii. p. 374.]

glories that He brings good out of evil; and therefore it were but reason we should trust God to govern His own world as He pleases; and that we should patiently wait till the change cometh, or the reason be discovered.

And this consideration is also of great use to them who envy at the prosperity of the wicked, and the success of persecutors, and the baits of fishes, and the bread of dogs. God fails not to sow blessings in the long furrows which the ploughers plough upon the back of the church: and this success, which troubles us, will be a great glory to God, and a great benefit to His saints and servants, and a great ruin to the persecutors, who shall have but the fortune of Theramenes[f] one of the thirty tyrants of Athens, who escaped when his house fell upon him, and was shortly after put to death with torments by his colleagues in the tyranny.

To which also may be added that the great evils which happen to the best and wisest men, are one of the great arguments upon the strength of which we can expect felicity to our souls and the joys of another world; and certainly they are then very tolerable and eligible, when with so great advantages they minister to the faith and hope of a Christian. But if we consider what unspeakable tortures are provided for the wicked to all eternity, we should not be troubled to see them prosperous here, but rather wonder that their portion in this life is not bigger, and that ever they should be sick, or crossed, or affronted, or troubled with the contradiction and disease of their own vices, since, if they were fortunate beyond their own ambition, it could not make them recompense for one hour's torment in hell, which yet they shall have for their eternal portion.

After all these considerations deriving from sense and experience, grace and reason, there are two remedies still remaining, and they are, necessity and time.

6. For it is but reasonable to bear that accident patiently which God sends, since impatience does but entangle us like the fluttering of a bird in a net, but cannot at all ease our trouble, or prevent the accident[g]: it must be run through, and therefore it were better we compose ourselves to a patient, than to a troubled and miserable suffering.

7. But however, if you will not otherwise be cured, time at last will do it alone; and then consider, do you mean to mourn always, or but for a time? if always, you are miserable and foolish; if for a time, then why will you not apply those reasons to your grief at first, with which you will cure it at last? or if you will not cure it with reason, see how little of a man there is in you, that you suffer time to do more with you than reason or religion. You suffer yourself to be cured just as a beast or a tree is; let it alone, and the thing will heal itself; but this is neither honourable to thy person, nor of

[f] [Plut. Consol. ad Apollon., tom. vi. p. 898.]

[g] Nemo recusat ferre, quod necesse est pati.—[Vid. p. 98. not. a, sup.]

reputation to thy religion. However, be content to bear thy calamity, because thou art sure in a little time it will sit down gentle and easy; for to a mortal man no evil is immortal. And here let the worst thing happen that can, it will end in death, and we commonly think that to be near enough.

8. Lastly, of those things which are reckoned amongst evils, some are better than their contraries; and to a good man the very worst is tolerable.

Poverty or a low fortune.

Poverty is better than riches, and a mean fortune to be chosen before a great and splendid one. It is indeed despised, and makes men contemptible: it exposes a man to the insolence of evil persons, and leaves a man defenceless: it is always suspected: its stories are accounted lies, and all its counsels follies: it puts a man from all employment: it makes a man's discourses tedious, and his society troublesome. This is the worst of it: and yet all this, and far worse than this, the apostles suffered for being Christians: and christianity itself may be esteemed an affliction as well as poverty, if this be all that can be said against it; for the apostles and the most eminent Christians were really poor, and were used contemptuously: and yet that poverty is despised may be an argument to commend it, if it be despised by none but persons vicious and ignorant[h]. However, certain it is that a great fortune is a great vanity, and riches is nothing but danger, trouble, and temptation; like a garment that is too long, and bears a train; not so useful to one, but it is troublesome to two, to him that bears the one part upon his shoulders, and to him that bears the other part in his hand. But poverty is the sister of a good mind, the parent of sober counsels, and the nurse of all virtue.

For what is it that you admire in the fortune of a great king? is it that he always goes in a great company? You may thrust yourself into the same crowd, or go often to church, and then you have as great a company as he hath; and that may upon as good grounds please you as him, that is, justly neither: for so impertinent and useless pomp, and the other circumstances of his distance, are not made for him, but for his subjects, that they may learn to separate him from common usages, and be taught to be governed[i]. But if you look upon them as fine things in themselves, you may quickly alter your opinion, when you shall consider that they cannot cure the tooth-ache, nor make one wise, or fill the belly, or give one night's sleep, though they help to break many; not satisfying any appetite of nature, or reason, or religion: but they are states of greatness, which only makes it possible for a man to be made extremely mise-

[h] Alta fortuna alto travaglio apporta.—[Gruter. Floril. Eth. polit., tom. ii. par. 2. p. 198.]

[i] Da autorità la ceremonia al' atto.—[Ibid., p. 231.]

rable. And it was long ago observed by the Greek tragedians, and from them by Arrianus[j], saying, that "all our tragedies are of kings and princes, and rich or ambitious personages; but you never see a poor man have a part, unless it be as a chorus, or to fill up the scenes, to dance or to be derided; but the kings and the great generals. First," says he, "they begin with joy, στέψατε δώματα, crown the houses: but about the third or fourth act they cry out, O Cithæron! why didst thou spare my life to reserve me for this more sad calamity?" And this is really true in the great accidents of the world: for a great estate hath great crosses, and a mean fortune hath but small ones. It may be the poor man loses a cow; for if his child dies, he is quit of his biggest care; but such an accident in a rich and splendid family doubles upon the spirits of the parents. Or it may be the poor man is troubled to pay his rent, and that's his biggest trouble: but it is a bigger care to secure a great fortune in a troubled estate or with equal greatness, or with the circumstances of honour and the niceness of reputation to defend a law-suit; and that which will secure a common man's whole estate, is not enough to defend a great man's honour.

And therefore it was not without mystery observed among the ancients, that they who made gods of gold and silver, of hope and fear, peace and fortune, garlic and onions, beasts and serpents, and a quartan ague[k], yet never deified money[l]: meaning, that however wealth was admired by common or abused understandings, yet from riches, that is, from that proportion of good things which is beyond the necessities of nature, no moment could be added to a man's real content or happiness. Corn from Sardinia, herds of Calabrian cattle, meadows through which pleasant Liris glides, silks from Tyrus, and golden chalices to drown my health in, are nothing but instruments of vanity or sin, and suppose a disease in the soul of him that longs for them, or admires them. And this I have otherwhere represented more largely; to which I here add, that riches have very great dangers to their souls, not only who covet them, but to all that have them[m]. For if a great personage undertakes an action passionately and upon great interest, let him manage it indiscreetly, let the whole design be unjust, let it be acted with all the malice and impotency in the world,

[j] Οὐδεὶς δὲ πέντης τραγῳδίαν συμπληροῖ, εἰ μὴ ὡς χορευτής.—[Arrian. Epict., lib. i. cap. 24. tom. iii. p. 88.]

Bis sex dierum mensura consero ego agros,
Berecynthia arva.
Animusque meus sursum usque evectus ad polum
Decidit humi, et me sic videtur alloqui;
Disce haud nimis magni facere mortalia.

Tantal. in Tragœd. [Apud Plut. de exil. interpr. Xylandr., tom. viii. p. 879.]

[k] [Ælian., var. hist., lib. xii. cap. 11.—Cf. Cic. de nat. deor., lib. iii. cap. 10.]

[l] —— funesta pecunia, templo
Nondum habitas, nullas nummorum ereximus aras
Ut colitur pax atque fides.——[Juv. i. 113.]

[m] Chap. iv. sect. 8. Title, of Covetousness.

he shall have enough to flatter him, but not enough to reprove him. He had need be a bold man that shall tell his patron he is going to hell, and that prince had need be a good man that shall suffer such a monitor; and though it be a strange kind of civility and an evil dutifulness in friends and relatives to suffer him to perish without reproof or medicine, rather than to seem unmannerly to a great sinner; yet it is none of their least infelicities, that their wealth and greatness shall put them into sin, and yet put them past reproof. I need not instance in the habitual intemperance of rich tables, nor the evil accidents and effects of fulness, pride and lust, wantonness and softness of disposition, huge talking and an imperious spirit, despite of religion, and contempt of poor persons; at the best, it is a great temptation for a man to have in his power whatsoever he can have in his sensual desires[n]: and therefore riches is a blessing like to a present made of a whole vintage to a man in a hectic fever; he will be much tempted to drink of it; and if he does, he is inflamed, and may chance to die with the kindness.

Now besides what hath been already noted in the state of poverty, there is nothing to be accounted for but the fear of wanting necessaries; of which if a man could be secured, that he might live free from care, all the other parts of it might be reckoned amongst the advantages of wise and sober persons, rather than objections against that state of fortune.

But concerning this I consider that there must needs be great security to all Christians, since Christ not only made express promises that we should have sufficient for this life, but also took great pains and used many arguments to create confidence in us: and such they were which by their own strength were sufficient, though you abate the authority of the speaker. The Son of God told us His Father takes care of us: He that knew all His Father's counsels and His whole kindness towards mankind, told us so. How great is that truth, how certain, how necessary, which Christ himself proved by arguments! The excellent words and most comfortable sentences which are our bills of exchange, upon the credit of which we lay our cares down, and receive provisions for our need, are these, "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on; is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them: are ye not much better than they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these: therefore if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall He not

[n] James ii. 5—7.

much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient to the day is the evil thereof[o]." The same discourse is repeated by St. Luke[p]: and accordingly our duty is urged and our confidence abetted by the disciples of our Lord in divers places of holy scripture. So St. Paul, "Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God[q]." And again, "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy[r]." And yet again, "Let your conversation be without covetousness, and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee: so that we may boldly say, The Lord is my helper[s]." And all this is by St. Peter summed up in our duty, thus, "Cast all your care upon Him, for He careth for you." Which words he seems to have borrowed out of the fifty-fifth psalm, v. 23, where David saith the same thing almost in the same words. To which I only add the observation made by him, and the argument of experience; "I have been young and now am old, and yet saw I never the righteous forsaken, nor his seed begging their bread."

And now after all this, a fearless confidence in God, and concerning a provision of necessaries, is so reasonable that it is become a duty; and he is scarce a Christian, whose faith is so little as to be jealous of God, and suspicious concerning meat and clothes: that man hath nothing in him of the nobleness or confidence of charity. Does not God provide for all the birds, and beasts, and fishes? do not the sparrows fly from their bush, and every morning find meat where they laid it not? do not the young ravens call to God, and He feeds them? and were it reasonable that the sons of the family should fear the father would give meat to the chickens and the servants, his sheep and his dogs, but give none to them? He were a very ill father that should do so; or he were a very foolish son that should think so of a good father. But besides the reasonableness of this faith and this hope, we have infinite experience of it. How innocent, how careless, how secure, is infancy, and yet how certainly provided for! We have lived at God's charges all the days of our life, and have, as the Italian proverb says, set down to meat at the sound of a bell; and hitherto He hath not failed us: we have no reason to sus-

[o] Matt. vi. 25, &c.
[p] Luke xii. 22—31.
[q] Phil. iv. 6.
[r] 1 Tim. vi. 17.
[s] Heb. xiii. 5, 6.

pect Him for the future: we do not use to serve men so; and less time of trial creates great confidences in us towards them who for twenty years together never broke their word with us: and God hath so ordered it that a man shall have had the experience of many years' provision, before he shall understand how to doubt; that he may be provided for an answer against the temptation shall come, and the mercies felt in his childhood may make him fearless when he is a man. Add to this, that God hath given us His holy spirit; He hath promised heaven to us; He hath given us His Son; and we are taught from scripture to make this inference from hence, "How should not He with Him give us all things else?"

The charge of many children.

We have a title to be provided for as we are God's creatures, another title as we are His children, another because God hath promised; and every of our children hath the same title: and therefore it is a huge folly and infidelity to be troubled and full of care because we have many children. Every child we have to feed is a new revenue, a new title to God's care and providence; so that many children are a great wealth: and if it be said they are chargeable, it is no more than all wealth and great revenues are. For what difference is it? Titius keeps ten ploughs, Cornelia hath ten children: he hath land enough to employ and to feed all his hinds; she, blessings and promises, and the provisions and the truth of God, to maintain all her children. His hinds and horses eat up all his corn, and her children are sufficiently maintained with her little. They bring in and eat up; and she indeed eats up, but they also bring in from the storehouses of heaven, and the granaries of God: and my children are not so much mine as they are God's: He feeds them in the womb by ways secret and insensible; and would not work a perpetual miracle to bring them forth, and then to starve them.

Violent necessities.

But some men are highly tempted, and are brought to a strait, that without a miracle they cannot be relieved; what shall they do? It may be their pride or vanity hath brought the necessity upon them, and it is not a need of God's making; and if it be not, they must cure it themselves, by lessening their desires, and moderating their appetites: and yet if it be innocent, though unnecessary, God does usually relieve such necessities; and He does not only upon our prayers grant us more than He promised of temporal things, but also He gives many times more than we ask. This is no object for our faith, but ground enough for a temporal and prudent hope; and if

we fail in the particular, God will turn it to a bigger mercy if we submit to His dispensation, and adore Him in the denial. But if it be a matter of necessity, let not any man by way of impatience cry out that God will not work a miracle; for God by miracle did give meat and drink to His people in the wilderness, of which He had made no particular promise in any covenant: and if all natural means fail, it is certain that God will rather work a miracle than break His word; He can do that, He cannot do this. Only we must remember that our portion of temporal things is but food and raiment. God hath not promised us coaches and horses, rich houses and jewels, Tyrian silks and Persian carpets; neither hath He promised to minister to our needs in such circumstances as we shall appoint, but such as Himself shall choose. God will enable either thee to pay thy debt, if thou beggest it of Him, or else He will pay it for thee; that is, take thy desire as a discharge of thy duty, and pay it to thy creditor in blessings, or in some secret of His providence. It may be He hath laid up the corn that shall feed thee in the granary of thy brother, or will clothe thee with his wool. He enabled St. Peter to pay his gabel by the ministry of a fish; and Elias to be waited on by a crow, who was both His minister and His steward for provisions: and His holy Son rode in triumph upon an ass that grazed in another man's pastures. And if God gives to him the dominion, and reserves the use to thee, thou hast the better half of the two: but the charitable man serves God and serves thy need; and both join to provide for thee, and God blesses both. But if He takes away the flesh-pots from thee, He can also alter the appetite, and He hath given thee power and commandment to restrain it: and if He lessens the revenue, He will also shrink the necessity; or if He gives but a very little, He will make it go a great way; or if He sends thee but a coarse diet, He will bless it and make it healthful, and can cure all the anguish of thy poverty by giving thee patience and the grace of contentedness. For the grace of God secures you of provisions, and yet the grace of God feeds and supports the spirit in the want of provisions: and if a thin table be apt to enfeeble the spirits of one used to feed better, yet the cheerfulness of a spirit that is blessed will make a thin table become a delicacy, if the man was as well taught as he was fed, and learned his duty when he received the blessing. Poverty therefore is in some senses eligible, and to be preferred before riches; but in all senses it is very tolerable.

Death of children, or nearest relatives and friends.

There are some persons who have been noted for excellent in their lives and passions, rarely innocent, and yet hugely penitent for indiscretions and harmless infirmities; such as was Paulina, one of the

ghostly children of St. Hierome[t]; and yet when any of her children died, she was arrested with a sorrow so great as brought her to the margent of her grave. And the more tender our spirits are made by religion, the more easy we are to let in grief, if the cause be innocent, and be but in any sense twisted with piety and due affections. To cure which, we may consider that all the world must die, and therefore to be impatient at the death of a person concerning whom it was certain and known that he must die, is to mourn because thy friend or child was not born an angel; and when thou hast awhile made thyself miserable by an importunate and useless grief, it may be thou shalt die thyself, and leave others to their choice whether they will mourn for thee or no: but by that time it will appear how impertinent that grief was, which served no end of life, and ended in thy own funeral. But what great matter is it if sparks fly upward, or a stone falls into a pit; if that which was combustible be burned, or that which was liquid be melted, or that which is mortal do die? It is no more than a man does every day: for every night death hath gotten possession of that day, and we shall never live that day over again; and when the last day is come, there are no more days left for us to die. And what is sleeping and waking, but living and dying? what is spring and autumn, youth and old age, morning and evening, but real images of life and death, and really the same to many considerable effects and changes?

Untimely death.

But it is not mere dying that is pretended by some as the cause of their impatient mourning, but that the child died young, before he knew good and evil, his right hand from his left, and so lost all his portion of this world, and they know not of what excellency his portion in the next shall be. If he died young, he lost but little, for he understood but little, and had not capacities of great pleasures or great cares: but yet he died innocent, and before the sweetness of his soul was deflowered and ravished from him by the flames and follies of a froward age; he went out from the dining-room before he had fallen into error by the intemperance of his meat, or the deluge of drink: and he hath obtained this favour of God, that his soul hath suffered a less imprisonment, and her load was sooner taken off, that he might with lesser delays go and converse with immortal spirits, and the babe is taken into paradise before he knows good and evil; for that knowledge threw our great father out, and this ignorance returns the child thither. But as concerning thy own particular, remove thy thoughts back to those days in which thy child was not born, and you are now but as then you was, and there is no difference but that you had a son born: and if you reckon that for evil,

[t] [? Paula Romana.—See p. 447, note q, below.]

you are unthankful for the blessing; if it be good, it is better that you had the blessing for awhile than not at all; and yet if he had never been born, this sorrow had not been at all[u]. But be no more displeased at God for giving you a blessing for a while, than you would have been if He had not given it at all; and reckon that intervening blessing for a gain, but account it not an evil; and if it be a good, turn it not into sorrow and sadness. But if we have great reason to complain of the calamities and evils of our life, then we have the less reason to grieve that those whom we loved have so small a portion of evil assigned to them; and it is no small advantage that our children dying young receive, for their condition of a blessed immortality is rendered to them secure by being snatched from the dangers of an evil choice, and carried to their little cells of felicity, where they can weep no more. And this the wisest of the gentiles understood well, when they forbade any offerings or libations to be made for dead infants, as was usual for their other dead; as believing they were entered into a secure possession, to which they went with no other condition, but that they passed into it through the way of mortality, and for a few months wore an uneasy garment. And let weeping parents say if they do not think that the evils their little babes have suffered, are sufficient; if they be, why are they troubled that they were taken from those many and greater, which in succeeding years are great enough to try all the reason and religion which art, and nature, and the grace of God have produced in us, to enable us for such sad contentions? And possibly we may doubt concerning men and women, but we cannot suspect that to infants death can be such an evil, but that it brings to them much more good than it takes from them in this life.

Death unseasonable.

But others can well bear the death of infants, but when they have spent some years of childhood or youth, and are entered into arts and society, when they are hopeful and provided for, when the parents are to reap the comfort of all their fears and cares, then it breaks the spirit to lose them. This is true in many; but this is not love to the dead, but to themselves; for they miss what they had flattered themselves into by hope and opinion: and if it were kindness to the dead, they may consider that, since we hope he is gone to God and to rest, it is an ill expression of our love to them that we weep for their good fortune. For that life is not best which is longest: and when they are descended into the grave, it shall not be enquired how long

[u] Iidem si puer parvus occidit, æquo animo ferendum putant; si vero in cunis, ne querendum quidem; atqui ab hoc acerbius exegit natura quod dederat.—At id quidem ipsum in cæteris rebus melius putatur, aliquam partem quam nullam attingere. Senec. [lege Cic. Tusc. qu. lib. i. cap. 39.]

they have lived, but how well. And yet this shortening of their days is an evil wholly depending upon opinion[x]: for if men did naturally live but twenty years, then we should be satisfied if they died about sixteen or eighteen; and yet eighteen years now are as long as eighteen years would be then: and if a man were but of a day's life, it is well if he lasts till evensong, and then says his compline an hour before the time: and we are pleased, and call not that death immature, if he lives till seventy; and yet this age is as short of the old periods before and since the flood, as this youth's age for whom you mourn is of the present fulness. Suppose therefore a decree passed upon this person (as there have been many upon all mankind), and God hath set him a shorter period; and then we may as well bear the immature death of the young man as the death of the oldest men: for they also are immature and unseasonable in respect of the old periods of many generations. And why are we troubled that he had arts and sciences before he died? or are we troubled that he does not live to make use of them? The first is cause of joy, for they are excellent in order to certain ends: and the second cannot be cause of sorrow, because he hath no need to use them, as the case now stands, being provided for with the provisions of an angel, and the manner of eternity. However, the sons and the parents, friends and relatives, are in the world like hours and minutes to a day: the hour comes, and must pass; and some stay but minutes, and they also pass, and shall never return again. But let it be considered that from the time in which a man is conceived, from that time forward to eternity he shall never cease to be: and let him die young or old, still he hath an immortal soul, and hath laid down his body only for a time, as that which was the instrument of his trouble and sorrow, and the scene of sicknesses and disease. But he is in a more noble manner of being after death than he can be here: and the child may with more reason be allowed to cry for leaving his mother's womb for this world, than a man can for changing this world for another.

Sudden death or violent.

Others are yet troubled at the manner of their child's or friend's death; he was drowned, or lost his head, or died of the plague, and this is a new spring of sorrow. But no man can give a sensible account how it shall be worse for a child to die with drowning in half an hour, than to endure a fever of one and twenty days: and if my friend lost his head, so he did not lose his constancy and his religion, he died with huge advantage.

[x] Juvenis relinquit vitam quem Dii diligunt.—Menand. [apud Plut. Consol. ad Apollon. interpr. Xylandr., tom. vi. p. 454.]

Being childless.

But by this means I am left without an heir. Well, suppose that: thou hast no heir, and I have no inheritance; and there are many kings and emperors that have died childless, many royal lines are extinguished: and Augustus Cæsar[x] was forced to adopt his wife's son to inherit all the Roman greatness. And there are many wise persons that never married: and we read nowhere that any of the children of the apostles did survive their fathers[y]: and all that inherit any thing of Christ's kingdom, come to it by adoption, not by natural inheritance: and to die without a natural heir is no intolerable evil, since it was sanctified in the person of Jesus, who died a virgin.

Evil or unfortunate children.

And by this means we are freed from the greater sorrows of having a fool, a swine, or a goat, to rule after us in our families. And yet even this condition admits of comfort[z]: for all the wild Americans are supposed to be the sons of Dodonaim; and the sons of Jacob are now the most scattered and despised people in the whole world: the son of Solomon was but a silly weak man; and the son of Hezekiah was wicked; and all the fools and barbarous people, all the thieves and pirates, all the slaves and miserable men and women of the world, are the sons and daughters of Noah; and we must not look to be exempted from that portion of sorrow which God gave to Noah and Adam, to Abraham, to Isaac, and to Jacob. I pray God send us into the lot of Abraham; but if any thing happens worse to us, it is enough for us that we bear it evenly[a].

Our own death.

And how if you were to die yourself? you know you must; only be ready for it by the preparations of a good life[b], and then it is the greatest good that ever happened to thee. Else there is nothing that can comfort you: but if you have served God in a holy life, send away the women and the weepers; tell them it is as much intemperance to weep too much as to laugh too much: and when thou art alone, or with fitting company, die as thou shouldest, but do not die impatiently, and like a fox catched in a trap. For if you fear death, you shall never the more avoid it, but you make it miserable. Fan-

[x] [Tac. Ann. i. 3.]

[y] [Hegesippus (in Eusebius iii. 20, 32) speaks of the grandchildren of St. Jude.]

[z] Κρεῖττον τὸν παῖδα κακὸν εἶναι, ἢ σε κακοδαίμονα.—Epict. [Enchir., cap. xvi.]

[a] Σοὶ δ' ἀρκεέτω τὸ εὐσταθεῖν.

[b] Ad fines cum perveneris, ne revertito.—Pythag. [apud Plut. De lib. educ. tom. vi. p. 43.]

nius[c] that killed himself for fear of death, died as certainly as Portia[d] that ate burning coals, or Cato[e] that cut his own throat. To die is necessary and natural, and it may be honourable: but to die poorly, and basely, and sinfully, that alone is it that can make a man unfortunate[f]. No man can be a slave, but he that fears pain, or fears to die. To such a man, nothing but chance and peaceable times can secure his duty, and he depends upon things without for his felicity; and so is well but during the pleasure of his enemy, or a thief, or a tyrant, or it may be of a dog or a wild bull.

Prayers for the several graces and parts of christian sobriety.

A prayer against sensuality.

O eternal Father, Thou that sittest in heaven invested with essential glories and divine perfections, fill my soul with so deep a sense of the excellencies of spiritual and heavenly things, that my affections being weaned from the pleasures of the world and the false allurements of sin, I may, with great severity and the prudence of a holy discipline and strict desires, with clear resolutions and a free spirit, have my conversation in heaven and heavenly employments; that being, in affections as in my condition, a pilgrim and a stranger here, I may covet after and labour for an abiding city, and at last may enter into, and for ever dwell in, the celestial Jerusalem which is the mother of us all, through Jesus Christ our Lord. Amen.

For temperance.

O almighty God and gracious Father of men and angels, who openest Thy hand and fillest all things with plenty, and hast provided for Thy servant sufficient to satisfy all my needs; teach me to use Thy creatures soberly and temperately, that I may not with loads of meat or drink make the temptations of my enemy to prevail upon me, or my spirit unapt for the performance of my duty, or my body healthless, or my affections sensual and unholy. O my God, never suffer that the blessings which Thou givest me may either minister to sin or sickness, but to health and holiness and thanksgiving; that in the strength of Thy provisions I may cheerfully and actively and diligently serve Thee; that I may worthily feast at Thy table here, and be accounted worthy, through Thy grace, to be admitted to Thy table hereafter, at the eternal supper of the Lamb, to sing an hallelu-

[c] [Mart., lib. ii. ep. 80.]
[d] [Id. i. 43. Plut. Brut. in fin. tom. v. p. 488.]
[e] [Liv. Epit., lib. cxiv.]
[f] Οὐ καταθανεῖν γὰρ, &c.—Eurip. [apud Arrian. Epict., lib. ii. cap. 1.]

jah to God the Father, the Son, and the Holy Ghost, for ever and ever. Amen.

For chastity; to be said especially by unmarried persons.

Almighty God, our most holy and eternal Father, who art of pure eyes, and canst behold no uncleanness; let Thy gracious and holy Spirit descend upon Thy servant, and reprove the spirit of fornication and uncleanness, and cast him out, that my body may be a holy temple, and my soul a sanctuary to entertain the Prince of purities, the holy and eternal Spirit of God. O let no impure thoughts pollute that soul which God hath sanctified, no unclean words pollute that tongue which God hath commanded to be an organ of His praises, no unholy and unchaste action rend the veil of that temple where the holy Jesus hath been pleased to enter, and has chosen for His habitation: but seal up all my senses from all vain objects, and let them be entirely possessed with religion, and fortified with prudence, watchfulness, and mortification; that I, possessing my vessel in holiness, may lay it down with a holy hope, and receive it again in a joyful resurrection, through Jesus Christ our Lord. Amen.

A prayer for the love of God, to be said by virgins and widows, professed or resolved so to live: and may be used by any one.

O holy and purest Jesus, who wert pleased to espouse every holy soul, and join it to Thee with a holy union and mysterious instruments of religious society and communications; O fill my soul with religion, and desires holy as the thoughts of cherubim, passionate beyond the love of women; that I may love Thee as much as ever any creature loved Thee, even with all my soul and all my faculties, and all the degrees of every faculty: let me know no loves but those of duty and charity, obedience and devotion; that I may for ever run after Thee, who art the King of virgins, and with whom whole kingdoms are in love, and for whose sake queens have died, and at whose feet kings with joy have laid their crowns and sceptres. My soul is Thine, O dearest Jesu; Thou art my Lord, and hast bound up my eyes and heart from all stranger affections; give me for my dowry purity and humility, modesty and devotion, charity and patience, and at last bring me into the bride-chamber to partake of the felicities and to lie in the bosom of the bridegroom to eternal ages, O holy and sweetest Saviour Jesus. Amen.

A prayer to be said by married persons in behalf of themselves and each other.

O eternal and gracious Father, who hast consecrated the holy estate of marriage to become mysterious, and to represent the union

of Christ and His church, let Thy holy Spirit so guide me in the doing the duties of this state that it may not become a sin unto me, nor that liberty which Thou hast hallowed by the holy Jesus become an occasion of licentiousness by my own weakness and sensuality; and do Thou forgive all those irregularities and too sensual applications which may have in any degree discomposed my spirit and the severity of a Christian. Let me in all accidents and circumstances be severe in my duty towards Thee, affectionate and dear to my wife [or husband], a guide and a good example to my family, and in all quietness, sobriety, prudence and peace, a follower of those holy pairs who have served Thee with godliness and a good testimony. And the blessings of the eternal God, blessings of the right hand and of the left, be upon the body and soul of Thy servant my wife [or husband], and abide upon her [or him] till the end of a holy and happy life; and grant that both of us may live together for ever in the embraces of the holy and eternal Jesus, our Lord and Saviour. Amen.

A prayer for the grace of humility.

O holy and most gracious Master and Saviour Jesus, who by Thy example and by Thy precept, by the practice of a whole life and frequent discourses, didst command us to be meek and humble in imitation of Thy incomparable sweetness and great humility; be pleased to give me the grace, as Thou hast given me the commandment: enable me to do whatsoever Thou commandest, and command whatsoever Thou pleasest. O mortify in me all proud thoughts and vain opinions of myself: let me return to Thee the acknowledgment and the fruits of all those good things Thou hast given me, that by confessing I am wholly in debt to Thee for them, I may not boast myself for what I have received, and for what I am highly accountable: and for what is my own, teach me to be ashamed and humbled, it being nothing but sin and misery, weakness and uncleanness. Let me go before my brethren in nothing but in striving to do them honour and Thee glory, never to seek my own praise, never to delight in it when it is offered; that despising myself, I may be accepted by Thee in the honours with which Thou shalt crown Thy humble and despised servants for Jesus's sake, in the kingdom of eternal glory. Amen.

Acts of humility and modesty by way of prayer and meditation.

Lord, I know that my spirit is light and thorny, my body is brutish and exposed to sickness; I am constant to folly, and inconstant in holy purposes. My labours are vain and fruitless; my fortune full of change and trouble, seldom pleasing, never perfect: my wisdom is

folly; being ignorant even of the parts and passions of my own body: and what am I, O Lord, before Thee, but a miserable person, hugely in debt, not able to pay?

Lord, I am nothing, and I have nothing of myself: I am less than the least of all Thy mercies.

What was I before my birth? first nothing, and then uncleanness. What during my childhood? weakness and folly. What in my youth? folly still and passion, lust and wildness. What in my whole life? a great sinner, a deceived and an abused person. Lord, pity me; for it is Thy goodness that I am kept from confusion and amazement, when I consider the misery and shame of my person, and the defilements of my nature.

Lord, what am I? and Lord, what art Thou? "What is man that Thou art mindful of him, and the son of man that Thou so regardest him?"

"How can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in His sight: how much less man, that is a worm, and the son of man, which is a worm[s]!"

A prayer for a contented spirit, and the grace of moderation and patience.

O almighty God, Father and Lord of all the creatures, who hast disposed all things and all chances so as may best glorify Thy wisdom, and serve the ends of Thy justice, and magnify Thy mercy, by secret and undiscernible ways bringing good out of evil; I most humbly beseech Thee to give me wisdom from above, that I may adore Thee, and admire Thy ways and footsteps, which are in the great deep and not to be searched out: teach me to submit to Thy providence in all things, to be content in all changes of person and condition; to be temperate in prosperity, and to read my duty in the lines of Thy mercy; and in adversity to be meek, patient, and resigned; and to look through the cloud, that I may wait for the consolation of the Lord, and the day of redemption: in the mean time doing my duty with an unwearied diligence and an undisturbed resolution, having no fondness for the vanities or possessions of this world, but laying up my hopes in heaven and the rewards of holy living, and being strengthened with the spirit of the inner man, through Jesus Christ our Lord. Amen.

[s] Job xxv. 4, &c.

CHAPTER III.

Of christian justice.

JUSTICE is by the christian religion enjoined in all its parts by these two propositions in scripture, "Whatsoever ye would that men should do to you, even so do to them." This is the measure of commutative justice, or of that justice which supposes exchange of things profitable for things profitable, that as I supply your need, you may supply mine; as I do a benefit to you, I may receive one by you: and because every man may be injured by another, therefore his security shall depend upon mine: if he will not let me be safe, he shall not be safe himself (only the manner of his being punished is, upon great reason, both by God and all the world, taken from particulars, and committed to a public disinterested person, who will do justice without passion both to him and to me); if he refuses to do me advantage, he shall receive none when his needs require it. And thus God gave necessities to men, that all men might need: and several abilities to several persons, that each man might help to supply the public needs, and by joining to fill up all wants, they may be knit together by justice, as the parts of the world are by nature: and he hath made all obnoxious to injuries, and made every little thing strong enough to do us hurt by some instrument or other; and hath given us all a sufficient stock of self-love and desire of self-preservation, to be as the chain to tie together all the parts of society, and to restrain us from doing violence, lest we be violently dealt withal ourselves.

The other part of justice is commonly called distributive, and is commanded in this rule, "Render to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour: owe no man any thing, but to love one another[h]." This justice is distinguished from the first, because the obligation depends not upon contract or express bargain, but passes upon us by virtue of some command of God or of our superior, by nature or by grace, by piety or religion, by trust or by office, according to that commandment, "As every man hath received the gift, so let him minister the same one to another, as good stewards of the manifold grace of God[i]." And as the first considers an equality of persons in respect of the contract or particular necessity, this supposes a difference of persons, and no particular bargains but such necessary intercourses as by the laws of God or man are introduced. But I shall reduce all the particulars of both kinds to these four heads: obedience; provision; negotiation; restitution.

[h] Rom. xiii. 7. [i] 1 Pet. iv. 10.

SECTION I.

Of obedience to our superiors.

OUR superiors are set over us in affairs of the world, or the affairs of the soul and things pertaining to religion, and are called accordingly ecclesiastical or civil: towards whom our duty is thus generally described in the New testament:—

For temporal or civil governors the commands are these: "Render to Cæsar the things that are Cæsar's;" and, "Let every soul be subject to the higher powers: for there is no power but of God; the powers that be are ordained of God: whosoever therefore resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation[k]:" and, "Put them in mind to be subject to principalities and powers, and to obey magistrates[l]:" and, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by Him for the punishment of evil doers, and the praise of them that do well[m]."

For spiritual or ecclesiastical governors, thus we are commanded: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account[n]:" and, "Hold such in reputation[o]:" and, "To this end did I write, that I might know the proof of you, whether ye be obedient in all things[p]," said St. Paul to the church of Corinth.

Our duty is reducible to practice by the following rules:—

Acts and duties of obedience to all our superiors.

1. We must obey all human laws appointed and constituted by lawful authority, that is, of the supreme power, according to the constitution of the place in which we live; all laws, I mean, which are not against the law of God.

2. In obedience to human laws, we must observe the letter of the law where we can, without doing violence to the reason of the law and the intention of the lawgiver; but where they cross each other, the charity of the law is to be preferred before its discipline, and the reason of it before the letter.

3. If the general reason of the law ceases in our particular, and a

[k] Rom. xiii. 1.
[l] Titus iii. 1.
[m] 1 Pet. ii. 13.
[n] Heb. xiii. 17.
[o] Phil. ii. 29.
[p] 2 Cor. ii. 9.

contrary reason rises upon us, we are to procure dispensation, or leave to omit the observation of it in such circumstances, if there be any persons or office appointed for granting it: but if there be none, or if it is not easily to be had, or not without an inconvenience greater than the good of the observation of the law in our particular, we are dispensed withal in the nature of the thing without further process or trouble.

4. As long as the law is obligatory, so long our obedience is due; and he that begins a contrary custom without reason, sins: but he that breaks the law when the custom is entered and fixed, is excused; because it is supposed the legislative power consents, when by not punishing it suffers disobedience to grow up to a custom[q].

5. Obedience to human laws must be for conscience' sake: that is, because in such obedience public order, and charity, and benefit, is concerned, and because the law of God commands us: therefore we must make a conscience in keeping the just laws of superiors: and although the matter before the making of the law was indifferent, yet now the obedience is not indifferent[r]; but next to the laws of God we are to obey the laws of all our superiors, who the more public they are, the first they are to be in the order of obedience.

6. Submit to the punishment and censure of the laws, and seek not to reverse their judgment by opposing, but by submitting, or flying, or silence, to pass through it or by it, as we can: and although from inferior judges we may appeal where the law permits us, yet we must sit down and rest in the judgment of the supreme; and if we be wronged, let us complain to God of the injury, not of the persons; and He will "deliver thy soul from unrighteous judges[s]."

7. Do not believe thou hast kept the law when thou hast suffered the punishment. For although patiently to submit to the power of the sword be a part of obedience, yet this is such a part as supposes another left undone: and the law punishes, not because she is as well pleased in taking vengeance as in being obeyed; but, because she is pleased, she uses punishment as a means to secure obedience for the future, or in others. Therefore although in such cases the law is satisfied, and the injury and the injustice is paid for, yet the sins of irreligion, and scandal, and disobedience to God, must still be so accounted for as to crave pardon, and be washed off by repentance.

8. Human laws are not to be broken with scandal, nor at all

[q] Mores leges perduxerunt jam in potestatem suam;
——— leges mori serviunt.—
[Plaut. Trinum. Act. iv. sc. 3. linn. 30, 6.]

[r] Ἐξ ἀρχῆς μὲν οὐθὲν διαφέρει· ὅταν δὲ θῶνται, διαφέρει.—Arist. [Eth. Nicom. v. 7.]

[s] [Psalm cix. 30.]

without reason; for he that does it causelessly is a despiser of the law, and undervalues the authority. For human laws differ from divine laws principally in this: first, that the positive commands of a man may be broken upon smaller and more reasons than the positive commands of God; we may upon a smaller reason omit to keep any of the fasting-days of the church, than omit to give alms to the poor: only this, the reason must bear weight according to the gravity and concernment of the law; a law in a small matter may be omitted for a small reason, in a great matter not without a greater reason. And secondly, the negative precepts of men may cease by many instruments, by contrary customs, by public disrelish, by long omission: but the negative precepts of God never can cease but when they are expressly abrogated by the same authority. But what those reasons are that can dispense with the command of a man, a man may be his own judge, and sometimes take his proportions from his own reason and necessity, sometimes from public fame, and the practice of pious and severe persons, and from popular customs; in which a man shall walk most safely when he does not walk alone, but a spiritual man takes him by the hand.

9. We must not be too forward in procuring dispensations, nor use them any longer than the reason continues for which we first procured them: for to be dispensed withal is an argument of natural infirmity, if it be necessary; but if it be not, it signifies an undisciplined and unmortified spirit.

10. We must not be too busy in examining the prudence and unreasonableness of human laws: for although we are not bound to believe them all to be the wisest, yet if by enquiring into the lawfulness of them, or by any other instrument, we find them to fail of that wisdom with which some others are ordained, yet we must never make use of it to disparage the person of the lawgiver, or to countenance any man's disobedience, much less our own.

11. Pay that reverence to the person of thy prince, of his ministers, of thy parents and spiritual guides, which by the customs of the place thou livest in are usually paid to such persons in their several degrees: that is, that the highest reverence be paid to the highest person, and so still in proportion; and that this reverence be expressed in all the circumstances and manners of the city and nation.

12. Lift not up thy hand against thy prince or parent, upon what pretence soever: but bear all personal affronts and inconveniences at their hands, and seek no remedy but by patience and piety, yielding and praying, or absenting thyself.

13. Speak not evil of the ruler of thy people, neither curse thy father or mother, nor revile thy spiritual guides, nor discover and lay naked their infirmities; but treat them with reverence and religion, and preserve their authority sacred by esteeming their persons venerable.

14. Pay tribute and customs to princes according to the laws, and maintenance to thy parents according to their necessity, and honourable support to the clergy according to the dignity of the work and the customs of the place.

15. Remember always that duty to our superiors is not an act of commutative justice, but of distributive; that is, although kings and parents and spiritual guides are to pay a great duty to their inferiors, the duty of their several charges and government; yet the good government of a king and of parents are actions of religion as they relate to God, and of piety as they relate to their people and families. And although we usually call them just princes who administer their laws exactly to the people, because the actions are in the manner of justice, yet in propriety of speech they are rather to be called pious and religious. For as he is not called a just father that educates his children well, but pious; so that prince who defends and well rules his people, is religious, and does that duty for which alone he is answerable to God. The consequence of which is this, so far as concerns our duty; If the prince or parent fail of their duty, we must not fail of ours; for we are answerable to them and to God too, as being accountable to all our superiors, and so are they to theirs: they are above us, and God is above them.

Remedies against disobedience, and means to endear our obedience, by way of consideration.

1. Consider that all authority descends from God, and our superiors bear the image of the divine power, which God imprints on them as on an image of clay, or a coin upon a less perfect metal, which whoso defaces shall not be answerable for the loss or spoil of the materials, but the defacing the king's image; and in the same measure will God require it at our hands if we despise His authority, upon whomsoever He hath imprinted it. "He that despiseth you, despiseth Me;" and Dathan and Abiram were said to be "gathered together against the Lord;" and this was St. Paul's argument for our obedience, "The powers that be are ordained of God."

2. There is very great peace and immunity from sin in resigning our wills up to the command of others: for provided that our duty to God be secured, their commands are warrants to us in all things else; and the case of conscience is determined if the command be evident and pressing. And it is certain the action that is but indifferent and without reward, if done only upon our own choice, is an act of duty and of religion, and rewardable by the grace and favour of God, if done in obedience to the command of our superiors: for since naturally we desire what is forbidden us (and sometimes there is no other evil in the thing but that it is forbidden us),

God hath in grace enjoined and proportionably accepts obedience, as being directly opposed to the former irregularity; and it is acceptable, although there be no other good in the thing that is commanded us, but that it is commanded.

3. By obedience we are made a society and a republic, and distinguished from herds of beasts, and heaps of flies, who do what they list, and are incapable of laws, and obey none; and therefore are killed and destroyed, though never punished, and they never can have a reward.

4. By obedience we are rendered capable of all the blessings of government signified by St. Paul in these words, "He is the minister of God to thee for good[t];" and by St. Peter in these, "Governors are sent by Him for the punishment of evil-doers, and for the praise of them that do well[u]." And he that ever felt, or saw, or can understand, the miseries of confusion in public affairs, or amazement in a heap of sad, tumultuous, and indefinite thoughts, may from thence judge of the admirable effects of order, and the beauty of government. What health is to the body, and peace is to the spirit, that is government to the societies of men: the greatest blessing which they can receive in that temporal capacity.

✓5. No man shall ever be fit to govern others that knows not first how to obey: for if the spirit of a subject be rebellious, in a prince it will be tyrannical and intolerable; and of so ill example, that as it will encourage the disobedience of others, so it will render it unreasonable for him to exact of others what in the like case he refused to pay.

6. There is no sin in the world which God hath punished with so great severity and high detestation, as this of disobedience. For the crime of idolatry God sent the sword amongst his people; but it was never heard that the earth opened and swallowed up any but rebels against their prince.

7. Obedience is better than the particular actions of religion; and he serves God better that follows his prince in lawful services, than he that refuses his command upon pretence he must go say his prayers. But rebellion is compared to that sin, which of all sin seems the most unnatural and damned impiety; "rebellion is as the sin of witchcraft."

8. Obedience is a complicated act of virtue, and many graces are exercised in one act of obedience. It is an act of humility, of mortification and self-denial, of charity to God, of care of the public, of order and charity to ourselves and all our society, and a great instance of a victory over the most refractory and unruly passions.

9. To be a subject is a greater temporal felicity than to be a king: for all eminent governments according to their height have a great

[t] Rom. xiii. 4. [u] 1 Pet. ii. 14.

burden, huge care, infinite business[y], little rest, innumerable fears; and all that he enjoys above another is, that he does enjoy the things of the world with other circumstances, and a bigger noise; and if others go at his single command, it is also certain he must suffer inconvenience at the needs and disturbances of all his people: and the evils of one man and of one family are not enough for him to bear, unless also he be almost crushed with the evils of mankind. He therefore is an ungrateful person, that will press the scales down with a voluntary load, and by disobedience put more thorns into the crown or mitre of his superior. Much better is the advice of St. Paul, "Obey them that have the rule over you, as they that must give an account for your souls; that they may do it with joy and not with grief: for," besides that it is unpleasant to them, "it is unprofitable for you."

10. The angels are ministering spirits, and perpetually execute the will and commandment of God: and all the wise men and all the good men of the world are obedient to their governors; and the eternal Son of God esteemed it His "meat and drink to do the will of His Father," and for His obedience alone obtained the greatest glory: and no man ever came to perfection, but by obedience: and thousands of saints have chosen such institutions and manners of living in which they might not choose their own work, nor follow their own will, nor please themselves, but be accountable to others, and subject to discipline, and obedient to command; as knowing this to be the highway of the cross, the way that the King of sufferings and humility did choose, and so became the King of glory.

11. No man ever perished who followed first the will of God, and then the will of his superiors; but thousands have been damned merely for following their own will, and relying upon their own judgments, and choosing their own work, and doing their own fancies: for if we begin with ourselves, whatsoever seems good in our eyes is most commonly displeasing in the eyes of God.

12. The sin of rebellion, though it be a spiritual sin, and imitable by devils, yet it is of that disorder, unreasonableness, and impossibility amongst intelligent spirits, that they never murmured or mutinied in their lower stations against their superiors. Nay, the good angels of an inferior order durst not revile a devil of a higher order. This consideration, which I reckon to be most pressing in the discourses of reason, and obliging next to the necessity of a divine precept, we learn from St. Jude[z], "Likewise also these filthy dreamers despise dominion, and speak evil of dignities: and yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation."

[y] Οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
Ὧι λαοί τ' ἐπιτετράφαται, καὶ τόσσα μέμηλε.—Hom. [Il. β'. 24.]

[z] Jude viii. 9.

But because our superiors rule by their example, by their word or law, and by the rod, therefore in proportion there are several degrees and parts of obedience, of several excellencies and degrees towards perfection.

Degrees of obedience.

The first is the obedience of the outward work: and this is all that human laws of themselves regard; for because man cannot judge the heart, therefore it prescribes nothing to it: the public end is served, not by good wishes, but by real and actual performances; and, if a man obeys against his will, he is not punishable by the laws.

Secondly, the obedience of the will: and this is also necessary in our obedience to human laws, not because man requires it for himself, but because God commands it towards man; and of it, although man cannot, yet God will demand an account. For we are to do it as to the Lord, and not to men; and therefore we must do it willingly. But by this means our obedience in private is secured against secret arts and subterfuges: and when we can avoid the punishment, yet we shall not decline our duty, but serve man for God's sake, that is, cheerfully, promptly, vigorously; for these are the proper parts of willingness and choice.

Thirdly, the understanding must yield obedience in general, though not in the particular instance; that is, we must be firmly persuaded of the excellency of the obedience, though we be not bound in all cases to think the particular law to be most prudent. But in this our rule is plain enough. Our understanding ought to be inquisitive whether the civil constitution agree with our duty to God; but we are bound to enquire no further: and therefore beyond this, although he who, having no obligation to it (as counsellors have), enquires not at all into the wisdom or reasonableness of the law, be not always the wisest man; yet he is ever the best subject: for when he hath given up his understanding to his prince and prelate, provided that his duty to God be secured by a precedent search, he hath also with the best and with all the instruments in the world secured his obedience to man.

SECTION II.

Of provision, or that part of justice which is due from superiors to inferiors.

As God hath imprinted His authority in several parts upon several estates of men, as princes, parents, spiritual guides; so He hath also delegated and committed parts of his care and providence unto them, that they may be instrumental in the conveying such blessings which God knows we need, and which He intends should be the effects of government. For since God governs all the world as a king, provides for us as a father, and is the great guide and conductor of our spirits as the head of the church, and the great shepherd and bishop of our souls, they who have portions of these dignities have also their share of the administration; the sum of all which is usually signified in these two words, 'governing' and 'feeding,' and is particularly recited in the following rules;—

Duties of kings, and all the supreme power, as lawgivers.

1. Princes of the people, and all that have legislative power, must provide useful and good laws, for the defence of propriety, for the encouragement of labour, for the safeguard of their persons, for determining controversies, for reward of noble actions and excellent arts and rare inventions, for promoting trade and enriching their people.

2. In the making laws, princes must have regard to the public dispositions, to the affections and disaffections of the people, and must not introduce a law with public scandal and displeasure; but consider the public benefit, and the present capacity of affairs, and general inclinations of men's minds[y]. For he that enforces a law upon a people against their first and public apprehensions, tempts them to disobedience, and makes laws to become snares and hooks to catch the people, and to enrich the treasury with the spoil and tears and curses of the commonalty, and to multiply their mutiny and their sin.

3. Princes must provide that the laws be duly executed, for a good law without execution is like an unperformed promise; and therefore they must be severe exactors of accounts from their delegates and ministers of justice.

4. The severity of laws must be tempered with dispensations, pardons, and remissions, according as the case shall alter, and new

[y] Omittenda potius prævalida et adulta vitia, quam hoc adsequi, ut palam fiat quibus flagitiis impares simus.—[vid.] Tac. [Ann. iii. 53.]

necessities be introduced, or some singular accident shall happen in which the law would be unreasonable or intolerable as to that particular[z]. And thus the people with their importunity prevailed against Saul in the case of Jonathan, and obtained his pardon for breaking the law which his father made, because his necessity forced him to taste honey; and his breaking the law in that case did promote that service, whose promotion was intended by the law.

5. Princes must be fathers of the people, and provide such instances of gentleness, ease, wealth, and advantages, as may make mutual confidence between them; and must fix their security, under God, in the love of the people; which therefore they must with all arts of sweetness, remission, popularity, nobleness, and sincerity, endeavour to secure to themselves.

6. Princes must not multiply public oaths without great, eminent, and violent necessity; lest the security of the king become a snare to the people, and they become false, when they see themselves suspected; or impatient, when they are violently held fast: but the greater and more useful caution is upon things than upon persons; and if security of kings can be obtained otherwise, it is better that oaths should be the last refuge, and when nothing else can be sufficient.

7. Let not the people be tempted with arguments to disobey, by the imposition of great and unnecessary taxes; for that lost to the son of Solomon the dominion of the ten tribes of Israel[a].

8. Princes must in a special manner be guardians of pupils and widows, not suffering their persons to be oppressed, or their estates imbeciled, or in any sense be exposed to the rapine of covetous persons; but be provided for by just laws, and provident judges, and good guardians, ever having an ear ready open to their just complaints, and a heart full of pity, and one hand to support them, and the other to avenge them.

9. Princes must provide that the laws may be so administered, that they be truly and really an ease to the people, not an instrument of vexation: and therefore must be careful that the shortest and most equal ways of trials be appointed, fees moderated, and intricacies and windings as much cut off as may be, lest injured persons be forced to perish under the oppression or under the law, in the injury or in the suit. Laws are like princes, those best and most beloved who are most easy of access.

10. Places of judicature ought at no hand to be sold by pious princes, who remember themselves to be fathers of the people. For they that buy the office, will sell the act[b]; and they that at any rate

[z] Ἐπιείκειά ἐστιν ἐπανόρθωμα νόμου, ᾗ ἐλλείπει διὰ τὸ καθόλου.—[Arist. Eth. Nicom. v. 10.]

[a] L'avaritia de' re, peste è de' regni. —[Gruter. Floril. Eth. polit., tom. ii. par. 2. p. 277.]

[b] Chi compra il magistrato, forza è che vendra la giustitia.—[Ibid., tom. i. par. 2. p. 131.]

will be judges, will not at any easy rate do justice; and their bribery is less punishable, when bribery opened the door by which they entered.

11. Ancient privileges, favours, customs, and acts of grace indulged by former kings to their people, must not without high reason and great necessities be revoked by their successors; nor forfeitures be exacted violently; nor penal laws urged rigorously, nor in light cases; nor laws be multiplied without great need; nor vicious persons which are publicly and deservedly hated, be kept in defiance of popular desires; nor any thing that may unnecessarily make the yoke heavy and the affection light, that may increase murmurs and lessen charity; always remembering that the interest of the prince and the people is so enfolded in a mutual embrace, that they cannot be untwisted without pulling a limb off, or dissolving the bands and conjunction of the whole body.

12. All princes must esteem themselves as much bound by their word, by their grants, and by their promises, as the meanest of their subjects are by the restraint and penalty of laws[c]: and although they are superior to the people, yet they are not superior to their own voluntary concessions and engagements, their promises and oaths, when once they are passed from them.

The duty of superiors as they are judges.

1. Princes in judgment and their delegate judges must judge the causes of all persons uprightly and impartially, without any personal consideration of the power of the mighty, or the bribe of the rich, or the needs of the poor. For although the poor must fare no worse for his poverty, yet in justice he must fare no better for it: and although the rich must be no more regarded, yet he must not be less. And to this purpose the tutor of Cyrus[d] instructed him, when in a controversy where a great boy would have taken a large coat from a little boy, because his own was too little for him and the other's was too big, he adjudged the great coat to the great boy; his tutor answered, "Sir, if you were made a judge of decency or fitness, you had judged well in giving the biggest to the biggest; but when you are appointed judge, not whom the coat did fit, but whose it was, you should have considered the title and the possession, who did the violence, and who made it, or who bought it." And so it must be in judgments between the rich and the poor: it is not to be considered what the poor man needs, but what is his own.

[c] Nulla lex (civilis) sibi soli conscientiam justitiæ suæ debet, sed eis a quibus obsequium expectat.—Tert. Apol. [cap. v. p. 6 B.]

[d] [Xen. Cyrop. i. 3. § 17.]

2. A prince may not, much less may inferior judges, deny justice when it is legally and competently demanded: and if the prince will use his prerogative in pardoning an offender against whom justice is required, he must be careful to give satisfaction to the injured person, or his relatives, by some other instrument; and be watchful to take away the scandal, that is, lest such indulgence might make persons more bold to do injury: and if he spares the life, let him change the punishment into that which may make the offender, if not suffer justice, yet do justice, and more real advantage to the injured person.

These rules concern princes and their delegates in the making or administering laws, in the appointing rules of justice, and doing acts of judgment.

The duty of parents to their children.

The duty of parents to their children and nephews is briefly described by St. Paul.

1. "Fathers, provoke not your children to wrath[d]:" that is, be tender-bowelled, pitiful, and gentle, complying with all the infirmities of the children, and in their several ages proportioning to them several usages, according to their needs and their capacities.

2. "Bring them up in the nurture and admonition of the Lord:" that is, secure their religion; season their younger years with prudent and pious principles; make them in love with virtue; and make them habitually so, before they come to choose or to discern good from evil, that their choice may be with less difficulty and danger: for while they are under discipline, they suck in all that they are first taught, and believe it infinitely. Provide for them wise, learned, and virtuous tutors, and good company and discipline, seasonable baptism, catechism, and confirmation[e]. For it is a great folly to heap up much wealth for our children, and not to take care concerning the children for whom we get it; it is as if a man should take more care about his shoe than about his foot.

3. Parents must shew piety at home[f]; that is, they must give good example and reverend deportment in the face of their children; and all those instances of charity, which usually endear each other, —sweetness of conversation, affability, frequent admonitions, all significations of love and tenderness, care and watchfulness,—must be expressed towards children, that they may look upon their parents as their friends and patrons, their defence and sanctuary, their treasure and their guide. Hither is to be reduced the nursing of children,

[d] Ephes. vi. 4.

[e] . . potior mihi ratio vivendi honeste, quam vel optime dicendi videretur.— Quint. [Inst. or., lib. i. cap. 2.]

[f] Heb. xii. 9. Crates apud Plut. de Lib. educ. [tom. vi. p. 13.] 1 Tim. v. 4.

which is the first, and most natural[f], and necessary instance of piety which mothers can shew to their babes; a duty from which nothing will excuse, but a disability, sickness, danger, or public necessity.

4. Parents must provide for their own[g], according to their condition, education, and employment: called by St. Paul, "a laying up for the children," that is, an enabling them, by competent portions, or good trades, arts, or learning, to defend themselves against the chances of the world, that they may not be exposed to temptation, to beggary, or unworthy arts. And although this must be done without covetousness, without impatient and greedy desires of making them rich; yet it must be done with much care and great affection, with all reasonable provision, and according to our power: and if we can without sin improve our estates for them, that also is part of the duty we owe to God for them. And this rule is to extend to all that descend from us, although we have been overtaken in a fault, and have unlawful issue; they also become part of our care, yet so as not to injure the production of the lawful bed.

5. This duty is to extend to a provision of conditions and an estate of life. Parents must, according to their power and reason, provide husbands or wives for their children[h]. In which they must

[f] [cf. vol. ii. p. 72.] [g] 1 Tim. v. 8.

[h] Liberi sine consensu parentum contrahere non debent. Andromacha apud Euripidem, cum petita fuit ad nuptias, respondit, patris sui esse sponsalium suorum curam habere;

Νυμφευμάτων μὲν τῶν ἐμῶν πατὴρ ἐμὸς
μέριμναν ἕξει, κοὐκ ἐμὸν κρίνειν τάδε.—Eurip. [Androm. 987.]

Me tibi Tyndareos vita gravis auctor et annis
Tradidit: arbitrium neptis habebat avus.
Ovid. in Epist. Hermiones. [Ep. viii. 31.]

Et Achilles apud Homerum regis filiam sine patris sui consensu noluit ducere.

Ἦν γὰρ δή με σόωσι θεοί, καὶ οἶκαδ' ἵκωμαι,
Πηλεὺς θήν μοι ἕπειτα γυναῖκα γαμέσσεται αὐτός.—Il. i. 393.

Et Justinianus Imp. ait, naturali simul et civili rationi congruere, ne filii ducant uxores citra parentum auctoritatem. [Instit., lib. i. tit. 10, in Corp. jur. civ., tom. i. col. 26.] Simo Terentianus [in Andria, act. i.] parat abdicationem, quia Pamphilus clam ipso duxisset uxorem. Istiusmodi sponsalia fiunt irrita, nisi velint parentes: at si subsequuta est copula, ne temere rescindantur connubia, multæ suadent cautiones et pericula. Liberi autem, quamdiu secundum leges patrias sui juris non sunt, clandestinas nuptias si ineant, peccant contra quintum præceptum, et jus naturale secundarium. Proprie enim loquendo parentes non habent ἐξουσίαν, sive potestatem, sed auctoritatem; habent jus jubendi aut prohibendi, sed non irritum faciendi. Atque etiam ista auctoritas exercenda est secundum æquum et bonum; scil. ut ne morosus et difficilis sit pater. Mater enim vix habet aliquod juris præter suasionis et amoris et gratitudinis. Si autem pater filiam non collocasset ante xxv annos, filia nubere poterat cui voluerat, ex jure Romanorum. [Honor. et Theod. in Pandect., lib. xxiii. tit. 2. § 13. fol. Lugd. 1782. Cod. Theod., lib. iii. tit. 7. De nuptiis, l. 1. et comment. Gothofredi in eund. loc., tom. i. p. 319.] Patrum enim auctoritas major aut minor est ex legibus patriis, et solet extendi ad certam ætatem, et tum exspirat quoad matrimonium; et est major in filias quam filios.—Num. xxx.

secure piety and religion[g], and the affection and love of the interested persons; and after these, let them make what provisions they can for other conveniences or advantages: ever remembering that they can do no injury more afflictive to the children than to join them with cords of a disagreeing affection: it is like tying a wolf and a lamb, or planting the vine in a garden of coleworts[h]. Let them be persuaded with reasonable inducements to make them willing, and to choose according to the parent's wish; but at no hand let them be forced[i]: better to sit up all night than to go to bed with a dragon.

The duty of husbands, &c.

See Chap. ii. Sect. 3.

Rules for married persons.

1. Husbands must give to their wives love[k], maintenance, duty, and the sweetnesses of conversation; and wives[l] must pay to them all they have or can, with the interest of obedience and reverence: and they must be complicated in affections and interest, that there be no distinction between them of 'mine' and 'thine.' And if the title be the man's or the woman's, yet the use must be common; only the wisdom of the man is to regulate all extravagances and indiscretions. In other things, no question is to be made; and their goods should be as their children, not to be divided, but of one possession and provision: whatsoever is otherwise, is not marriage, but merchandize. And upon this ground I suppose it was that St. Basil[m] commended that woman who took part of her husband's goods to do good works withal: for supposing him to be unwilling, and that the work was his duty or hers alone, or both theirs in conjunction, or of great advantage to either of their souls, and no violence to the sup-

[g] Eosdem quos maritus nosse deos et colere solos uxor debet, supervacaneis autem religionibus et alienis superstitionibus fores occludere; nulli enim deum grata sunt sacra quæ mulier clanculum et furtim facit.—Plutarch. Conjug. præcept. [tom. vi. p. 530.]

[h] [Plin., nat. hist., lib. xxix. cap. 1.]

[i] Gen. xxiv. [57.] Vocemus puellam, et quæramus os ejus.

[k] Σοὶ δὲ θεοὶ τόσα δοῖεν ——
Ἄνδρα τε καὶ οἶκον, καὶ ὁμοφροσύνην ἐπάσειαν
Ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,
Ἢ δὸ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον
Ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,
Χάρματα δ' εὐμενέτῃσι· μάλιστα δέ τ' ἔκλυον αὐτοί.
Odyss. [ζ'. 180.]

[l] Ἔνεστ' ἀληθὲς φίλτρον εὐγνώμων τρόπος·
Τούτῳ κατακρατεῖν ἀνδρὸς εἴωθεν γυνή.
Menand. [apud Stob. Floril. lxvii. 9.]

Ἦ μοῦνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων
Ἀτρεΐδαι; ἐπεὶ ὅστις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
Τὴν αὐτοῦ φιλέει καὶ κήδεται· ὡς καὶ ἐγὼ τὴν
Ἐκ θυμοῦ φιλέον δουρικτητήν περ ἐοῦσαν.—Hom. [Il. ί. 340.]

[m] [De hom. struct., orat. i. cap. 23. tom. i. append. p. 335 C.] Κλέψασα καλὰ κλέμματα ἄνευ ἀνδρὸς τὰς εὐποιίας ἐποίησε.

port of their families, she hath right to all that: and Abigail of her own right made a costly present to David, when her husband Nabal had refused it. The husband must[n] rule over his wife, as the soul does over the body, obnoxious to the same sufferings, and bound by the same affections, and doing or suffering by the permissions and interest of each other: that (as the old philosopher said) as the humours of the body are mingled with each other in the whole substances, so marriage may be a mixture of interests, of bodies, of minds, of friends, a conjunction[o] of the whole life, and the noblest of friendships. But if, after all the fair deportments and innocent chaste compliances, the husband be morose and ungentle, let the[p] wife discourse thus: "If while I do my duty my husband neglects me, what will he do if I neglect him?" And if she thinks to be separated by reason of her husband's unchaste life, let her consider that then the man will be uncurably ruined, and her rivals could wish nothing more than that they might possess him alone.

The duty of masters of families.

1. The same care is to extend to all of our family, in their proportions, as to our children: for as by St. Paul's economy the heir differs nothing from a servant while he is in minority, so a servant should differ nothing from a child, in the substantial part of the care; and the difference is only in degrees. Servants and masters are of the same kindred, of the same nature, and heirs of the same promises, and therefore, first, must be provided of necessaries, for their support and maintenance; secondly, they must be used with mercy; thirdly, their work must be tolerable and merciful; fourthly, their restraints must be reasonable; fifthly, their recreations fitting and healthful; sixthly, their religion and the interest of souls taken care of; and seventhly, masters must correct their servants with gentleness, prudence, and mercy; not for every slight fault, not always,

[n] Lætum esse debet et officiosum mariti imperium.—Plut. [Conj. præcept., tom. vi. p. 539.]

Namque es ei pater et frater, venerandaque mater:

nec minus facit ad dignitatem viri, si mulier eum suum præceptorem, philosophum, magistrumque appellet.—Plut. [ibid. p. 548.]

[o] Convictio est quasi quædam intensio benevolentiæ.—[Vid. Aristot. Eth. nicom. viii. 5, 6; ix. 9, 10.]

[p] Οὐ χρυσὸς, οὐ τυραννὶς, οὐ πλούτου χλιδὴ
τοσοῦτον εἶχε διαφόρους τὰς ἡδονὰς,
ὡς ἀνδρὸς ἐσθλοῦ καὶ γυναικὸς εὐσεβοῦς
γνώμη δικαία, καὶ φρονοῦσα τ' ἀνδρικά.
[Apollonides apud Stob. Floril. lxvii. 3. Clem. Alex. Pædag., lib. iii. cap. 12.]

Inferior matrona suo sit, Prisce, marito;
Non aliter fiunt fœmina virque pares.
[Mart., lib. viii. ep. 12. p. 435.]

not with upbraiding and disgraceful language, but with such only as may express and reprove the fault, and amend the person. But in all these things measures are to be taken by the contract made, by the laws and customs of the place, by the sentence of prudent and merciful men, and by the cautions and remembrances given us by God; such as is that written by St. Paul, "as knowing that we also have a Master in heaven." The master must not be a lion in his house, lest his power be obeyed, and his person hated; his eye be waited on, and his business be neglected in secret. No servant will do his duty, unless he make a conscience, or love his master: if he does it not for God's sake or his master's, he will not need to do it always for his own.

The duty of guardians or tutors.

Tutors and guardians are in the place of parents: and what they are in fiction of law, they must remember as an argument to engage them to do in reality of duty; they must do all the duty of parents, excepting those obligations which are merely natural.

¶ The duty of ministers and spiritual guides to the people is of so great burden, so various rules, so intricate and busy caution, that it requires a distinct tractate by itself.

SECTION III.

Of negotiation, or civil contracts.

THIS part of justice is such as depends upon the laws of man directly, and upon the laws of God only by consequence and indirect reason; and from civil laws or private agreements it is to take its estimate and measures: and although our duty is plain and easy, requiring of us honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing; yet it may be helped by the addition of these following rules and considerations.

Rules and measures of justice in bargaining.

1. In making contracts, use not many words; for all the business of a bargain is summed up in few sentences: and he that speaks least, means fairest, as having fewer opportunities to deceive.

2. Lie not at all, neither in a little thing nor in a great, neither in the substance nor in the circumstance, neither in word nor deed;

that is, pretend not what is false, cover not what is true: and let the measure of your affirmation or denial be the understanding of your contractor; for he that deceives the buyer or the seller by speaking what is true in a sense not intended or understood by the other, is a liar and a thief; for in bargains you are to avoid not only what is false, but that also which deceives.

3. In prices of bargaining concerning uncertain merchandises, you may buy as cheap ordinarily as you can, and sell as dear as you can, so it be, first, without violence; and secondly, when you contract on equal terms with persons in all senses, as to the matter and skill of bargaining, equal to yourself, that is, merchants with merchants, wise men with wise men, rich with rich; and thirdly, when there is no deceit, and no necessity, and no monopoly: for in these cases, viz., when the contractors are equal, and no advantage on either side, both parties are voluntary, and therefore there can be no injustice or wrong to either. But then add also this consideration, that the public be not oppressed by unreasonable and unjust rates: for which the following rules are the best measure.

4. Let your prices be according to that measure of good and evil which is established in the fame and common accounts of the wisest and most merciful men, skilled in that manufacture or commodity; and the gain such which without scandal is allowed to persons in all the same circumstances.

5. Let no prices be heightened by the necessity or unskilfulness of the contractor: for the first is direct uncharitableness to the person, and injustice in the thing, because the man's necessity could not naturally enter into the consideration of the value of the commodity; and the other is deceit and oppression: much less must any man make necessities, as by engrossing a commodity, by monopoly, by detaining corn, or the like indirect arts; for such persons are unjust to all single persons with whom in such cases they contract, and oppressors of the public.

6. In intercourse with others, do not do all which you may lawfully do, but keep something within thy power: and because there is a latitude of gain in buying and selling, take not thou the utmost penny that is lawful, or which thou thinkest so; for although it be lawful, yet it is not safe; and he that gains all that he can gain lawfully this year, possibly next year will be tempted to gain something unlawfully.

7. He that sells dearer by reason he sells not for ready money, must increase his price no higher than to make himself recompense for the loss which according to the rules of trade he sustained by his forbearance, according to common computation; reckoning in also the hazard, which he is prudently, warily, and charitably, to estimate. But although this be the measure of his justice, yet because it happens either to their friends, or to necessitous and poor persons, they are in these cases to consider the rules of friendship and neighbour-

hood, and the obligations of charity, lest justice turn into unmercifulness.

8. No man is to be raised in his price or rents in regard of any accident, advantage, or disadvantage, of his person[q]: a prince must be used conscionably as well as a common person, and a beggar be treated justly as well as a prince; with this only difference, that to poor persons the utmost measure and extent of justice is unmerciful, which to a rich person is innocent, because it is just, and he needs not thy mercy and remission.

9. Let no man for his own poverty become more oppressing and cruel in his bargain, but quietly, modestly, diligently, and patiently, recommend his estate to God, and follow its interest, and leave the success to Him: for such courses will more probably advance his trade; they will certainly procure him a blessing and a recompense, and if they cure not his poverty, they will take away the evil of it; and there is nothing else in it that can trouble him.

10. Detain not the wages of the hireling, for every degree of detention of it beyond the time is injustice and uncharitableness, and grinds his face till tears and blood come out; but pay him exactly according to covenant, or according to his needs.

11. Religiously keep all promises and covenants though made to your disadvantage, though afterwards you perceive you might have been better; and let not any precedent act of yours be altered by any after accident. Let nothing make you break your promise, unless it be unlawful, or impossible; that is, either out of your natural, or out of your civil power, yourself being under the power of another; or that it be intolerably inconvenient to yourself, and of no advantage to another; or that you have leave expressed, or reasonably presumed[r].

12. Let no man take wages or fees for a work that he cannot do, or cannot with probability undertake, or in some sense profitably and with ease or with advantage manage. Physicians must not meddle with desperate diseases, and known to be incurable, without declaring their sense beforehand; that if the patient please, he may entertain him at adventure, or to do him some little ease. Advocates must deal plainly with their clients, and tell them the true state and danger of their case, and must not pretend confidence in an evil cause; but when he hath so cleared his own innocence, if the client will have collateral and legal advantages obtained by his industry, he may engage his endeavour, provided he do no injury to the right cause, or any man's person.

[q] Mercanzia non vuol nè amici nè parenti.—[Vid. Gruter. Floril. Eth. polit., tom. i. par 2. p. 163.]

[r] Surgam ad sponsalia, quia promisi, quamvis non concoxerim: sed non, si febricitavero: subest, inquam, tacita exceptio, si potero, si debebo.—Effice ut idem status sit cum exigitur, qui fuit cum promitterem. Destituere levitas non erit, si aliquid intervenit novi. Eadem mihi omnia præsta; et idem sum.—Sen. de Benefic., lib. iv. cap. 39. [p. 326. ed. Lipa. fol. Antuerp. 1605.]

13. Let no man appropriate to his own use what God by a special mercy, or the republic, hath made common; for that is both against justice and charity too. And by miraculous accidents God hath declared His displeasure against such enclosure: when the kings of Naples[s] enclosed the gardens of Œnotria where the best manna of Calabria descends, that no man might gather it without paying tribute, the manna ceased till the tribute was taken off, and then it came again; and so when after the third trial the princes found they could not have that in proper which God made to be common, they left it as free as God gave it. The like happened in Epire; when Lysimachus laid an impost upon the Tragasean salt, it vanished, till Lysimachus left it public[t]. And when the procurators of King Antigonus[u] imposed a rate upon the sick people that came to Edepsum to drink the waters which were lately sprung, and were very healthful, instantly the waters dried up, and the hope of gain perished.

The sum of all is in these words of St. Paul, "Let no man go beyond and defraud his brother in any matter, because the Lord is the avenger of all such[v]:" and our blessed Saviour, in the enumerating the duties of justice, besides the commandment of, "Do not steal," adds, "Defraud not[x]," forbidding, as a distinct explication of the old law, the tacit and secret theft of abusing our brother in civil contracts. And it needs no other arguments to enforce this caution, but only that the Lord hath undertaken to avenge all such persons: and as He always does it in the great day of recompenses, so very often He does it here, by making the unclean portion of injustice to be as a canker-worm eating up all the other increase: it procures beggary, and a declining estate, or a caitiff cursed spirit, an ill name, the curse of the injured and oppressed person, and a fool or a prodigal to be his heir.

SECTION IV.

Of restitution.

RESTITUTION is that part of justice to which a man is obliged by a precedent contract or a foregoing fault, by his own act or another man's, either with or without his will. He that borrows is bound to pay, and much more he that steals or cheats[y]. For if he that

[s] Brassavol. in exam. simpl.—[De succis præd., p. 335.]
[t] Cælius Rhod., [lib. ix. cap. xii.] Athen. Deipn., lib. iii. [cap. 3. p. 169.]
[u] [Athen. ubi sup.]
[v] 1 Thess. iv. 6.
Lev. xix. 13; 1 Cor. vi. 8; Mark x. 19
[y] Chi non vuol rendre,
Fa mal a prendre.
[Grut. flor. eth. pol., t. ii. par. 2. p. 226.]

borrows and pays not when he is able, be an unjust person and a robber, because he possesses another man's goods to the right owner's prejudice; then he that took them at first without leave is the same thing in every instant of his possession, which the debtor is after the time in which he should, and could, have made payment. For in all sins we are to distinguish the transient or passing act from the remaining effect or evil. The act of stealing was soon over, and cannot be undone; and for it the sinner is only answerable to God, or His vicegerent; and he is in a particular manner appointed to expiate it by suffering punishment, and repenting, and asking pardon, and judging and condemning himself, doing acts of justice and charity, in opposition and contradiction to that evil action. But because in the case of stealing there is an injury done to our neighbour, and the evil still remains after the action is past; therefore for this we are accountable to our neighbour, and we are to take the evil off from him which we brought upon him[y]; or else he is an injured person, a sufferer all the while: and that any man should be the worse for me and my direct act, and by my intention, is against the rule of equity, of justice, and of charity; I do not that to others which I would have done to myself, for I grow richer upon the ruins of his fortune. Upon this ground it is a determined rule in divinity, "Our sin can never be pardoned till we have restored what we unjustly took, or wrongfully detain[z]:" restored it, I mean, actually, or in purpose and desire, which we must really perform when we can. And this doctrine, besides its evident and apparent reasonableness, is derived from the express words of scripture reckoning restitution to be a part of repentance, necessary in order to the remission of our sins; "If the wicked restore the pledge, give again that he had robbed," &c., "he shall surely live, he shall not die[a]." The practice of this part of justice is to be directed by the following rules;—

Rules of making restitution.

1. Whosoever is an effective real cause of doing his neighbour wrong, by what instrument soever he does it,—whether by commanding or encouraging it, by counselling or commending it[b], by acting it or not hindering it when he might and ought[c], by concealing it or receiving it,—is bound to make restitution to his neighbour; if with-

y Si tua culpa datum est damnum, jure super his satisfacere te oportet.

z [S. August., epist. cliii. cap. 6.—tom. ii. p. 532 A.]

a Ezek. xxxiii. 15.

b Ὁ γὰρ ἐπαινέσας τὸν δεδρακότα, οὐδέν τι ἧσσον τῶν πεπραγμένων αὐτοῦργος γίνεται.—Totilas apud Procop. Goth., lib. iii. [cap. 25. p. 150.] Qui laudat servum fugitivum, tenetur. Non enim oportet laudando augeri malitiam.—Ulpian. in lib. i. cap. de Servo corrupto. [Digest., lib. xi. tit. 3. l. 1.]

c Ὁ ἐμπρησμὸς τοῦ ἀνάψαντος ἀλλὰ καὶ τοῦ κατασβέσαι δυναμένου, δράσαι δέ τι τοιοῦτον ὅλως μὴ βουληθέντος.—Nicet. Choniat. in Michael. [leg. Manuel.] Comnen., [lib. i. cap. 3. p. 30.] Sic Syri [leg. Scyrii. Plut. Cim., tom. iii. p. 188.] ab Amphictyonibus judicio damnati, quia piraticam non prohibuerunt, cum poterant.

out him the injury had not been done, but by him or his assistance it was. For by the same reason that every one of these is guilty of the sin, and is cause of the injury, by the same they are bound to make reparation; because by him his neighbour is made worse, and therefore is to be put into that state from whence he was forced. And suppose that thou hast persuaded an injury to be done to thy neighbour which others would have persuaded if thou hadst not, yet thou art still obliged, because thou really didst cause the injury; just as they had been obliged if they had done it; and thou art not at all the less bound by having persons as ill-inclined as thou wert.

2. He that commanded the injury to be done, is first bound; then he that did it; and after these, they also are obliged who did so assist as without them the thing would not have been done. If satisfaction be made by any of the former, the latter is tied to repentance, but no restitution: but if the injured person be not righted, every one of them is wholly guilty of the injustice; and therefore bound to restitution, singly and entirely.

3. Whosoever intends a little injury to his neighbour, and acts it, and by it a greater evil accidentally comes, he is obliged to make an entire reparation of all the injury, of that which he intended, and of that which he intended not, but yet acted by his own instrument going further than he at first purposed it[d]. He that set fire on a plane-tree to spite his neighbour, and the plane-tree set fire on his neighbour's house, is bound to pay for all the loss, because it did all rise from his own ill intention. It is like murder committed by a drunken person, involuntary in some of the effect, but voluntary in the other parts of it, and in all the cause; and therefore the guilty person is answerable for all of it. And when Ariarathes, the Cappadocian king[e], had but in wantonness stopped the mouth of the river Melanus[f], although he intended no evil, yet Euphrates being swelled by that means, and bearing away some of the strand of Cappadocia, did great spoil to the Phrygians and Galatians; he therefore by the Roman senate was condemned in three hundred talents towards reparation of the damage: much rather therefore when the lesser part of the evil was directly intended.

4. He that hinders a charitable person from giving alms to a poor man, is tied to restitution, if he hindered him by fraud or violence; because it was a right which the poor man had, when the good man had designed and resolved it, and the fraud or violence hinders the effect but not the purpose; and therefore he who used the deceit or the force, is injurious, and did damage to the poor man: but if the alms were hindered only by entreaty, the hinderer is not tied to

[d] Etiamsi partem damni dare noluisti, .. in totum quasi prudens dederis, tenendus es. Ex toto enim noluisse debet, qui imprudentia defenditur.—Sen. Contr. [lib. v. 5. tom. iii. p. 463.] Involuntarium ortum ex voluntario censetur pro voluntario.

[e] [Strab., lib. xii. p. 781.]

[f] [leg. Melas.]

restitution, because entreaty took not liberty away from the giver, but left him still master of his own act, and he had power to alter his purpose, and so long there was no injustice done[g]. The same is the case of a testator giving a legacy either by kindness, or by promise, and common right; he that hinders the charitable legacy by fraud or violence, or the due legacy by entreaty, is equally obliged to restitution. The reason of the latter part of this case is, because he that entreats or persuades to a sin, is as guilty as he that acts it; and if without his persuasion the sin and the injury would not be acted, he is in his kind the entire cause, and therefore obliged to repair the injury as much as the person that does the wrong immediately.

5. He that refuses to do any part of his duty, to which he is otherwise obliged, without a bribe, is bound to restore that money, because he took it in his neighbour's wrong, and not as a salary for his labour, or a reward of his wisdom; for his stipend hath paid all that: or he hath obliged himself to do it by his voluntary undertaking.

6. He that takes any thing from his neighbour which was justly forfeited, but yet takes it not as a minister of justice, but to satisfy his own revenge or avarice, is tied to repentance, but not to restitution. For my neighbour is not the worse for my act, for thither the law and his own demerits bore him; but because I took the forfeiture indirectly, I am answerable to God for my unhandsome, unjust, or uncharitable circumstances. Thus Philip of Macedon was reproved by Aristides[h] for destroying the Phocenses; because although they deserved it, yet he did it not in prosecution of the law of nations, but to enlarge his own dominions.

7. The heir of an obliged person is not bound to make restitution, if the obligation passed only by a personal act; but if it passed from his person to his estate, then the estate passes with all its burden. If the father by persuading his neighbour to do injustice be bound to restore, the action is extinguished by the death of the father, because it was only the father's sin that bound him, which cannot directly bind the son; therefore the son is free. And this is so in all personal actions, unless where the civil law interposes and alters the case.

¶ These rules concern the persons, that are obliged to make restitution: the other circumstances of it are thus described;—

8. He that by fact, or word, or sign, either fraudulently or violently, does hurt to his neighbour's body, life, goods, good name, friends, or soul, is bound to make restitution in the several instances, according as they are capable to be made.—In all these instances we must separate entreaty and enticements from deceit or violence. If

[g] Πλεονεκτεῖ οὐδὲν ὁ οὐ βοηθήσας χρήμασι δι' ἀνελευθερίαν.—Eth. Nicom. [v. 2.]
[h] [Orat. xxxviii. tom. i. p. 716.]

I persuade my neighbour to commit adultery, I still leave him or her in their own power; and though I am answerable to God for my sin, yet not to my neighbour: for I made her to be willing; yet she was willing[h], that is, the same at last as I was at first. But if I have used fraud, and made her to believe a lie[i], upon which confidence she did the act, and without it she would not (as if I tell a woman her husband is dead, or intended to kill her, or is himself an adulterous man), or if I use violence, that is, either force her, or threaten her with death, or a grievous wound, or any thing that takes her from the liberty of her choice, I am bound to restitution; that is, to restore her to a right understanding of things and to a full liberty, by taking from her the deceit or the violence.

9. An adulterous person is tied to restitution of the injury, so far as it is reparable, and can be made to the wronged person; that is, to make provision for the children begotten in unlawful embraces, that they may do no injury to the legitimate by receiving a common portion: and if the injured person do account of it, he must satisfy him with money for the wrong done to his bed. He is not tied to offer this, because it is no proper exchange; but he is bound to pay it if it be reasonably demanded, for every man hath justice done him when himself is satisfied, though by a word, or an action, or a penny.

10. He that hath killed a man, is bound to restitution, by allowing such a maintenance to the children and near relatives of the deceased, as they have lost by his death, considering and allowing for all circumstances of the man's age, and health, and probability of living: and thus Hercules is said[j] to have made expiation for the death of Iphitus, whom he slew, by paying a mulct to his children[k].

11. He that hath really lessened the fame of his neighbour by fraud or violence, is bound to restore it by its proper instruments; such as are confession of his fault, giving testimony of its innocence or worth, doing him honour, or (if that will do it, and both parties agree) by money, which answers all things[l].

12. He that hath wounded his neighbour, is tied to the expenses of the surgeon and other incidences, and to repair whatever loss he sustains by his disability to work or trade; and the same is in the case of false imprisonment; in which cases only the real effect and remaining detriment are to be mended and repaired; for the action itself is to be punished or repented of, and enters not into the ques-

[h] Δι' ἀλλότριον ἔργον πταίει οὐδείς.—Epict. [Arrian., lib. i. cap. 28. tom. iii. p. 104.]

[i] Πᾶσα ψυχὴ ἄκουσα στερεῖται τῆς ἀληθείας.—Plato. [apud Epict. Arrian. ut sup. p. 101.]

Non licet suffurari mentem vel Samaritani.—R. Maimon. Can. Eth. [cap. ii. § 6. p. 12.]

[j] [Diod. Sic. iv. 31.]

[k] Ἄ γὰρ ἡ γυνὴ, ἢ οἱ παῖδες, ἢ οἱ συγγενεῖς τοῦ φονευθέντος ἔλαβον, τρόπον τινὰ ἐκείνῳ δέδοται.—Mich. Ephes. ad Eth. v. [cap. ii. fol. 64.]

[l] Sic Vivianus resipuit de injusta accusatione: apud Cassiod. [Hist. Tripart., lib. iv. cap. 41.]

tion of restitution. But in these and all other cases the injured person is to be restored to that perfect and good condition from which he was removed by my fraud or violence, so far as is possible. Thus a ravisher must repair the temporal detriment or injury done to the maid, and give her a dowry, or marry her if she desire it; for this restores her into that capacity of being a good wife which by the injury was lost, as far as it can be done.

13. He that robbeth his neighbour of his goods, or detains any thing violently or fraudulently, is bound not only to restore the principal, but all its fruits and emoluments which would have accrued to the right owner during the time of their being detained. By proportion to these rules we may judge of the obligation that lies upon all sorts of injurious persons: the sacrilegious, the detainers of tithes, cheaters of men's inheritances, unjust judges, false witnesses and accusers; those that do fraudulently or violently bring men to sin, that force men to drink, that laugh at and disgrace virtue, that persuade servants to run away, or commend such purposes; violent persecutors of religion in any instance; and all of the same nature.

14. He that hath wronged so many, or in that manner (as in the way of daily trade), that he knows not in what measure he hath done it, or who they are, must redeem his fault by alms and largesses to the poor, according to the value of his wrongful dealing, as near as he can proportion it; better it is to go begging to heaven, than to go to hell laden with the spoils of rapine and injustice.

15. The order of paying the debts of contract or restitution are in some instances set down by the civil laws of a kingdom, in which cases their rule is to be observed. In destitution or want of such rules, we are to observe, first, the necessity of the creditor; then secondly, the time of the delay; and thirdly, the special obligations of friendship or kindness; and according to these in their several degrees make our restitution, if we be not able to do all that we should; but if we be, the best rule is to do it so soon as we can; taking our accounts in this, as in our human actions, according to prudence, and civil or natural conveniences or possibilities; only securing these two things; first, that the duty be not wholly omitted; and secondly, that it be not deferred at all out of covetousness, or any other principle that is vicious. Remember that the same day in which Zaccheus made restitution to all whom he had injured, the same day Christ himself pronounced that salvation was come to his house[m].

16. But besides the obligation arising from contract or default, there is one of another sort which comes from kindness, and the acts of charity and friendship[n]. He that does me a favour hath bound me to make him a return of thankfulness. The obligation comes

[m] Luke xix. 9.

[n] Gratitude.

not by covenant, not by his own express intention, but by the nature of the thing; and is a duty springing up within the spirit of the obliged person, to whom it is more natural to love his friend, and to do good for good, than to return evil for evil: because a man may forgive an injury, but he must never forget a good turn. For every thing that is excellent, and every thing that is profitable, whatsoever is good in itself or good to me, cannot but be beloved; and what we love, we naturally cherish and do good to: he therefore that refuses to do good to them whom he is bound to love, or to love that which did him good, is unnatural and monstrous in his affections, and thinks all the world born to minister to him, with a greediness worse than that of the sea; which although it receives all rivers into itself, yet it furnishes the clouds and springs with a return of all they need.

Our duty to benefactors is to esteem and love their persons; to make them proportionable returns of service or duty, or profit, according as we can, or as they need, or as opportunity presents itself, and according to the greatnesses of their kindness, and to pray to God to make them recompense for all the good they have done to us; which last office is also requisite to be done for our creditors, who in charity have relieved our wants.

Prayers to be said in relation to the several obligations and offices of justice.

A prayer for the grace of obedience, to be said by all persons under command.

O eternal God, great ruler of men and angels, who hast constituted all things in a wonderful order, making all the creatures subject to man, and one man to another, and all to Thee, the last link of this admirable chain being fastened to the foot of Thy throne; teach me to obey all those whom Thou hast set over me, reverencing their persons, submitting indifferently to all their lawful commands, cheerfully undergoing those burdens which the public wisdom and necessity shall impose upon me; at no hand murmuring against government, lest the spirit of pride and mutiny, of murmur and disorder, enter into me, and consign me to the portion of the disobedient and rebellious, of the despisers of dominion, and revilers of dignity. Grant this, O holy God, for His sake who, for His obedience to the Father, hath obtained the glorification of eternal ages, our Lord and Saviour Jesus Christ. Amen.

Prayers for kings and all magistrates, for our parents spiritual and natural, are in the following litanies, at the end of the fourth chapter.

A prayer to be said by subjects, when their land is invaded and overrun by barbarous or wicked people, enemies of the religion or the government.

I.

O eternal God, Thou alone rulest in the kingdoms of men; Thou art the great God of battles and recompenses; and by Thy glorious wisdom, by Thy almighty power, and by Thy secret providence, dost determine the events of war, and the issues of human counsels, and the returns of peace and victory: now at last be pleased to let the light of Thy countenance, and the effects of a glorious mercy and a gracious pardon return to this land. Thou seest how great evils we suffer under the power and tyranny of war; and although we submit to and adore Thy justice in our sufferings, yet be pleased to pity our misery, to hear our complaints, and to provide us of remedy against our present calamities: let not the defenders of a righteous cause go away ashamed, nor our counsels be for ever confounded, nor our parties defeated, nor religion suppressed, nor learning discountenanced, and we be spoiled of all the exterior ornaments, instruments, and advantages of piety which Thou hast been pleased formerly to minister to our infirmities, for the interests of learning and religion. Amen.

II.

We confess, dear God, that we have deserved to be totally extinct and separate from the communion of saints, and the comforts of religion, to be made servants to ignorant, unjust, and inferior persons, or to suffer any other calamity which Thou shalt allot us as the instrument of Thy anger, whom we have so often provoked to wrath and jealousy. Lord, we humbly lie down under the burden of Thy rod, begging of Thee to remember our infirmities, and no more to remember our sins, to support us with Thy staff, to lift us up with Thy hand, to refresh us with Thy gracious eye: and if a sad cloud of temporal infelicities must still encircle us, open unto us the window of heaven, that with an eye of faith and hope we may see beyond the cloud, looking upon those mercies which in Thy secret providence and admirable wisdom Thou designest to all Thy servants from such unlikely and sad beginnings. Teach us diligently to do all our duty, and cheerfully to submit to all Thy will; and at last be gracious to Thy people that call upon Thee, that put their trust in Thee, that have laid up all their hopes in the bosom of God, that besides Thee have no helper. Amen.

III.

Place a guard of angels about the person of the king, and immure him with the defence of Thy right hand, that no unhallowed arm may do violence to him. Support him with aids from heaven in all his battles, trials, and dangers; that he may in every instant of his temptation become dearer to Thee; and do Thou return to him with mercy and deliverance. Give unto him the hearts of all his people; and put into his hand a prevailing rod of iron, a sceptre of power, and a sword of justice; and enable him to defend and comfort the churches under his protection.

IV.

Bless all his friends, relatives, confederates, and lieges; direct their counsels, unite their hearts, strengthen their hands, bless their actions. Give unto them holiness of intention, that they may with much candour and ingenuity pursue the cause of God and the king. Sanctify all the means and instruments of their purposes, that they may not with cruelty, injustice, or oppression, proceed towards the end of their just desires: and do Thou crown all their endeavours with a prosperous event, that all may co-operate to, and actually produce, those great mercies which we beg of Thee; honour and safety to our sovereign, defence of his just rights, peace to his people, establishment and promotion to religion, advantages and encouragement to learning and holy living, deliverance to all the oppressed, comfort to all Thy faithful people, and from all these glory to Thy holy name. Grant this, O King of kings, for His sake by whom Thou hast consigned us to all Thy mercies and promises, and to whom Thou hast given all power in heaven and earth, our Lord and Saviour Jesus Christ. Amen.

A prayer to be said by kings or magistrates, for themselves and their people.

O my God and King, Thou rulest in the kingdoms of men; by Thee kings reign and princes decree justice: Thou hast appointed me under Thyself [and under my prince°] to govern this portion of Thy church according to the laws of religion and the commonwealth.

O Lord, I am but an infirm man, and know not how to decree certain sentences without erring in judgment: but do Thou give to Thy servant an understanding heart to judge this people, that I may discern between good and evil. Cause me to walk before Thee and

° These words to be added by a delegate or inferior.

all the people in truth and righteousness, and in sincerity of heart, that I may not regard the person of the mighty nor be afraid of his terror, nor despise the person of the poor and reject his petition; but that doing justice to all men, I and my people may receive mercy of Thee, peace and plenty in our days, and mutual love, duty, and correspondence; that there be no leading into captivity, no complaining in our streets; but we may see the church in prosperity all our days, and religion established and increasing. Do Thou establish the house of Thy servant, and bring me to a participation of the glories of Thy kingdom, for His sake who is my Lord and King, the holy and ever blessed Saviour of the world, our Redeemer Jesus. Amen.

A prayer to be said by parents for their children.

O almighty and most merciful Father, who hast promised children as a reward to the righteous, and hast given them to me as a testimony of Thy mercy and an engagement of my duty; be pleased to be a father unto them, and give them healthful bodies, understanding souls, and sanctified spirits, that they may be Thy servants and Thy children all their days. Let a great mercy and providence lead them through the dangers and temptations and ignorances of their youth, that they may never run into folly, and the evils of an unbridled appetite. So order the accidents of their lives, that by good education, careful tutors, holy example, innocent company, prudent counsel, and Thy restraining grace, their duty to Thee may be secured in the midst of a crooked and untoward generation: and if it seem good in Thy eyes, let me be enabled to provide conveniently for the support of their persons, that they may not be destitute and miserable in my death; or if Thou shalt call me off from this world by a more timely summons, let their portion be Thy care, mercy, and providence, over their bodies and souls: and may they never live vicious lives, nor die violent or untimely deaths; but let them glorify Thee here with a free obedience, and the duties of a whole life; that when they have served Thee in their generations, and have profited the christian commonwealth, they may be coheirs with Jesus in the glories of Thy eternal kingdom, through the same our Lord Jesus Christ. Amen.

A prayer to be said by masters of families, curates, tutors, or other obliged persons, for their charges.

O almighty God, merciful and gracious, have mercy upon my family [or pupils or parishioners, &c.] and all committed to my charge: sanctify them with Thy grace, preserve them with Thy providence, guard them from all evil by the custody of angels, direct them in the ways of peace and holy religion by my ministry and the

conduct of Thy most holy Spirit, and consign them all with the participation of Thy blessings and graces in this world, with healthful bodies, with good understandings, and sanctified spirits, to a full fruition of Thy glories hereafter, through Jesus Christ our Lord.

A prayer to be said by merchants, tradesmen, and handicraftsmen.

O eternal God, Thou fountain of justice, mercy, and benediction, who by my education and other effects of Thy providence hast called me to this profession, that by my industry I may in my small proportion work together for the good of myself and others; I humbly beg Thy grace to guide me in my intention and in the transaction of my affairs, that I may be diligent, just, and faithful: and give me Thy favour, that this my labour may be accepted by Thee as a part of my necessary duty: and give me Thy blessing to assist and prosper me in my calling to such measures as Thou shalt in mercy choose for me: and be pleased to let Thy holy Spirit be for ever present with me, that I may never be given to covetousness and sordid appetites, to lying and falsehood, or any other base, indirect, and beggarly arts; but give me prudence, honesty, and christian sincerity, that my trade may be sanctified by my religion, my labour by my intention and Thy blessing; that when I have done my portion of work Thou hast allotted me, and improved the talent Thou hast intrusted to me, and served the commonwealth in my capacity, I may receive the mighty price of my high calling, which I expect and beg, in the portion and inheritance of the ever blessed Saviour and Redeemer Jesus. Amen.

A prayer to be said by debtors, and all persons obliged whether by crime or contract.

I.

O almighty God, who art rich unto all, the treasury and fountain of all good, of all justice and all mercy and all bounty, to whom we owe all that we are and all that we have, being Thy debtors by reason of our sins, and by Thy own gracious contract made with us in Jesus Christ; teach me in the first place to perform all my obligations to Thee, both of duty and thankfulness; and next enable me to pay my duty to all my friends, and my debts to all my creditors, that none be made miserable or lessened in his estate by his kindness to me, or traffic with me. Forgive me all those sins and irregular actions by which I entered into debt further than my necessity required, or by which such necessity was brought upon me: but let not them suffer by occasion of my sin. Lord, reward all their kindness into their bosoms, and make them recompense where I cannot; and make me very willing in all that I can, and able for all that I am obliged to; or if it seem good in Thine eyes to afflict me

by the continuance of this condition, yet make it up by some means to them, that the prayer of Thy servant may obtain of Thee at least to pay my debt in blessings. Amen.

II.

Lord, sanctify and forgive all that I have tempted to evil by my discourse or my example; instruct them in the right way whom I have led to error, and let me never run further on the score of sin: but do Thou blot out all the evils I have done, by the spunge of Thy passion, and the blood of Thy cross: and give me a deep and excellent repentance, and a free and a gracious pardon, that Thou mayest answer for me, O Lord, and enable me to stand upright in judgment. For in Thee, O Lord, have I trusted; let me never be confounded: pity me and instruct me, guide me and support me, pardon me and save me, for my sweet Saviour Jesus Christ his sake. Amen.

A prayer for patron and benefactors.

O almighty God, Thou fountain of all good, of all excellency both to men and angels, extend Thine abundant favour and loving kindness to my patron, to all my friends and benefactors. Reward them and make them plentiful recompense for all the good which from Thy merciful providence they have conveyed unto me; let the light of Thy countenance shine upon them, and let them never come into any affliction or sadness but such as may be an instrument of Thy glory and their eternal comfort; forgive them all their sins; let Thy divinest spirit preserve them from all deeds of darkness; let Thy ministering angels guard their persons from the violence of the spirits of darkness; and Thou who knowest every degree of their necessity by Thy infinite wisdom, give supply to all their needs by Thy glorious mercy, preserving their persons, sanctifying their hearts, and leading them in the ways of righteousness, by the waters of comfort, to the land of eternal rest and glory, through Jesus Christ our Lord. Amen.

CHAPTER IV.

Of christian religion.

Religion in a large sense doth signify the whole duty of man, comprehending in it justice, charity, and sobriety; because all these being commanded by God, they become a part of that honour and

worship which we are bound to pay to Him: and thus the word is used in St. James, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world[p]." But in a more restrained sense, it is taken for that part of duty which particularly relates to God in our worshippings and adoration of Him, in confessing His excellencies, loving His person, admiring His goodness, believing His word, and doing all that which may in a proper and direct manner do Him honour: it contains the duties of the first table only; and so it is called godliness[q], and is by St. Paul distinguished from justice and sobriety. In this sense I am now to explicate the parts of it.

Of the internal actions of religion.

Those I call the internal actions of religion, in which the soul only is employed, and ministers to God in the special actions of faith, hope, and charity. Faith believes the revelations of God, hope expects His promises, and charity loves His excellencies and mercies. Faith gives our understanding to God, hope gives up all the passions and affections to heaven and heavenly things, and charity gives the will to the service of God. Faith is opposed to infidelity, hope to despair, charity to enmity and hostility: and these three sanctify the whole man, and make our duty to God and obedience to His commandments to be chosen, reasonable, and delightful, and therefore to be entire, persevering, and universal.

SECTION I.

OF FAITH.

The acts and offices of faith are,

1. To believe every thing which God hath revealed to us[r], and when once we are convinced that God hath spoken it, to make no further enquiry, but humbly to submit; ever remembering that there are some things which our understanding cannot fathom, nor search out their depth.

2. To believe nothing concerning God but what is honourable and excellent, as knowing that belief to be no honouring of God, which entertains of Him any dishonourable thoughts. Faith is the parent

[p] James i. 27.
[q] Tit. ii. 12.
[r] Demus Deum aliquid posse quod nos fateamur investigare non posse.—S. Aug. De civ. Dei, lib. xxi. cap. 7. [leg. Ep. cxxxvii. c. 2. tom. ii. col. 405 B.]

of charity, and whatsoever faith entertains must be apt to produce love to God; but he that believes God to be cruel or unmerciful, or a rejoicer in the unavoidable damnation of the greatest part of mankind, or that He speaks one thing and privately means another, thinks evil thoughts concerning God, and such as for which we should hate a man, and therefore are great enemies of faith, being apt to destroy charity. Our faith concerning God must be as Himself hath revealed and described His own excellencies, and in our discourses we must remove from Him all imperfection, and attribute to Him all excellency.

3. To give ourselves wholly up to Christ in heart and desire, to become disciples of His doctrince with choice (besides conviction), being in the presence of God but as idiots, that is, without any principles of our own to hinder the truth of God; but sucking in greedily all that God hath taught us, believing it infinitely, and loving to believe it. For this is an act of love, reflected upon faith; or an act of faith, leaning upon love.

4. To believe all God's promises, and that whatsoever is promised in scripture shall on God's part be as surely performed as if we had it in possession; this act makes us to rely upon God with the same confidence as we did on our parents when we were children, when we made no doubt but whatsoever we needed we should have it if it were in their power.

5. To believe also the conditions of the promise, or that part of the revelation which concerns our duty. Many are apt to believe the article of remission of sins, but they believe it without the condition of repentance, or the fruits of holy life; and that is to believe the article otherwise than God intended it. For the covenant of the gospel is the great object of faith, and that supposes our duty to answer His grace; that God will be our God so long as we are His people: the other is not faith, but flattery.

6. To profess publicly the doctrine of Jesus Christ, openly owning whatsoever He hath revealed and commanded, not being ashamed of the word of God, or of any practices enjoined by it; and this, without complying with any man's interest, not regarding favour, nor being moved with good words, not fearing disgrace, or loss, or inconvenience, or death itself.

7. To pray without doubting, without weariness, without faintness, entertaining no jealousies or suspicions of God, but being confident of God's hearing us, and of His returns to us, whatsoever the manner or the instance be, that if we do our duty it will be gracious and merciful.

These acts of faith are in several degrees in the servants of Jesus; some have it but as a grain of mustard seed, some grow up to a plant, some have the fulness of faith; but the least faith that is, must be a persuasion so strong as to make us undertake the doing of all that duty which Christ built upon the foundation of believing.

But we shall best discern the truth of our faith by these following signs. St. Jerome reckons three[a];—

Signs of true faith.

1. An earnest and vehement prayer; for it is impossible we should heartily believe the things of God and the glories of the gospel, and not most importunately desire them. For every thing is desired according to our belief of its excellency and possibility.

2. To do nothing for vain glory, but wholly for the interests of religion, and these articles we believe; valuing not at all the rumours of men, but the praise of God, to whom by faith we have given up all our intellectual faculties.

3. To be content with God for our judge, for our patron, for our Lord, for our friend; desiring God to be all in all to us, as we are in our understanding and affections wholly His.—Add to these,

4. To be a stranger upon earth in our affections, and to have all our thoughts and principal desires fixed upon the matters of faith, the things of heaven. For if a man were adopted heir to Cæsar, he would, if he believed it real and effective, despise the present, and wholly be at court in his father's eye; and his desires would outrun his swiftest speed, and all his thoughts would spend themselves in creating ideas and little fantastic images of his future condition. Now God hath made us heirs of His kingdom, and co-heirs with Jesus; if we believed this, we would think, and affect, and study accordingly. But he that rejoices in gain, and his heart dwells in the world, and is espoused to a fair estate, and transported with a light momentany joy, and is afflicted with losses, and amazed with temporal persecutions, and esteems disgrace or poverty in a good cause to be intolerable; this man either hath no inheritance in heaven, or believes none, and believes not that he is adopted to be the son of God, the heir of eternal glory.

5. St. James's sign is the best, "Shew me thy faith by thy works." Faith makes the merchant diligent and venturous, and that makes him rich. Ferdinando of Arragon believed the story told him by Columbus, and therefore he furnished him with ships, and got the West Indies by his faith in the undertaker; but Henry the seventh of England believed him not, and therefore trusted him not with shipping, and lost all the purchase of that faith. It is told us by Christ, "he that forgives shall be forgiven:" if we believe this, it is certain we shall forgive our enemies; for none of us all but need and desire to be forgiven. No man can possibly despise, or refuse to desire, such excellent glories as are revealed to them that are servants of Christ, and yet we do nothing that is commanded us as a

[a] Dial. advers. Lucif. [tom. iv. par. 2. col. 299.]

condition to obtain them. No man could work a day's labour without faith; but because he believes he shall have his wages at the day's or week's end, he does his duty. But he only believes, who does that thing which other men in the like cases do when they do believe. He that believes money gotten with danger is better than poverty with safety, will venture for it in unknown lands or seas; and so will he that believes it better to get heaven with labour than to go to hell with pleasure.

6. He that believes does not make haste, but waits patiently till the times of refreshment come, and dares trust God for the morrow, and is no more solicitous for the next year than he is for that which is past: and it is certain that man wants faith, who dares be more confident of being supplied when he hath money in his purse, than when he hath it only in bills of exchange from God; or that relies more upon his own industry, than upon God's providence when his own industry fails him. If you dare trust to God when the case to human reason seems impossible, and trust to God then also out of choice, not because you have nothing else to trust to, but because He is the only support of a just confidence, then you give a good testimony of your faith.

7. True faith is confident, and will venture all the world upon the strength of its persuasion. Will you lay your life on it, your estate, your reputation, that the doctrine of Jesus Christ is true in every article? then you have true faith. But he that fears men more than God, believes men more than he believes in God.

8. Faith, if it be true, living, and justifying, cannot be separated from a good life: it works miracles, makes a drunkard become sober, a lascivious person become chaste, a covetous man become liberal; it "overcomes the world," it "works righteousness[t]," and makes us diligently to do, and cheerfully to suffer, whatsoever God hath placed in our way to heaven.

The means and instruments to obtain faith are,

1. A humble, willing, and docible mind, or desire to be instructed in the way of God: for persuasion enters like a sunbeam, gently and without violence; and open but the window, and draw the curtain, and the Sun of righteousness will enlighten your darkness.

2. Remove all prejudice and love to every thing which may be contradicted by faith. "How can ye believe," said Christ, "that receive praise one of another?" An unchaste man cannot easily be brought to believe that without purity he shall never see God; he that loves riches can hardly believe the doctrine of poverty and renunciation of the world; and alms and martyrdom and the doctrine of the cross is folly to him that loves his ease and pleasures: he that

[t] 2 Cor. xiii. 5; Rom. viii. 10; [1 John v. 4; Heb. xi. 33.]

hath within him any principle contrary to the doctrines of faith, cannot easily become a disciple.

3. Prayer, which is instrumental to every thing, hath a particular promise in this thing: "he that lacks wisdom, let him ask it of God;" and "if you give good things to your children, how much more shall your heavenly Father give His spirit to them that ask Him?"

4. The consideration of the divine omnipotence and infinite wisdom, and our own ignorance, are great instruments of curing all doubting, and silencing the murmurs of infidelity[u].

5. Avoid all curiosity of enquiry into particulars and circumstances and mysteries: for true faith is full of ingenuity and hearty simplicity, free from suspicion, wise and confident, trusting upon generals, without watching and prying into unnecessary or indiscernible particulars. No man carries his bed into his field to watch how his corn grows, but believes upon the general order of providence and nature; and at harvest finds himself not deceived.

6. In time of temptation, be not busy to dispute, but rely upon the conclusion, and throw yourself upon God: and contend not with Him but in prayer, and in the presence and with the help of a prudent untempted guide; and be sure to esteem all changes of belief which offer themselves in the time of your greatest weakness[v], contrary to the persuasions of your best understanding, to be temptations, and reject them accordingly.

7. It is a prudent course that in our health and best advantages we lay up particular arguments and instruments of persuasion and confidence, to be brought forth and used in the great day of expense; and that especially in such things in which we use to be most tempted, and in which we are least confident, and which are most necessary, and which commonly the devil uses to assault us withal in the days of our visitation.

8. The wisdom of the church of God is very remarkable in appointing festivals or holy days, whose solemnity and offices have no other special business but to record the article of the day; such as Trinity sunday, Ascension, Easter, Christmas day; and to those persons who can only believe, not prove or dispute, there is no better instrument to cause the remembrance and plain notion, and to endear the affection and hearty assent to the article, than the proclaiming and recommending it by the festivity and joy of a holy day.

[u] In rebus miris summa credendi ratio est omnipotentia Creatoris.—S. Aug. [De civ. Dei, lib. xxi. tit. cap. 7. tom. vii. col. 625.]

[v] [Life of Christ, part iii. § 15.]

SECTION II.

Of the hope of a Christian.

FAITH differs from hope, in the extension of its object, and in the intension of degree. St. Austin thus accounts their differences[w]: faith is of all things revealed, good and bad, rewards and punishments, of things past, present, and to come, of things that concern us, and of things that concern us not; but hope hath for its object things only that are good, and fit to be hoped for, future, and concerning ourselves: and because these things are offered to us upon conditions of which we may so fail, as we may change our will, therefore our certainty is less than the adherences of faith; which (because faith relies only upon one proposition, that is, the truth of the word of God) cannot be made uncertain in themselves, though the object of our hope may become uncertain to us and to our possession. For it is infallibly certain that there is heaven for all the godly, and for me amongst them all, if I do my duty: but that I shall enter into heaven is the object of my hope, not of my faith; and is so sure, as it is certain I shall persevere in the ways of God.

The acts of hope are,

1. To rely upon God with a confident expectation of His promises, ever esteeming that every promise of God is a magazine of all that grace and relief which we can need in that instance for which the promise is made; every degree of hope is a degree of confidence.

2. To esteem all the danger of an action, and the possibilities of miscarriage, and every cross accident that can intervene, to be no defect on God's part, but either a mercy on His part, or a fault on ours: for then we shall be sure to trust in God, when we see Him to be our confidence, and ourselves the cause of all mischances; the hope of a Christian is prudent and religious.

3. To rejoice in the midst of a misfortune or seeming sadness, knowing that this may work for good, and will, if we be not wanting to our souls. This is a direct act of hope, to look through the cloud, and look for a beam of the light from God; and this is called in scripture, "rejoicing in tribulation," when "the God of hope fills us with all joy in believing:" every degree of hope brings a degree of joy.

4. To desire, to pray, and to long for, the great object of our hope, the mighty price[x] of our high calling; and to desire the other things of this life as they are promised, that is, so far as they are made necessary and useful to us in order to God's glory and the great end of souls. Hope and fasting are said to be the two wings of prayer;

[w] Enchirid., cap. 8. [tom. vi. p. 197.]

[x] [So written in all the editions of the Bible up to Taylor's time.]

fasting is but as the wing of a bird, but hope is like the wing of an angel, soaring up to heaven, and bears our prayers to the throne of grace. Without hope it is impossible to pray; but hope makes our prayers reasonable, passionate, and religious; for it relies upon God's promise, or experience, or providence, and story. Prayer is always in proportion to our hope zealous and affectionate.

5. Perseverance is the perfection of the duty of hope, and its last act: and so long as our hope continues, so long we go on in duty and diligence: but he that is to raise a castle in an hour, sits down and does nothing towards it: and Herod the sophister[y] left off to teach his son, when he saw that twenty-four pages appointed to wait on him, and called by the several letters of the alphabet, could never make him to understand his letters perfectly.

Rules to govern our hope.

1. Let your hope be moderate; proportioned to your state, person, and condition, whether it be for gifts or graces, or temporal favours. It is an ambitious hope for persons whose diligence is like them that are least in the kingdom of heaven, to believe themselves endeared to God as the greatest saints; or that they shall have a throne equal to St. Paul, or the blessed Virgin Mary. A stammerer cannot with moderation hope for the gift of tongues, or a peasant to become learned as Origen; or if a beggar desires, or hopes, to become a king, or asks for a thousand pound a year, we call him impudent, not passionate, much less reasonable. Hope that God will crown your endeavours with equal measures of that reward, which He indeed freely gives, but yet gives according to our proportions. Hope for good success according to, or not much beyond, the efficacy of the causes and the instrument; and let the husbandman hope for a good harvest, not for a rich kingdom, or a victorious army.

2. Let your hope be well founded, relying upon just confidences; that is, upon God, according to His revelations and promises. For it is possible for a man to have a vain hope upon God; and in matters of religion, it is presumption to hope that God's mercies will be poured forth upon lazy persons, that do nothing towards holy and strict walking, nothing, I say, but trust, and long for an event besides, and against, all disposition of the means. Every false principle in religion is a reed of Egypt, false and dangerous. Rely not in temporal things upon uncertain prophecies and astrology, not upon our own wit or industry, not upon gold or friends, not upon armies and princes; expect not health from physicians, that cannot cure their own breath, much less their mortality: use all lawful instruments, but expect nothing from them above their natural or ordinary efficacy, and in the use of them from God expect a blessing. A hope that

[y] [Philostr. De vitis sophist., lib. ii. cap. 10. p. 558.]

is easy and credulous is an arm of flesh, an ill supporter without a bone[z].

3. Let your hope be without vanity, or garishness of spirit; but sober, grave, and silent, fixed in the heart, not borne upon the lip, apt to support our spirits within, but not to provoke envy abroad.

4. Let your hope be of things possible, safe, and useful[a]. He that hopes for an opportunity of acting his revenge, or lust, or rapine, watches to do himself a mischief. All evils of ourselves or brethren, are objects of our fear, not hope: and when it is truly understood, things useless and unsafe can no more be wished for, than things impossible can be obtained.

5. Let your hope be patient, without tediousness of spirit, or hastiness of prefixing time. Make no limits or prescriptions to God; but let your prayers and endeavours go on still with a constant attendance on the periods of God's providence. The men of Bethulia[b] resolved to wait upon God but five days longer: but deliverance stayed seven days, and yet came at last. And take not every accident for an argument of despair, but go on still in hoping; and begin again to work if any ill accident have interrupted you.

Means of hope, and remedies against despair.

The means to cure despair, and to continue or increase hope, are partly by consideration, partly by exercise.

1. Apply your mind to the cure of all the proper causes of despair; and they are, weakness of spirit, or violence of passion. He that greedily covets is impatient of delay, and desperate in contrary accidents; and he that is little of heart, is also little of hope, and apt to sorrow and suspicion[c].

2. Despise the things of the world, and be indifferent to all changes and events of Providence: and for the things of God, the promises are certain to be performed in kind; and where there is less variety of chance, there is less possibility of being mocked[d]: but he that creates to himself thousands of little hopes, uncertain in the promise, fallible in the event, and depending upon ten thousand circumstances

[z] Jer. xvii. 5.

[a] Di cose fuori di credenza,
Non fare isperienza.

[b] [Judith viii. 30 sqq.]

[c] Μικρόψυχοι μακρόλυποι. [Grut., flor. eth. pol., t. ii. par. 2. p. 234.]

[d] Ἐλπὶς, καὶ σὺ Τύχη, μέγα χαίρετε· τὴν ὁδὸν εὗρον·
οὐκέτι γὰρ σφετέροις ἐπιτέρπομαι· ἔρρετε ἄμφω.
οὕνεκεν ἐν μερόπεσσι πολυπλανέες μάλα ἐστέ·
ὅσσα γὰρ ἀτρεκέως οὐκ ἔσσεται, ὕμμες ἐν ἡμῖν
φάσματα, ὡς ἐν ὕπνῳ, ἐμβάλλετε, οἷά τ' ἐόντα·
. . . . . .
παίζοιτε, στροφέοιτε, ὅσους ἐμεῦ ὕστερον ὄντας
εὕροιτ' οὐ νοέοντας ὅπερ θέμις ἐστὶ νοῆσαι.—

Homer. [leg. Pallad.—Anthol., tom. iii. p. 143.—The sixth line, omitted in the text, is Ἔρρε κακὴ γλήνη, πολυώδυνε· ἔρρετε ἄμφω· the first part of which is from Homer, Il. θ'. 164.]

(as are all the things of this world), shall often fail in his expectations, and be used to arguments of distrust in such hopes.

3. So long as your hopes are regular and reasonable, though in temporal affairs, such as are deliverance from enemies, escaping a storm or shipwreck, recovery from a sickness, ability to pay your debts, &c., remember, that there are some things ordinary, and some things extraordinary, to prevent despair. In ordinary, remember first, that the very hoping in God is an endearment of Him, and a means to obtain the blessing; "I will deliver him, because he hath put his trust in Me." Secondly, there are in God all those glorious attributes and excellences which in the nature of things can possibly create or confirm hope: God is strong, wise, true, and loving; there cannot be added another capacity to create a confidence, for upon these premises we cannot fail of receiving what is fit for us. Thirdly, God hath obliged Himself by promise, that we shall have the good of every thing we desire: for even losses and denials shall work for the good of them that fear God. And if we will trust the truth of God for performance of the general, we may well trust His wisdom to choose for us the particular.—But the extraordinaries of God are apt to supply the defect of all natural and human possibilities. First, God hath in many instances given extraordinary virtue to the active causes and instruments: to a jaw-bone, to kill a multitude; to three hundred men, to destroy a great army; to Jonathan and his armour-bearer, to rout a whole garrison. Secondly, He hath given excellent sufferance and vigorousness to the sufferers, arming them with strange courage, heroical fortitude, invincible resolution, and glorious patience; and thus He lays no more upon us than we are able to bear, for when He increases our sufferings, He lessens them by increasing our patience. Thirdly, His providence is extra-regular, and produces strange things beyond common rules: and He that led Israel through a sea, and made a rock pour forth waters, and the heavens to give them bread and flesh, and whole armies to be destroyed with fantastic noises, and the fortune of all France to be recovered and entirely revolved by the arms and conduct of a girl, against the torrent of the English fortune and chivalry; can do what He please, and still retains the same affections to His people, and the same providence over mankind, as ever. And it is impossible for that man to despair who remembers that his Helper is omnipotent, and can do what He please[e]. Let us rest there awhile, He can if He please; and He is infinitely loving, willing enough; and He is infinitely wise, choosing better for us than we can do for ourselves. This in all ages and chances hath supported the afflicted people of God, and carried them on dry ground through a Red sea; God invites and cherishes the hopes of men by all the variety of His providence.

4. If your case be brought to the last extremity, and that you are at the pit's brink, even the very margin of the grave, yet then

[e] Heb. ii. 18.

despair not; at least put it off a little longer: and remember that whatsoever final accident takes away all hope from you, if you stay a little longer, and in the mean while bear it sweetly, it will also take away all despair too; for when you enter into the regions of death, you rest from all your labours and your fears.

5. Let them who are tempted to despair of their salvation, consider how much Christ suffered to redeem us from sin and its eternal punishment; and he that considers this must needs believe that the desires which God had to save us were not less than infinite, and therefore not easily to be satisfied without it.

6. Let no man despair of God's mercies to forgive him, unless he be sure that his sins are greater than God's mercies. If they be not, we have much reason to hope that the stronger ingredient will prevail, so long as we are in the time and state of repentance, and within the possibilities and latitude of the covenant, and as long as any promise can but reflect upon him with an oblique beam of comfort. Possibly the man may err in his judgment of circumstances, and therefore let him fear; but because it is not certain he is mistaken, let him not despair.

7. Consider that God, who knows all the events of men, and what their final condition shall be, who shall be saved, and who will perish, yet He treateth them as His own, calls them to be His own, offers fair conditions as to His own, gives them blessings, arguments of mercy and instances of fear to call them off from death and to call them home to life, and in all this shews no despair of happiness to them; and therefore much less should any man despair for himself, since he never was able to read the scrolls of the eternal predestination.

8. Remember that despair belongs only to passionate fools or villains, such as were Achitophel and Judas, or else to devils and damned persons; and as the hope of salvation is a good disposition towards it, so is despair a certain consignation to eternal ruin. A man may be damned for despairing to be saved; despair is the proper passion of damnation: "God hath placed truth and felicity in heaven, curiosity and repentance upon earth; but misery and despair are the portions of hell[f]."

9. Gather together into your spirit, and its treasure-house the memory, not only all the promises of God, but also the remembrances of experience, and the former senses of the divine favours, that from thence you may argue from times past to the present, and enlarge to the future, and to greater blessings. For although the conjectures and expectations of hope are not like the conclusions of faith, yet they are a helmet against the scorchings of despair in temporal things, and an anchor of the soul sure and stedfast against the fluctuations of the spirit in matters of the soul. St. Bernard reckons divers principles of hope, by enumerating the instances of the divine mercy:

[f] Ven. Bede.

and we may by them reduce this rule to practice, in the following manner: 1. God hath preserved me from many sins; His mercies are infinite; I hope He will still preserve me from more, and for ever. 2. I have sinned, and God smote me not; His mercies are still over the penitent; I hope He will deliver me from all the evils I have deserved: He hath forgiven me many sins of malice, and therefore surely He will pity my infirmities. 3. God visited my heart, and changed it: He loves the work of His own hands, and so my heart is now become; I hope He will love this too. 4. When I repented, He received me graciously; and therefore I hope if I do my endeavour He will totally forgive me. 5. He helped my slow and beginning endeavours; and therefore I hope He will lead me to perfection. 6. When He had given me something first, then He gave me more; I hope therefore He will keep me from falling, and give me the grace of perseverance. 7. He hath chosen me to be a disciple of Christ's institution; He hath elected me to His kingdom of grace, and therefore I hope also to the kingdom of His glory. 8. He died for me when I was His enemy, and therefore I hope He will save me when He hath reconciled me to Him, and is become my friend. 9. "God hath given us His Son; how should not He with Him give us all things else?" All these St. Bernard reduces to these three heads, as the instruments of all our hopes; first, the charity of God adopting us; secondly, the truth of His promises; thirdly, the power of His performance, which if any truly weighs, no infirmity or accident can break his hopes into undiscernible fragments, but some good planks will remain after the greatest storm and shipwreck. This was St. Paul's instrument, "experience begets hope, and hope maketh not ashamed."

10. Do thou take care only of thy duty, of the means and proper instruments of thy purpose, and leave the end to God: lay that up with Him, and He will take care of all that is entrusted to Him; and this being an act of confidence in God is also a means of security to thee.

11. By special arts of spiritual prudence and arguments secure the confident belief of the resurrection, and thou canst not but hope for every thing else which you may reasonably expect, or lawfully desire, upon the stock of the divine mercies and promises.

12. If a despair seizes you in a particular temporal instance, let it not defile thy spirit with impure mixture, or mingle in spiritual considerations; but rather let it make thee fortify thy soul in matters of religion, that by being thrown out of your earthly dwelling and confidence you may retire into the strength of grace, and hope the more strongly in that by how much you are the more defeated in this, that despair of a fortune or a success may become the necessity of all virtue.

SECTION III.

Of charity, or the love of God.

LOVE is the greatest thing that God can give us, for Himself is love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the band of perfection; it is the old, and it is the new, and it is the great commandment, and it is all the commandments; for it is the fulfilling of the law. It does the work of all other graces, without any instrument but its own immediate virtue. For as the love to sin makes a man sin against all his own reason, and all the discourses of wisdom, and all the advices of his friends, and without temptation, and without opportunity; so does the love of God; it makes a man chaste without the laborious arts of fasting and exterior disciplines, temperate in the midst of feasts, and is active enough to choose it without any intermedial appetites, and reaches at glory through the very heart of grace, without any other arms but those of love. It is a grace that loves God for Himself, and our neighbours for God. The consideration of God's goodness and bounty, the experience of those profitable and excellent emanations from Him, may be, and most commonly are, the first motive of our love; but when we are once entered, and have tasted the goodness of God, we love the spring for its own excellency, passing from passion to reason, from thanking to adoring, from sense to spirit, from considering ourselves to an union with God: and this is the image and little representation of heaven; it is beatitude in picture, or rather the infancy and beginnings of glory.

We need no incentives by way of special enumeration to move us to the love of God; for we cannot love any thing for any reason real or imaginary, but that excellence is infinitely more eminent in God. There can but two things create love, perfection and usefulness; to which answer on our part, first, admiration, and secondly, desire; and both these are centred in love. For the entertainment of the first, there is in God an infinite nature, immensity or vastness without extension or limit, immutability, eternity, omnipotence, omniscience, holiness, dominion, providence, bounty, mercy, justice, perfection in Himself, and the end to which all things and all actions must be directed, and will at last arrive. The consideration of which may be heightened, if we consider our distance from all these glories; our smallness and limited nature, our nothing, our inconstancy, our age like a span, our weakness and ignorance, our poverty, our inadvertency and inconsideration, our disabilities and disaffections to do good, our harsh natures and unmerciful inclinations, our universal iniquity, and our necessities and dependencies, not only on God originally and essentially, but even our need of the meanest of God's creatures, and

our being obnoxious to the weakest and most contemptible. But for the entertainment of the second, we may consider that in Him is a torrent of pleasure for the voluptuous; He is the fountain of honour for the ambitious, an inexhaustible treasure for the covetous. Our vices are in love with fantastic pleasures and images of perfection, which are truly and really to be found no where but in God[g]. And therefore our virtues have such proper objects, that it is but reasonable they should all turn into love; for certain it is that this love will turn all into virtue. For in the scrutinies for righteousness and judgment, when it is enquired whether such a person be a good man or no, the meaning is not, what does he believe, or what does he hope, but what he loves[h].

The acts of love to God are,

1. Love does all things which may please the beloved person, it performs all his commandments; and this is one of the greatest instances and arguments of our love that God requires of us, "this is love, that we keep His commandments:" love is obedient.

2. It does all the intimations and secret significations of his pleasure whom we love; and this is an argument of a great degree of it. The first instance is it that makes the love accepted: but this gives a greatness and singularity to it. The first is the least, and less than it cannot do our duty; but without this second we cannot come to perfection. Great love is also pliant and inquisitive in the instances of its expression.

3. Love gives away all things that so he may advance the interest of the beloved person: it relieves all that he would have relieved, and spends itself in such real significations as it is enabled withal. He never loved God that will quit any thing of his religion to save his money: love is always liberal and communicative.

4. It suffers all things that are imposed by its beloved, or that can happen for his sake, or that intervene in his service, cheerfully, sweetly, willingly; expecting that God should turn them into good, and instruments of felicity. "Charity hopeth all things, endureth all things:" love is patient and content with any thing, so it be together with its beloved.

5. Love is also impatient of any thing that may displease the beloved person, hating all sin as the enemy of its friend; for love contracts all the same relations, and marries the same friendships and the same hatreds; and all affection to a sin is perfectly inconsistent with the love of God. Love is not divided between God and God's enemy: we must love God with all our heart; that is, give Him a whole and undivided affection, having love for nothing else but such things which He allows and which He commands or loves Himself.

[g] S. Aug. Conf., ii. 6. [t. i. col. 85 sqq.] [h] [Id. Enchir. 117. t. vi. col. 240 D.]

6. Love endeavours for ever to be present, to converse with, to enjoy, to be united with its object; loves to be talking of him, reciting his praises, telling his stories, repeating his words, imitating his gestures, transcribing his copy in every thing; and every degree of union and every degree of likeness is a degree of love; and it can endure any thing but the displeasure and the absence of its beloved. For we are not to use God and religion as men use perfumes, with which they are delighted when they have them, but can very well be without them. True charity is restless till it enjoys God in such instances in which it wants Him; it is like hunger and thirst, it must be fed or it cannot be answered[1]: and nothing can supply the presence or make recompense for the absence of God, or of the effects of His favour and the light of His countenance.

7. True love in all accidents looks upon the beloved person, and observes his countenance, and how he approves or disapproves it, and accordingly looks sad or cheerful. He that loves God is not displeased at those accidents which God chooses, nor murmurs at those changes which He makes in His family, nor envies at those gifts He bestows; but chooses as He likes, and is ruled by His judgment, and is perfectly of His persuasion; loving to learn where God is the teacher, and being content to be ignorant or silent where He is not pleased to open Himself.

8. Love is curious of little things, of circumstances and measures and little accidents; not allowing to itself any infirmity which it strives not to master, aiming at what it cannot yet reach, desiring to be of an angelical purity, and of a perfect innocence and a seraphical fervour, and fears every image of offence; is as much afflicted at an idle word as some at an act of adultery[k], and will not allow to itself so much anger as will disturb a child, nor endure the impurity of a dream. And this is the curiosity and niceness of divine love; this is the fear of God, and is the daughter and production of love.

The measures and rules of divine love.

But because this passion is pure as the brightest and smoothest mirror, and therefore is apt to be sullied with every impurer breath, we must be careful that our love to God be governed by these measures.

1. That our love be sweet, even, and full of tranquillity; having in it no violences or transportations, but going on in a course of holy actions and duties which are proportionable to our condition and present state; not to satisfy all the desire, but all the probabili-

[1] Amoris at morsum qui vere senserit. [Plut. de prof. virt. sent.—t. vi. p. 286.]

[k] Plutarchus citans carmen de suo Apolline, adjicit ex Herodoto quasi de suo, De eo os meum continens esto. [De exil., tom. viii. p. 396.]

ties and measures of our strength. A new beginner in religion hath passionate and violent desires; but they must not be the measure of his actions, but he must consider his strength, his late sickness and state of death, the proper temptations of his condition, and stand at first upon his defence; not go to storm a strong fort, or attack a potent enemy, or do heroical actions and fitter for giants in religion. Indiscreet violences and untimely forwardness are the rocks of religion, against which tender spirits often suffer shipwreck.

2. Let our love be prudent and without illusion; that is, that it express itself in such instances which God hath chosen, or which we choose ourselves by proportion to His rules and measures. Love turns into doating, when religion turns into superstition: no degree of love can be imprudent, but the expressions may; we cannot love God too much, but we may proclaim it in undecent manners.

3. Let our love be firm, constant, and inseparable; not coming and returning like the tide, but descending like a never-failing river, ever running into the ocean of divine excellency, passing on in the channels of duty and a constant obedience, and never ceasing to be what it is, till it comes to be what it desires to be; still being a river, till it be turned into sea and vastness, even the immensity of a blessed eternity.

Although the consideration of the divine excellencies and mercies be infinitely sufficient to produce in us love to God; who is invisible, and yet not distant from us, but we feel Him in His blessings, He dwells in our hearts by faith, we feed on Him in the sacrament, and are made all one with Him in the incarnation and glorifications of Jesus; yet that we may the better enkindle and increase our love to God, the following advices are not useless;—

Helps to increase our love to God, by way of exercise.

1. Cut off all earthly and sensual loves, for they pollute and unhallow the pure and spiritual love. Every degree of inordinate affection to the things of this world, and every act of love to a sin, is a perfect enemy to the love of God; and it is a great shame to take any part of our affection from the eternal God, to bestow it upon His creature in defiance of the Creator; or to give it to the devil, our open enemy, in disparagement of Him who is the fountain of all excellencies and celestial amities.

2. Lay fetters and restraints upon the imaginative and fantastic part; because our fancy, being an imperfect and higher faculty, is usually pleased with the entertainment of shadows and gauds, and because the things of the world fill it with such beauties and fantastic imagery, the fancy presents such objects as amiable to the affections and elective power. Persons of fancy, such as are women and children, have always the most violent loves; but therefore if we

be careful with what representments we fill our fancy, we may the sooner rectify our loves. To this purpose it is good that we transplant the instruments of fancy into religion: and for this reason music was brought into churches, and ornaments, and perfumes, and comely garments, and solemnities, and decent ceremonies, that the busy and less discerning fancy, being bribed with its proper objects, may be instrumental to a more celestial and spiritual love.

3. Remove solicitude or worldly cares, and multitudes of secular businesses: for if these take up the intention and actual application of our thoughts and our employments, they will also possess our passions; which, if they be filled with one object though ignoble, cannot attend another though more excellent. We always contract a friendship and relation with those with whom we converse; our very country is dear to us for our being in it: and the neighbours of the same village, and those that buy and sell with us, have seized upon some portions of our love; and therefore if we dwell in the affairs of the world, we shall also grow in love with them; and all our love or all our hatred, all our hopes or all our fears, which the eternal God would willingly secure to Himself, and esteem amongst His treasures and precious things, shall be spent upon trifles and vanities.

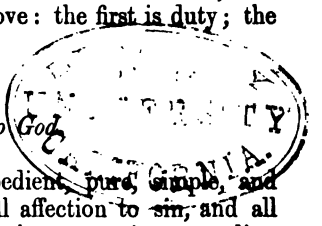
4. Do not only choose the things of God, but secure your inclinations and aptnesses for God and for religion. For it will be a hard thing for a man to do such a personal violence to his first desires as to choose whatsoever he hath no mind to: a man will many times satisfy the importunity and daily solicitations of his first longings; and therefore there is nothing can secure our loves to God but stopping the natural fountains, and making religion to grow near the first desires of the soul.

5. Converse with God by frequent prayer; in particular, desire that your desires may be right, and love to have your affections regular and holy. To which purpose make very frequent addresses to God by ejaculations and communions, and an assiduous daily devotion; discover to Him all your wants, complain to Him of all your affronts; do as Hezekiah did, lay your misfortunes and your ill news before Him, "spread them before the Lord;" call to Him for health, run to Him for counsel, beg of Him for pardon: and it is as natural to love Him to whom we make such addresses, and of whom we have such dependencies, as it is for children to love their parents.

6. Consider the immensity and vastness of the Divine love to us, expressed in all the emanations of His providence: first, in His creation, secondly, in His conservation of us: for it is not my prince, or my patron, or my friend, that supports me, or relieves my needs, but God; who made the corn that my friend sends me; who created the grapes, and supported him who hath as many dependences, and as many natural necessities, and as perfect disabilities as myself: God indeed made him the instrument of His providence to me, as He hath made his own land or his own cattle to him; with this only

difference, that God, by his ministration to me, intends to do him a favour and a reward which to natural instruments He does not: —thirdly, in giving His Son;—fourthly, in forgiving our sins;—fifthly, in adopting us to glory; and ten thousand times ten thousand little accidents and instances, happening in the doing every of these: and it is not possible but for so great love we should give love again; for God, we should give man; for felicity we should part with our misery. Nay, so great is the love of the holy Jesus, God incarnate, that He would leave all His triumphant glories, and die once more for man, if it were necessary for procuring felicity to him[f].

In the use of these instruments, love will grow in several knots and steps, like the sugar-canes in India, according to a thousand varieties in the person loving; and it will be great or less in several persons, and in the same, according to his growth in christianity. But in general discoursing, there are but two states of love; and those are, labour of love, and the zeal of love: the first is duty; the second is perfection.



The two states of love to God.

1. The least love that is, must be obedient, pure, simple, and communicative: that is, it must exclude all affection to sin, and all inordinate affection to the world, and must be expressive, according to our power, in the instances of duty, and must be love for love's sake: and of this love, martyrdom is the highest instance; that is, a readiness of mind rather to suffer any evil than to do any. Of this our blessed Saviour affirmed, that "no man had greater love than this:" that is, this is the highest point of duty, the greatest love that God requires of man. And yet he that is the most imperfect, must have this love also in preparation of mind, and must differ from another in nothing except in the degrees of promptness and alacrity. And in this sense he that loves God truly, though but with a beginning and tender love, yet he loves God with all his heart, that is, with that degree of love which is the highest point of duty, and of God's charge upon us; and he that loves God with all his heart may yet increase with the increase of God: just as there are degrees of love to God among the saints, and yet each of them love Him with all their powers and capacities.

2. But the greater state of love is the zeal of love, which runs out into excrescences and suckers, like a fruitful and pleasant tree; or bursting into gums, and producing fruits, not of a monstrous, but of an extraordinary and heroical greatness: concerning which these cautions are to be observed;—

[f] Sic Jesus dixit S. Carpo apud Dionysium [Areopagiticum] epist. ad Demophilum. [ad fin. p. 302.]

Cautions and rules concerning zeal.

1. If zeal be in the beginnings of our spiritual birth, or be short, sudden, and transient; or be a consequent of a man's natural temper; or come upon any cause but after a long growth of a temperate and well regulated love; it is to be suspected for passion and frowardness rather than the vertical point of love[g].

2. That zeal only is good, which in a fervent love hath temperate expressions. For let the affection boil as high as it can, yet if it boil over into irregular and strange actions, it will have but few, but will need many, excuses. Elijah was zealous for the Lord of hosts, and yet he was so transported with it that he could not receive answer from God till by music he was recomposed and tamed; and Moses broke both the tables of the law, by being passionately zealous against them that brake the first.

3. Zeal must spend its greatest heat principally in those things that concern ourselves, but with great care and restraint in those that concern others.

4. Remember that zeal, being an excrescence of divine love, must in no sense contradict any action of love. Love to God includes love to our neighbour; and therefore no pretence of zeal[h] for God's glory must make us uncharitable to our brother; for that is just so pleasing to God, as hatred is an act of love.

5. That zeal that concerns others, can spend itself in nothing but arts, and actions, and charitable instruments, for their good: and when it concerns the good of many that one should suffer, it must be done by persons of a competent authority, and in great necessity, in seldom instances, according to the law of God or man; but never by private right, or for trifling accidents, or in mistaken propositions. The zealots[i] in the old law had authority to transfix and stab some certain persons, but God gave them warrant; it was in the case of idolatry, or such notorious huge crimes, the danger of which was insupportable, and the cognizance of which was infallible: and yet that warrant expired with the synagogue.

6. Zeal in the instances of our own duty and personal deportment, is more safe than in matters of counsel, and actions besides our just duty, and tending towards perfection. Though in these instances there is not a direct sin, even where the zeal is less wary, yet there is much trouble and some danger; as if it be spent in the too forward vows of chastity, and restraints of natural and innocent liberties.

7. Zeal may be let loose in the instances of internal, personal, and spiritual actions, that are matters of direct duty: as in prayers, and

[g] Καλὸν δὲ τὸ ζηλοῦσθαι ἐν τῷ καλῷ πάντοτε.—Gal. iv. 18.

[h] Phil. iii. 6.

[i] [Mischna, Sanhedrin, cap. ix. § 6. tom. iv. p. 25.]

acts of adoration, and thanksgiving, and frequent addresses: provided that no indirect act pass upon them to defile them; such as complacency, and opinions of sanctity, censuring others, scruples and opinions of necessity, unnecessary fears, superstitious numberings of times and hours: but let the zeal be as forward as it will, as devout as it will, as seraphical as it will, in the direct address and intercourse with God there is no danger, no transgression. Do all the parts of your duty as earnestly as if the salvation of all the world, and the whole glory of God, and the confusion of all devils, and all that you hope or desire, did depend upon every one action[k].

8. Let zeal be seated in the will and choice, and regulated with prudence and a sober understanding, not in the fancies and affections[l]; for these will make it full of noise and empty of profit; but that will make it deep and smooth, material and devout.

The sum is this: that zeal is not a direct duty, no where commanded for itself, and is nothing but a forwardness and circumstance of another duty, and therefore is then only acceptable when it advances the love of God and our neighbours, whose circumstance it is[m]. That zeal is only safe, only acceptable, which increases charity directly: and because love to our neighbour and obedience to God are the two great portions of charity, we must never account our zeal to be good but as it advances both these, if it be in a matter that relates to both, or severally if it relates severally. St. Paul's zeal was expressed in preaching without any offerings or stipend, in travelling, in spending and being spent for his flock, in suffering, in being willing to be accursed for love of the people of God and his countrymen: let our zeal be as great as his was, so it be in affections to others, but not at all in angers against them; in the first there is no danger, in the second there is no safety. In brief, let your zeal, if it must be expressed in anger, be always more severe against thyself than against others[n].

¶ The other part of love to God is love to our neighbour, for which I have reserved the paragraph of alms.

Of the external actions of religion.

Religion teaches us to present to God our bodies as well as our souls; for God is the Lord of both; and if the body serves the soul in actions, natural, and civil, and intellectual, it must not be eased in the only offices of religion, unless the body shall expect no portion

[k] Lavora, come tu avessi a campar ognora:
Adora, come tu avessi amorir allora.
[Gruter. Floril. Eth. polit., tom. i. par. 2. p. 161.]

[l] Rom. x. 2. [m] Tit. ii. 14; Rev. iii. 16. [n] 2 Cor. vii. 11.

of the rewards of religion, such as are resurrection, re-union, and glorification. Our bodies are to God a living sacrifice, and to present them to God is holy and acceptable[o].

The actions of the body as it serves to religion, and as it is distinguished from sobriety and justice, either relate to the word of God, or to prayer, or to repentance; and make these kinds of external actions of religion; first, reading and hearing the word of God; secondly, fasting and corporal austerities, called by St. Paul bodily exercise; thirdly, feasting, or keeping days of public joy and thanksgiving.

SECTION IV.

Of reading or hearing the word of God.

READING and hearing the word of God are but the several circumstances of the same duty; instrumental especially to faith, but consequently to all other graces of the Spirit. It is all one to us whether by the eye or by the ear the Spirit conveys His precepts to us. If we hear St. Paul saying to us, that "whoremongers and adulterers God will judge," or read it in one of his epistles, in either of them we are equally and sufficiently instructed. The scriptures read are the same thing to us which the same doctrine was when it was preached by the disciples of our blessed Lord, and we are to learn of either with the same dispositions. There are many that cannot read the word, and they must take it in by the ear; and they that can read find the same word of God by the eye. It is necessary that all men learn it in some way or other, and it is sufficient in order to their practice that they learn it any way. The word of God is all those commandments and revelations, those promises and threatenings, the stories and sermons recorded in the Bible; nothing else is the word of God that we know of by any certain instrument. The good books and spiritual discourses, the sermons or homilies written or spoken by men, are but the word of men, or rather explications of, and exhortations according to, the word of God; but of themselves they are not the word of God. In a sermon, the text only is in a proper sense to be called God's word: and yet good sermons are of great use and convenience for the advantages of religion. He that preaches an hour together against drunkenness with the tongue of men or angels, hath spoke no other word of God but this, "be not drunk with wine, wherein there is excess;" and he that writes that sermon in a book, and publishes that book, hath preached to all that read it a louder sermon than could be spoken in a church. This I say to this purpose, that we may separate truth from error, popular

[o] Rom. xii. 1.

opinions from substantial truths. For God preaches to us in the scripture, and by His secret assistances and spiritual thoughts and holy motions; good men preach to us when they, by popular arguments, and human arts and compliances, expound and press any of those doctrines which God hath preached unto us in His holy word. But,

First, the Holy Ghost is certainly the best preacher in the world, and the words of scripture the best sermons.

Secondly, all the doctrine of salvation is plainly set down there, that the most unlearned person by hearing it read may understand all his duty. What can be plainer spoken than this, "thou shalt not kill;" "be not drunk with wine;" "husbands, love your wives;" "whatsoever ye would that men should do to you, do ye so to them:" the wit of man cannot more plainly tell us our duty, or more fully, than the Holy Ghost hath done already.

Thirdly, good sermons and good books are of excellent use, but yet they can serve no other end but that we practise the plain doctrines of scripture.

Fourthly, what Abraham in the parable said concerning the brethren of the rich man is here very proper, "they have Moses and the prophets, let them hear them; but if they refuse to hear these, neither will they believe though one should arise from the dead to preach unto them[p]."

Fifthly, reading the holy scriptures is a duty expressly commanded us[q], and is called in scripture "preaching:" all other preaching is the effect of human skill and industry, and although of great benefit, yet it is but an ecclesiastical ordinance; the law of God concerning preaching being expressed in the matter of reading the scriptures, and hearing that word of God which is, and as it is, there described.

But this duty is reduced to practice in the following rules;—

Rules for hearing or reading the word of God.

1. Set apart some portion of thy time, according to the opportunities of thy calling and necessary employment, for the reading of holy scripture; and if it be possible, every day read or hear some of it read; you are sure that book teaches all truth, commands all holiness, and promises all happiness.

2. When it is in your power to choose, accustom yourself to such portions which are most plain and certain duty, and which contain the story of the life and death of our blessed Saviour. Read the gospels, the psalms of David; and especially those portions of scripture which by the wisdom of the church are appointed to be publicly read upon Sundays and holidays, viz., the epistles and gospels. In

[p] Luke xvi. 29. 31.
[q] Deut. xxxi. 11; Luke xxiv. 45; Matt. xxii. 29; Acts xv. 21; Rev. i. 3; 2 Tim. iii. 16.

the choice of any other portions you may advise with a spiritual guide, that you may spend your time with most profit.

3. Fail not diligently to attend to the reading of holy scriptures upon those days wherein it is most publicly and solemnly read in churches: for at such times, besides the learning our duty, we obtain a blessing along with it: it becoming to us upon those days a part of the solemn divine worship.

4. When the word of God is read or preached to you, be sure you be of a ready heart and mind, free from worldly cares and thoughts, diligent to hear, careful to mark, studious to remember, and desirous to practise all that is commanded, and to live according to it: do not hear for any other end but to become better in your life, and to be instructed in every good work, and to increase in the love and service of God.

5. Beg of God by prayer that He would give you the spirit of obedience and profit, and that He would by His spirit write the word in your heart, and that you describe it in your life. To which purpose serve yourself of some affectionate ejaculations to that purpose, before and after this duty.

Concerning spiritual books and ordinary sermons, take in these advices also:—

6. Let not a prejudice to any man's person hinder thee from receiving good by his doctrine, if it be according to godliness: but, if occasion offer it, or especially if duty present it to thee, that is, if it be preached in that assembly where thou art bound to be present, accept the word preached as a message from God, and the minister as His angel in that ministration.

7. Consider and remark the doctrine that is represented to thee in any discourse; and if the preacher adds accidental advantages, any thing to comply with thy weakness, or to put thy spirit into action or holy resolution, remember it, and make use of it. But if the preacher be a weak person, yet the text is the doctrine thou art to remember; that contains all thy duty; it is worth thy attendance to hear that spoken often, and renewed upon thy thoughts; and though thou beest a learned man, yet the same thing which thou knowest already, if spoken by another, may be made active by that application[r]. I can better be comforted by my own considerations if another hand applies them, than if I do it myself; because the word of God does not work as a natural agent, but as a divine instrument: it does not prevail by the force of deduction and artificial discoursings only, but chiefly by way of blessing in the ordinance, and in the ministry of an appointed person. At least obey the public order, and reverence the constitution, and give good example of humility, charity, and obedience.

8. When scriptures are read, you are only to enquire with diligence and modesty into the meaning of the spirit; but if homilies or sermons be made upon the words of scripture, you are to consider whether all that be spoken be conformable to the scriptures. For although you

[r] [Compare vol. ii. p. 663, note i.]

may practise for human reasons and human arguments, ministered from the preacher's art; yet you must practise nothing but the command of God, nothing but the doctrine of scripture, that is, the text.

9. Use the advice of some spiritual or other prudent man for the choice of such spiritual books which may be of use and benefit for the edification of thy spirit in the ways of holy living; and esteem that time well accounted for, that is prudently and affectionately employed in hearing or reading good books and pious discourses; ever remembering that God, by hearing us speak to Him in prayer, obliges us to hear Him speak to us in His word, by what instrument soever it be conveyed.

SECTION V.

Of fasting.

FASTING, if it be considered in itself, without relation to spiritual ends, is a duty no where enjoined or counselled; but christianity hath to do with it as it may be made an instrument of the spirit, by subduing the lusts of the flesh, or removing any hindrances of religion. And it hath been practised by all ages of the church, and advised in order to three ministries; to prayer; to mortification of bodily lusts; and to repentance: and it is to be practised according to the following measures;—

Rules for christian fasting.

1. Fasting in order to prayer is to be measured by the proportions of the times of prayer; that is, it ought to be a total fast from all things during the solemnity, unless a probable necessity intervene. Thus the Jews ate nothing upon the sabbath days, till their great offices were performed, that is, about the sixth hour[a]; and St. Peter used it as an argument that the apostles in Pentecost were not drunk, because it was but the third hour of the day, of such a day in which it was not lawful to eat or drink till the sixth hour; and the Jews were offended at the disciples for plucking the ears of corn on the sabbath early in the morning, because it was before the time in which by their customs they esteemed it lawful to break their fast. In imitation of this custom, and in prosecution of the reason of it, the christian church hath religiously observed fasting before the holy communion; and the more devout persons, though without any obligation at all, refused to eat or drink till they had finished their morning devotions; and further yet, upon days of public humiliation, which are designed to be spent wholly in devotion, and for the averting God's

[a] [Hooker, E. P. v. 72, refers to Josephus, De vita sua, § 54. Justin. xxxvi. 2. Sueton. in Octav., cap. 76.]

judgments, if they were imminent, fasting is commanded together with prayer,—commanded, I say, by the church,—to this end, that the spirit might be clearer and more angelical when it is quitted in some proportions from the loads of flesh.

2. Fasting, when it is in order to prayer, must be a total abstinence from all meat, or else an abatement of the quantity: for the help which fasting does to prayer cannot be served by changing flesh into fish, or milk-meats into dry diet, but by turning much into little, or little into none at all, during the time of solemn or extraordinary prayer.

3. Fasting, as it is instrumental to prayer, must be attended with other aids of the like virtue and efficacy; such as are, removing for the time all worldly cares and secular businesses: and therefore our blessed Saviour enfolds these parts within the same caution; "take heed lest your hearts be overcharged with surfeiting and drunkenness, and the cares of this world, and that day overtake you unawares." To which add alms; for upon the wings of fasting and alms holy prayer infallibly mounts up to heaven[t].

4. When fasting is intended to serve the duty of repentance, it is then best chosen when it is short, sharp, and afflictive; that is, either a total abstinence from all nourishment, according as we shall appoint or be appointed, during such a time as is separate for the solemnity and attendance upon the employment: or, if we shall extend our severity beyond the solemn days, and keep our anger against our sin as we are to keep our sorrow, that is, always in a readiness, and often to be called upon; then to refuse a pleasant morsel, to abstain from the bread of our desires, and only to take wholesome and less pleasing nourishment, vexing our appetite by the refusing a lawful satisfaction, since in its petulancy and luxury it preyed upon an unlawful.

5. Fasting designed for repentance, must be ever joined with an extreme care that we fast from sin: for there is no greater folly or undecency in the world, than to commit that for which I am now judging and condemning myself. This is the best fast, and the other may serve to promote the interest of this, by increasing the disaffection to it, and multiplying arguments against it.

6. He that fasts for repentance must during that solemnity abstain from all bodily delights, and the sensuality of all his senses and his appetites: for a man must not, when he mourns in his fast, be merry in his sport; weep at dinner and laugh all day after, have a silence in his kitchen and music in his chamber, judge the stomach and feast the other senses. I deny not but a man may in a single instance punish a particular sin with a proper instrument. If a man have offended in his palate, he may choose to fast only; if he have sinned in softness and in his touch, he may choose to lie hard, or work hard, and use sharp inflictions: but although this discipline be proper and particular, yet because the sorrow is of the whole man, no sense must

[t] Jejunium sine eleemosyna, lampas sine oleo.—S. Aug. [vid. Serm. cxlii. § 6. tom. v. Append. col. 253.]

rejoice, or be with any study or purpose feasted and entertained softly. This rule is intended to relate to the solemn days appointed for repentance publicly or privately; besides which in the whole course of our life, even in the midst of our most festival and freer joys, we may sprinkle some single instances and acts of self-condemning or punishing; as to refuse a pleasant morsel or a delicious draught with a tacit remembrance of the sin that now returns to displease my spirit. And though these actions be single, there is no undecency in them; because a man may abate of his ordinary liberty and bold freedom with great prudence, so he does it without singularity in himself or trouble to others; but he may not abate of his solemn sorrow: that may be caution; but this would be softness, effeminacy, and undecency.

7. When fasting is an act of mortification, that is, is intended to subdue a bodily lust, as the spirit of fornication, or the fondness of strong and impatient appetites, it must not be a sudden, sharp, and violent fast, but a state of fasting, a diet of fasting, a daily lessening our portion of meat and drink, and a choosing such a coarse diet[u] which may make the least preparation for the lusts of the body. He that fasts three days without food, will weaken other parts more than the ministers of fornication; and when the meals return as usually, they also will be served as soon as any. In the mean time they will be supplied and made active by the accidental heat that comes with such violent fastings: for this is a kind of aërial devil; the prince that rules in the air, is the devil of fornication; and he will be as tempting with the windiness of a violent fast, as with the flesh of an ordinary meal[v]. But a daily subtraction of the nourishment will introduce a less busy habit of body, and that will prove the more effectual remedy.

8. Fasting alone will not cure this devil, though it helps much towards it; but it must not therefore be neglected, but assisted by all the proper instruments of remedy against this unclean spirit: and what it is unable to do alone, in company with other instruments and God's blessing upon them it may effect.

9. All fasting, for whatsoever end it be undertaken, must be done without any opinion of the necessity of the thing itself, without censuring others, with all humility, in order to the proper end; and just as a man takes physic; of which no man hath reason to be proud, and no man thinks it necessary but because he is in sickness, or in danger and disposition to it.

10. All fasts ordained by lawful authority are to be observed in order to the same purposes to which they are enjoined, and to be accompanied with actions of the same nature, just as it is in private fasts: for there is no other difference but that in public our superiors choose for us what in private we do for ourselves.

[u] Assai digiuna chi mal mangia. [Gruter. Floril. Eth. polit., tom. i. par. 2. p. 128.]

[v] Chi digiuna, et altro ben non fa,
Sparagna il pan, et al inferno va.
[Gruter. Floril. Eth. polit., tom. iii. par. 2. p. 275.]—See chap. ii. sect. ii. 2.

11. Fasts ordained by lawful authority are not to be neglected because alone they cannot do the thing in order to which they were enjoined; it may be one day of humiliation will not obtain the blessing, or alone kill the lust; yet it must not be despised if it can do any thing towards it. An act of fasting is an act of self-denial; and though it do not produce the habit, yet it is a good act.

12. When the principal end why a fast is publicly prescribed is obtained by some other instrument in a particular person, as if the spirit of fornication be cured by the rite of marriage, or by a gift of chastity; yet that person so eased is not freed from the fasts of the church by that alone, if those fasts can prudently serve any other end of religion, as that of prayer, or repentance, or mortification of some other appetite: for when it is instrumental to any end of the Spirit, it is freed from superstition; and then we must have some other reason to quit us from the obligation, or that alone will not do it.

13. When the fast publicly commanded by reason of some indisposition in the particular person cannot operate to the end of the commandment, yet the avoiding offence, and the complying with public order, is reason enough to make the obedience to be necessary. For he that is otherwise disobliged, as when the reason of the law ceases as to his particular, yet remains still obliged, if he cannot do otherwise without scandal: but this is an obligation of charity, not of justice.

14. All fasting is to be used with prudence and charity: for there is no end to which fasting serves, but may be obtained by other instruments: and therefore it must at no hand be made an instrument of scruple; or become an enemy to our health; or be imposed upon persons that are sick or aged, or to whom it is in any sense uncharitable, such as are wearied travellers; or to whom in the whole kind of it it is useless, such as are women with child, poor people, and little children. But in these cases the church hath made provision and inserted caution into her laws; and they are to be reduced to practice, according to custom, and the sentence of prudent persons, with great latitude, and without niceness and curiosity: having this in our first care, that we secure our virtue; and next that we secure our health, that we may the better exercise the labours of virtue; lest out of too much austerity we bring ourselves to that condition that it be necessary to be indulgent to softness, ease, and extreme tenderness[x].

15. Let not intemperance be the prologue or the epilogue to your fast, lest the fast be so far from taking off any thing of the sin that it be an occasion to increase it; and therefore when the fast is done, be careful that no supervening act of gluttony or excessive drinking unhallow[y] the religion of the past day; but eat temperately, accord-

[x] S. Basil. Monast. constit. [cap. iv. § 1. tom. ii. col. 545.] Cassian. coll. xxi. cap. 22. [p. 796.] Ne per causam necessitatis eo impingamus, ut voluptatibus serviamus.

[y] Ἀμυνόμενοι τὴν ἡμέραν.—Naz. [leg. S. Basil. de Jejun. hom. i. cap. 10. tom. ii. p. 9 D.]

ing to the proportion of other meals, lest gluttony keep either of the gates to abstinence.

The benefits of fasting.

He that undertakes to enumerate the benefits of fasting, may in the next page also reckon all the benefits of physic: for fasting is not to be commended as a duty, but as an instrument; and in that sense no man can reprove it, or undervalue it, but he that knows neither spiritual arts nor spiritual necessities. But by the doctors of the church it is called the nourishment of prayer, the restraint of lust, the wings of the soul, the diet of angels, the instrument of humility and self-denial, the purification of the spirit; and the paleness and meagreness of visage which is consequent to the daily fast of great mortifiers, is by St. Basil[z] said to be the mark in the forehead which the angel observed, when he signed the saints in the forehead to escape the wrath of God: "the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, shall give Thee praise and righteousness, O Lord[a]."

SECTION VI.

Of keeping festivals, and days holy to the Lord; particularly the Lord's day.

TRUE natural religion, that which was common to all nations and ages, did principally rely upon four great propositions,—That there is one God; that God is nothing of those things which we see; that God takes care of all things below, and governs all the world; that He is the great Creator of all things without Himself: and according to these were framed the four first precepts of the decalogue. In the first, the unity of the Godhead is expressly affirmed: in the second, His invisibility and immateriality: in the third, is affirmed God's government and providence, by avenging them that swear falsely by His name; by which also His omniscience is declared: in the fourth commandment, He proclaims Himself the Maker of heaven and earth; for in memory of God's rest from the work of six days, the seventh was hallowed into a sabbath, and the keeping it was a confessing God to be the great maker of heaven and earth; and consequently to this, it also was a confession of His goodness, His omnipotence, and His wisdom; all which were written with a sunbeam in the great book of the creature.

[z] [Vid. ibid. hom. ii. cap. 2. p. 11 C.]

[a] Baruch ii. 18.

So long as the law of the sabbath was bound upon God's people, so long God would have that to be the solemn manner of confessing these attributes; but when, the priesthood being changed, there was a change also of the law, the great duty remained unalterable in changed circumstances. We are eternally bound to confess God almighty to be the maker of heaven and earth; but the manner of confessing it is changed from a rest, or a doing nothing, to a speaking something; from a day to a symbol; from a ceremony to a substance; from a Jewish rite to a christian duty; we profess it in our creed, we confess it in our lives; we describe it by every line of our life, by every action of duty, by faith, and trust, and obedience: and we do also upon great reason comply with the Jewish manner of confessing the creation, so far as it is instrumental to a real duty. We keep one day in seven, and so confess the manner and circumstance of the creation; and we rest also, that we may tend holy duties: so imitating God's rest better than the Jew in Synesius[b], who lay upon his face from evening to evening, and could not by stripes or wounds be raised up to steer the ship in a great storm. God's rest was not a natural cessation; He who could not labour could not be said to rest: but God's rest is to be understood to be a beholding and a rejoicing in His work finished: and therefore we truly represent God's rest, when we confess and rejoice in God's works and God's glory.

This the christian church does upon every day, but especially upon the Lord's day, which she hath set apart for this and all other offices of religion, being determined to this day by the resurrection of her dearest Lord, it being the first day of joy the church ever had. And now upon the Lord's day we are not tied to the rest of the sabbath, but to all the work of the sabbath; and we are to abstain from bodily labour, not because it is a direct duty to us as it was to the Jews, but because it is necessary in order to our duty, that we attend to the offices of religion.

The observation of the Lord's day differs nothing from the observation of the sabbath in the matter of religion, but in the manner. They differ in the ceremony and external rite: rest with them was the principal, with us it is the accessory. They differ in the office or forms of worship: for they were then to worship God as a Creator and a gentle Father; we are to add to that, our Redeemer, and all His other excellencies and mercies. And though we have more natural and proper reason to keep the Lord's day than the sabbath, yet the Jews had a divine commandment for their day, which we have not for ours: but we have many commandments to do all that honour to God which was intended in the fourth commandment; and the apostles appointed the first day of the week for doing it in solemn assemblies. And the manner of worshipping God, and doing

[b] [Ep. iv. p. 164.]

Him solemn honour and service upon this day, we may best observe in the following measures.

Rules for keeping the Lord's day and other christian festivals.

1. When you go about to distinguish festival days from common, do it not by lessening the devotions of ordinary days, that the common devotion may seem bigger upon festivals; but on every day keep your ordinary devotions entire, and enlarge upon the holy day.

2. Upon the Lord's day, we must abstain from all servile and laborious works, except such which are matters of necessity, of common life, or of great charity; for these are permitted by that authority which hath separated the day for holy uses. The sabbath of the Jews, though consisting principally in rest, and established by God, did yield to these; the labour of love and the labours of religion were not against the reason and the spirit of the commandment, for which the letter was decreed, and to which it ought to minister; and therefore much more is it so on the Lord's day, where the letter is wholly turned into spirit, and there is no commandment of God but of spiritual and holy actions. The priests might kill their beasts, and dress them for sacrifice; and Christ, though born under the law, might heal a sick man; and the sick man might carry his bed to witness his recovery, and confess the mercy, and leap and dance to God for joy; and an ox might be led to water, and an ass be haled out of a ditch; and a man may take physic, and he may eat meat, and therefore there were of necessity some to prepare and minister it: and the performing these labours did not consist in minutes and just determining stages; but they had even then a reasonable latitude; so only as to exclude unnecessary labour, or such as did not minister to charity or religion. And therefore this is to be enlarged in the gospel, whose sabbath or rest is but a circumstance, and accessory to the principal and spiritual duties. Upon the christian sabbath necessity is to be served first, then charity, and then religion; for this is to give place to charity in great instances, and the second to the first in all; and in all cases God is to be worshipped in spirit and in truth.

3. The Lord's day, being the remembrance of a great blessing, must be a day of joy, festivity, spiritual rejoicing, and thanksgiving; and therefore it is a proper work of the day to let your devotions spend themselves in singing or reading psalms, in recounting the great works of God, in remembering His mercies, in worshipping His excellencies, in celebrating His attributes, in admiring His person, in sending portions of pleasant meat to them for whom nothing is provided[c], and in all the arts and instruments of advancing God's glory and the reputation of religion; in which it were a great decency that a memorial of the resurrection should be inserted, that

[c] [Neh. viii. 10.]

the particular religion of the day be not swallowed up in the general. And of this we may the more easily serve ourselves, by rising seasonably in the morning to private devotion, and by retiring at the leisures and spaces of the day not employed in public offices.

4. Fail not to be present at the public hours and places of prayer, entering early and cheerfully, attending reverently and devoutly, abiding patiently during the whole office, piously assisting at the prayers, and gladly also hearing the sermon; and at no hand omitting to receive the holy communion, when it is offered, unless some great reason excuse it; this being the great solemnity of thanksgiving, and a proper work of the day.

5. After the solemnities are past, and in the intervals between the morning and evening devotion, as you shall find opportunity, visit sick persons, reconcile differences, do offices of neighbourhood, enquire into the needs of the poor, especially housekeepers, relieve them as they shall need and as you are able: for then we truly rejoice in God, when we make our neighbours, the poor members of Christ, rejoice together with us.

6. Whatsoever you are to do yourself as necessary, you are to take care that others also who are under your charge do in their station and manner. Let your servants be called to church, and all your family that can be spared from necessary and great household ministries; those that cannot, let them go by turns, and be supplied otherwise as well as they may; and provide on these days especially that they be instructed in the articles of faith and necessary parts of their duty.

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8. Beyond these bounds because neither God nor man hath passed any obligation upon us, we must preserve our christian liberty, and not suffer ourselves to be entangled with a yoke of bondage; for even a good action may become a snare to us if we make it an occasion of scruple by a pretence of necessity, binding loads upon the conscience not with the bands of God, but of men, and of fancy, or of opinion, or of tyranny. Whatsoever is laid upon us by the hands of man must be acted and accounted of by the measures of a man: but our best measure is this; he keeps the Lord's day best, that keeps it with most religion and with most charity.

9. What the church hath done in the article of the resurrection, she hath in some measure done in the other articles of the nativity, of the ascension, and of the descent of the Holy Ghost at Pentecost: and

so great blessings deserve an anniversary solemnity; since he is a very unthankful person that does not often record them in the whole year, and esteem them the ground of his hopes, the object of his faith, the comfort of his troubles, and the great effluxes of the divine mercy, greater than all the victories over our temporal enemies, for which all glad persons usually give thanks; and if with great reason the memory of the resurrection does return solemnly every week, it is but reason the other should return once a year. To which I add that the commemoration of the articles of our Creed in solemn days and offices is a very excellent instrument to convey and imprint the sense and memory of it upon the spirits of the most ignorant persons: for as a picture may with more fancy convey a story to a man than a plain narrative either in word or writing; so a real representment, and an office of remembrance, and a day to declare it, is far more impressive than a picture, or any other art of making and fixing imagery.

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¶ The mixed actions of religion are,
prayer, alms, repentance, receiving the blessed sacrament.

SECTION VII.

Of prayer.

THERE is no greater argument in the world of our spiritual danger and unwillingness to religion, than the backwardness which most men have always, and all men have sometimes, to say their prayers; so weary of their length, so glad when they are done, so witty to excuse and frustrate an opportunity: and yet all is nothing but a desiring of God to give us the greatest and the best things we can need, and which can make us happy; it is a work so easy, so honourable, and to so great purpose, that in all the instances of religion and providence (except only the incarnation of His Son) God hath not given

the choice of any other portions you may advise with a spiritual guide, that you may spend your time with most profit.

3. Fail not diligently to attend to the reading of holy scriptures upon those days wherein it is most publicly and solemnly read in churches; for at such times, besides the learning our duty, we obtain a blessing along with it; it becoming to us upon those days a part of the solemn divine worship.

4. When the word of God is read or preached to you, be sure you be of a ready heart and mind, free from worldly cares and thoughts, diligent to hear, careful to mark, studious to remember, and desirous to practise all that is commanded, and to live according to it: do not hear for any other end but to become better in your life, and to be instructed in every good work, and to increase in the love and service of God.

5. Beg of God by prayer that He would give you the spirit of obedience and profit, and that He would by His spirit write the word in your heart, and that you describe it in your life. To which purpose serve yourself of some affectionate ejaculations to that purpose, before and after this duty.

Concerning spiritual books and ordinary sermons, take in these advices also:—

6. Let not a prejudice to any man's person hinder thee from receiving good by his doctrine, if it be according to godliness; but, if occasion offer it, or especially if duty present it to thee, that is, if it be preached in that assembly where thou art bound to be present, accept the word preached as a message from God, and the minister as His angel in that ministration.

7. Consider and remark the doctrine that is represented to thee in any discourse; and if the preacher adds accidental advantages, any thing to comply with thy weakness, or to put thy spirit into action or holy resolution, remember it, and make use of it. But if the preacher be a weak person, yet the text is the doctrine thou art to remember; that contains all thy duty; it is worth thy attendance to hear that spoken often, and renewed upon thy thoughts; and though thou beest a learned man, yet the same thing which thou knowest already, if spoken by another, may be made active by that application[r]. I can better be comforted by my own considerations if another hand applies them, than if I do it myself; because the word of God does not work as a natural agent, but as a divine instrument: it does not prevail by the force of deduction and artificial discoursings only, but chiefly by way of blessing in the ordinance, and in the ministry of an appointed person. At least obey the public order, and reverence the constitution, and give good example of humility, charity, and obedience.

8. When scriptures are read, you are only to enquire with diligence and modesty into the meaning of the spirit; but if homilies or sermons be made upon the words of scripture, you are to consider whether all that be spoken be conformable to the scriptures. For although you

[r] [Compare vol. ii. p. 663, note i.]

may practise for human reasons and human arguments, ministered from the preacher's art; yet you must practise nothing but the command of God, nothing but the doctrine of scripture, that is, the text.

9. Use the advice of some spiritual or other prudent man for the choice of such spiritual books which may be of use and benefit for the edification of thy spirit in the ways of holy living; and esteem that time well accounted for, that is prudently and affectionately employed in hearing or reading good books and pious discourses; ever remembering that God, by hearing us speak to Him in prayer, obliges us to hear Him speak to us in His word, by what instrument soever it be conveyed.

SECTION V.

Of fasting.

FASTING, if it be considered in itself, without relation to spiritual ends, is a duty no where enjoined or counselled; but christianity hath to do with it as it may be made an instrument of the spirit, by subduing the lusts of the flesh, or removing any hindrances of religion. And it hath been practised by all ages of the church, and advised in order to three ministries; to prayer; to mortification of bodily lusts; and to repentance: and it is to be practised according to the following measures;—

Rules for christian fasting.

1. Fasting in order to prayer is to be measured by the proportions of the times of prayer; that is, it ought to be a total fast from all things during the solemnity, unless a probable necessity intervene. Thus the Jews ate nothing upon the sabbath days, till their great offices were performed, that is, about the sixth hour[a]; and St. Peter used it as an argument that the apostles in Pentecost were not drunk, because it was but the third hour of the day, of such a day in which it was not lawful to eat or drink till the sixth hour; and the Jews were offended at the disciples for plucking the ears of corn on the sabbath early in the morning, because it was before the time in which by their customs they esteemed it lawful to break their fast. In imitation of this custom, and in prosecution of the reason of it, the christian church hath religiously observed fasting before the holy communion; and the more devout persons, though without any obligation at all, refused to eat or drink till they had finished their morning devotions; and further yet, upon days of public humiliation, which are designed to be spent wholly in devotion, and for the averting God's

[a] [Hooker, E. P. v. 72, refers to Josephus, De vita sua, § 54. Justin. xxxvi. 2. Sueton. in Octav., cap. 76.]

judgments, if they were imminent, fasting is commanded together with prayer,—commanded, I say, by the church,—to this end, that the spirit might be clearer and more angelical when it is quitted in some proportions from the loads of flesh.

2. Fasting, when it is in order to prayer, must be a total abstinence from all meat, or else an abatement of the quantity: for the help which fasting does to prayer cannot be served by changing flesh into fish, or milk-meats into dry diet, but by turning much into little, or little into none at all, during the time of solemn or extraordinary prayer.

3. Fasting, as it is instrumental to prayer, must be attended with other aids of the like virtue and efficacy; such as are, removing for the time all worldly cares and secular businesses: and therefore our blessed Saviour enfolds these parts within the same caution; "take heed lest your hearts be overcharged with surfeiting and drunkenness, and the cares of this world, and that day overtake you unawares." To which add alms; for upon the wings of fasting and alms holy prayer infallibly mounts up to heaven[t].

4. When fasting is intended to serve the duty of repentance, it is then best chosen when it is short, sharp, and afflictive; that is, either a total abstinence from all nourishment, according as we shall appoint or be appointed, during such a time as is separate for the solemnity and attendance upon the employment: or, if we shall extend our severity beyond the solemn days, and keep our anger against our sin as we are to keep our sorrow, that is, always in a readiness, and often to be called upon; then to refuse a pleasant morsel, to abstain from the bread of our desires, and only to take wholesome and less pleasing nourishment, vexing our appetite by the refusing a lawful satisfaction, since in its petulancy and luxury it preyed upon an unlawful.

5. Fasting designed for repentance, must be ever joined with an extreme care that we fast from sin: for there is no greater folly or undecency in the world, than to commit that for which I am now judging and condemning myself. This is the best fast, and the other may serve to promote the interest of this, by increasing the disaffection to it, and multiplying arguments against it.

6. He that fasts for repentance must during that solemnity abstain from all bodily delights, and the sensuality of all his senses and his appetites: for a man must not, when he mourns in his fast, be merry in his sport; weep at dinner and laugh all day after, have a silence in his kitchen and music in his chamber, judge the stomach and feast the other senses. I deny not but a man may in a single instance punish a particular sin with a proper instrument. If a man have offended in his palate, he may choose to fast only; if he have sinned in softness and in his touch, he may choose to lie hard, or work hard, and use sharp inflictions: but although this discipline be proper and particular, yet because the sorrow is of the whole man, no sense must

[t] Jejunium sine eleemosyna, lampas sine oleo.—S. Aug. [vid. Serm. cxlii. § 6. tom. v. Append. col. 253.]

rejoice, or be with any study or purpose feasted and entertained softly. This rule is intended to relate to the solemn days appointed for repentance publicly or privately; besides which in the whole course of our life, even in the midst of our most festival and freer joys, we may sprinkle some single instances and acts of self-condemning or punishing; as to refuse a pleasant morsel or a delicious draught with a tacit remembrance of the sin that now returns to displease my spirit. And though these actions be single, there is no undecency in them; because a man may abate of his ordinary liberty and bold freedom with great prudence, so he does it without singularity in himself or trouble to others; but he may not abate of his solemn sorrow: that may be caution; but this would be softness, effeminacy, and undecency.

7. When fasting is an act of mortification, that is, is intended to subdue a bodily lust, as the spirit of fornication, or the fondness of strong and impatient appetites, it must not be a sudden, sharp, and violent fast, but a state of fasting, a diet of fasting, a daily lessening our portion of meat and drink, and a choosing such a coarse diet[u] which may make the least preparation for the lusts of the body. He that fasts three days without food, will weaken other parts more than the ministers of fornication; and when the meals return as usually, they also will be served as soon as any. In the mean time they will be supplied and made active by the accidental heat that comes with such violent fastings: for this is a kind of aërial devil; the prince that rules in the air, is the devil of fornication; and he will be as tempting with the windiness of a violent fast, as with the flesh of an ordinary meal[v]. But a daily subtraction of the nourishment will introduce a less busy habit of body, and that will prove the more effectual remedy.

8. Fasting alone will not cure this devil, though it helps much towards it; but it must not therefore be neglected, but assisted by all the proper instruments of remedy against this unclean spirit: and what it is unable to do alone, in company with other instruments and God's blessing upon them it may effect.

9. All fasting, for whatsoever end it be undertaken, must be done without any opinion of the necessity of the thing itself, without censuring others, with all humility, in order to the proper end; and just as a man takes physic; of which no man hath reason to be proud, and no man thinks it necessary but because he is in sickness, or in danger and disposition to it.

10. All fasts ordained by lawful authority are to be observed in order to the same purposes to which they are enjoined, and to be accompanied with actions of the same nature, just as it is in private fasts: for there is no other difference but that in public our superiors choose for us what in private we do for ourselves.

[u] Assai digiuna chi mal mangia. [Gruter. Floril. Eth. polit., tom. i. par. 2. p. 128.]

[v] Chi digiuna, et altro ben non fa,
Sparagna il pan, et al inferno va.
[Gruter. Floril. Eth. polit., tom. iii. par. 2. p. 275.]—See chap. ii. sect. ii. 2.

11. Fasts ordained by lawful authority are not to be neglected because alone they cannot do the thing in order to which they were enjoined; it may be one day of humiliation will not obtain the blessing, or alone kill the lust; yet it must not be despised if it can do any thing towards it. An act of fasting is an act of self-denial; and though it do not produce the habit, yet it is a good act.

12. When the principal end why a fast is publicly prescribed is obtained by some other instrument in a particular person, as if the spirit of fornication be cured by the rite of marriage, or by a gift of chastity; yet that person so eased is not freed from the fasts of the church by that alone, if those fasts can prudently serve any other end of religion, as that of prayer, or repentance, or mortification of some other appetite: for when it is instrumental to any end of the Spirit, it is freed from superstition; and then we must have some other reason to quit us from the obligation, or that alone will not do it.

13. When the fast publicly commanded by reason of some indisposition in the particular person cannot operate to the end of the commandment, yet the avoiding offence, and the complying with public order, is reason enough to make the obedience to be necessary. For he that is otherwise disobliged, as when the reason of the law ceases as to his particular, yet remains still obliged, if he cannot do otherwise without scandal: but this is an obligation of charity, not of justice.

14. All fasting is to be used with prudence and charity: for there is no end to which fasting serves, but may be obtained by other instruments: and therefore it must at no hand be made an instrument of scruple; or become an enemy to our health; or be imposed upon persons that are sick or aged, or to whom it is in any sense uncharitable, such as are wearied travellers; or to whom in the whole kind of it it is useless, such as are women with child, poor people, and little children. But in these cases the church hath made provision and inserted caution into her laws; and they are to be reduced to practice, according to custom, and the sentence of prudent persons, with great latitude, and without niceness and curiosity: having this in our first care, that we secure our virtue; and next that we secure our health, that we may the better exercise the labours of virtue; lest out of too much austerity we bring ourselves to that condition that it be necessary to be indulgent to softness, ease, and extreme tenderness[x].

15. Let not intemperance be the prologue or the epilogue to your fast, lest the fast be so far from taking off any thing of the sin that it be an occasion to increase it; and therefore when the fast is done, be careful that no supervening act of gluttony or excessive drinking unhallow[y] the religion of the past day; but eat temperately, accord-

[x] S. Basil. Monast. constit. [cap. iv. § 1. tom. ii. col. 545.] Cassian. coll. xxi. cap. 22. [p. 796.] Ne per causam necessitatis eo impingamus, ut voluptatibus serviamus.

[y] Ἀμυνόμενοι τὴν ἡμέραν.—Naz. [leg. S. Basil. de Jejun. hom. i. cap. 10. tom. ii. p. 9 D.]

ing to the proportion of other meals, lest gluttony keep either of the gates to abstinence.

The benefits of fasting.

He that undertakes to enumerate the benefits of fasting, may in the next page also reckon all the benefits of physic: for fasting is not to be commended as a duty, but as an instrument; and in that sense no man can reprove it, or undervalue it, but he that knows neither spiritual arts nor spiritual necessities. But by the doctors of the church it is called the nourishment of prayer, the restraint of lust, the wings of the soul, the diet of angels, the instrument of humility and self-denial, the purification of the spirit; and the paleness and meagreness of visage which is consequent to the daily fast of great mortifiers, is by St. Basil[z] said to be the mark in the forehead which the angel observed, when he signed the saints in the forehead to escape the wrath of God: "the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, shall give Thee praise and righteousness, O Lord[a]."

SECTION VI.

Of keeping festivals, and days holy to the Lord; particularly the Lord's day.

TRUE natural religion, that which was common to all nations and ages, did principally rely upon four great propositions,—That there is one God; that God is nothing of those things which we see; that God takes care of all things below, and governs all the world; that He is the great Creator of all things without Himself: and according to these were framed the four first precepts of the decalogue. In the first, the unity of the Godhead is expressly affirmed: in the second, His invisibility and immateriality: in the third, is affirmed God's government and providence, by avenging them that swear falsely by His name; by which also His omniscience is declared: in the fourth commandment, He proclaims Himself the Maker of heaven and earth; for in memory of God's rest from the work of six days, the seventh was hallowed into a sabbath, and the keeping it was a confessing God to be the great maker of heaven and earth; and consequently to this, it also was a confession of His goodness, His omnipotence, and His wisdom; all which were written with a sunbeam in the great book of the creature.

[z] [Vid. ibid. hom. ii. cap. 2. p. 11 C.]

[a] Baruch ii. 18.

So long as the law of the sabbath was bound upon God's people, so long God would have that to be the solemn manner of confessing these attributes; but when, the priesthood being changed, there was a change also of the law, the great duty remained unalterable in changed circumstances. We are eternally bound to confess God almighty to be the maker of heaven and earth; but the manner of confessing it is changed from a rest, or a doing nothing, to a speaking something; from a day to a symbol; from a ceremony to a substance; from a Jewish rite to a christian duty; we profess it in our creed, we confess it in our lives; we describe it by every line of our life, by every action of duty, by faith, and trust, and obedience: and we do also upon great reason comply with the Jewish manner of confessing the creation, so far as it is instrumental to a real duty. We keep one day in seven, and so confess the manner and circumstance of the creation; and we rest also, that we may tend holy duties: so imitating God's rest better than the Jew in Synesius[b], who lay upon his face from evening to evening, and could not by stripes or wounds be raised up to steer the ship in a great storm. God's rest was not a natural cessation; He who could not labour could not be said to rest: but God's rest is to be understood to be a beholding and a rejoicing in His work finished: and therefore we truly represent God's rest, when we confess and rejoice in God's works and God's glory.

This the christian church does upon every day, but especially upon the Lord's day, which she hath set apart for this and all other offices of religion, being determined to this day by the resurrection of her dearest Lord, it being the first day of joy the church ever had. And now upon the Lord's day we are not tied to the rest of the sabbath, but to all the work of the sabbath; and we are to abstain from bodily labour, not because it is a direct duty to us as it was to the Jews, but because it is necessary in order to our duty, that we attend to the offices of religion.

The observation of the Lord's day differs nothing from the observation of the sabbath in the matter of religion, but in the manner. They differ in the ceremony and external rite: rest with them was the principal, with us it is the accessory. They differ in the office or forms of worship: for they were then to worship God as a Creator and a gentle Father; we are to add to that, our Redeemer, and all His other excellencies and mercies. And though we have more natural and proper reason to keep the Lord's day than the sabbath, yet the Jews had a divine commandment for their day, which we have not for ours: but we have many commandments to do all that honour to God which was intended in the fourth commandment; and the apostles appointed the first day of the week for doing it in solemn assemblies. And the manner of worshipping God, and doing

[b] [Ep. iv. p. 164.]

Him solemn honour and service upon this day, we may best observe in the following measures.

Rules for keeping the Lord's day and other christian festivals.

1. When you go about to distinguish festival days from common, do it not by lessening the devotions of ordinary days, that the common devotion may seem bigger upon festivals; but on every day keep your ordinary devotions entire, and enlarge upon the holy day.

2. Upon the Lord's day, we must abstain from all servile and laborious works, except such which are matters of necessity, of common life, or of great charity; for these are permitted by that authority which hath separated the day for holy uses. The sabbath of the Jews, though consisting principally in rest, and established by God, did yield to these; the labour of love and the labours of religion were not against the reason and the spirit of the commandment, for which the letter was decreed, and to which it ought to minister; and therefore much more is it so on the Lord's day, where the letter is wholly turned into spirit, and there is no commandment of God but of spiritual and holy actions. The priests might kill their beasts, and dress them for sacrifice; and Christ, though born under the law, might heal a sick man; and the sick man might carry his bed to witness his recovery, and confess the mercy, and leap and dance to God for joy; and an ox might be led to water, and an ass be haled out of a ditch; and a man may take physic, and he may eat meat, and therefore there were of necessity some to prepare and minister it: and the performing these labours did not consist in minutes and just determining stages; but they had even then a reasonable latitude; so only as to exclude unnecessary labour, or such as did not minister to charity or religion. And therefore this is to be enlarged in the gospel, whose sabbath or rest is but a circumstance, and accessory to the principal and spiritual duties. Upon the christian sabbath necessity is to be served first, then charity, and then religion; for this is to give place to charity in great instances, and the second to the first in all; and in all cases God is to be worshipped in spirit and in truth.

3. The Lord's day, being the remembrance of a great blessing, must be a day of joy, festivity, spiritual rejoicing, and thanksgiving; and therefore it is a proper work of the day to let your devotions spend themselves in singing or reading psalms, in recounting the great works of God, in remembering His mercies, in worshipping His excellencies, in celebrating His attributes, in admiring His person, in sending portions of pleasant meat to them for whom nothing is provided[c], and in all the arts and instruments of advancing God's glory and the reputation of religion; in which it were a great decency that a memorial of the resurrection should be inserted, that

[c] [Neh. viii. 10.]

the particular religion of the day be not swallowed up in the general. And of this we may the more easily serve ourselves, by rising seasonably in the morning to private devotion, and by retiring at the leisures and spaces of the day not employed in public offices.

4. Fail not to be present at the public hours and places of prayer, entering early and cheerfully, attending reverently and devoutly, abiding patiently during the whole office, piously assisting at the prayers, and gladly also hearing the sermon; and at no hand omitting to receive the holy communion, when it is offered, unless some great reason excuse it; this being the great solemnity of thanksgiving, and a proper work of the day.

5. After the solemnities are past, and in the intervals between the morning and evening devotion, as you shall find opportunity, visit sick persons, reconcile differences, do offices of neighbourhood, enquire into the needs of the poor, especially housekeepers, relieve them as they shall need and as you are able: for then we truly rejoice in God, when we make our neighbours, the poor members of Christ, rejoice together with us.

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8. Beyond these bounds because neither God nor man hath passed any obligation upon us, we must preserve our christian liberty, and not suffer ourselves to be entangled with a yoke of bondage; for even a good action may become a snare to us if we make it an occasion of scruple by a pretence of necessity, binding loads upon the conscience not with the bands of God, but of men, and of fancy, or of opinion, or of tyranny. Whatsoever is laid upon us by the hands of man must be acted and accounted of by the measures of a man: but our best measure is this; he keeps the Lord's day best, that keeps it with most religion and with most charity.

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so great blessings deserve an anniversary solemnity; since he is a very unthankful person that does not often record them in the whole year, and esteem them the ground of his hopes, the object of his faith, the comfort of his troubles, and the great effluxes of the divine mercy, greater than all the victories over our temporal enemies, for which all glad persons usually give thanks; and if with great reason the memory of the resurrection does return solemnly every week, it is but reason the other should return once a year. To which I add that the commemoration of the articles of our Creed in solemn days and offices is a very excellent instrument to convey and imprint the sense and memory of it upon the spirits of the most ignorant persons: for as a picture may with more fancy convey a story to a man than a plain narrative either in word or writing; so a real representment, and an office of remembrance, and a day to declare it, is far more impressive than a picture, or any other art of making and fixing imagery.

10. The memories of the saints are precious to God, and therefore they ought also to be so to us; and such persons who serve God by holy living, industrious preaching, and religious dying, ought to have their names preserved in honour, and God be glorified in them, and their holy doctrines and lives published and imitated; and we by so doing give testimony to the article of the communion of saints. But in these cases as every church is to be sparing in the number of days, so also should she be temperate in her injunctions, not imposing them but upon voluntary and unbusied persons, without snare or burden. But the holy day is best kept by giving God thanks for the excellent persons, apostles or martyrs, we then remember, and by imitating their lives; this all may do: and they that can also keep the solemnity, must do that too when it is publicly enjoined.

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us a greater argument of His willingness to have us saved, and of our unwillingness to accept it, His goodness and our gracelessness, His infinite condescension and our carelessness and folly, than by rewarding so easy a duty with so great blessings.

Motives to prayer.

I cannot say any thing beyond this very consideration and its appendages to invite christian people to pray often. But we may consider that, first, it is a duty commanded by God and His holy Son; secondly, it is an act of grace and highest honour, that we, dust and ashes, are admitted to speak to the eternal God, to run to Him as to a father, to lay open our wants, to complain of our burdens, to explicate our scruples, to beg remedy and ease, support and counsel, health and safety, deliverance and salvation: and thirdly, God hath invited us to it by many gracious promises of hearing us; fourthly, He hath appointed His most glorious Son to be the precedent of prayer, and to make continual intercession for us to the throne of grace; fifthly, He hath appointed an angel to present the prayers of His servants; and sixthly, Christ unites them to His own, and sanctifies them, and makes them effective and prevalent; and seventhly, hath put it into the hands of men to rescind, or alter, all the decrees of God which are of one kind, that is, conditional, and concerning ourselves and our final estate, and many instances of our intermedial or temporal, by the power of prayers; and eighthly, the prayers of men have saved cities and kingdoms from ruin: prayer hath raised dead men to life, hath stopped the violence of fire, shut the mouths of wild beasts, hath altered the course of nature, caused rain in Egypt, and drought in the sea: it made the sun to go from west to east, and the moon to stand still, and rocks and mountains to walk; and it cures diseases without physic, and makes physic to do the work of nature, and nature to do the work of grace, and grace to do the work of God, and it does miracles of accident and event. And yet prayer that does all this is of itself nothing but an ascent of the mind to God, a desiring things fit to be desired, and an expression of this desire to God, as we can, and as becomes us: and our unwillingness to pray, is nothing else but a not desiring what we ought passionately to long for; or if we do desire it, it is a choosing rather to miss our satisfaction and felicity, than to ask for it.

There is no more to be said in this affair, but that we reduce it to practice according to the following rules;—

Rules for the practice of prayer.

1. We must be careful that we never ask any thing of God that is sinful, or that directly ministers to sin; for that is to ask God to

dishonour Himself, and to undo us. We had need consider what we pray, for before it returns in blessing, it must be joined with Christ's intercession, and presented to God. Let us principally ask of God power and assistances to do our duty, to glorify God, to do good works; to live a good life, to die in the fear and favour of God; and eternal life: these things God delights to give, and commands that we shall ask, and we may with confidence expect to be answered graciously; for these things are promised without any reservation of a secret condition: if we ask them, and do our duty towards the obtaining them, we are sure never to miss them.

2. We may lawfully pray to God for the gifts of the Spirit that minister to holy ends, such as are the gift of preaching, the spirit of prayer, good expression, a ready and unloosed tongue, good understanding, learning, opportunities to publish them, &c.; with these only restraints; first, that we cannot be so confident of the event of those prayers as of the former; secondly, that we must be curious to secure our intention in these desires, that we may not ask them to serve our own ends, but only for God's glory; and then we shall have them, or a blessing for desiring them: in order to such purposes our intentions in the first desires cannot be amiss; because they are able to sanctify other things, and therefore cannot be unhallowed themselves; thirdly, we must submit to God's will, desiring Him to choose our employment, and to furnish our persons, as He shall see expedient.

3. Whatsoever we may lawfully desire of temporal things, we may lawfully ask of God in prayer, and we may expect them as they are promised. First, whatsoever is necessary to our life and being is promised to us: and therefore we may with certainty expect food and raiment; food to keep us alive, clothing to keep us from nakedness and shame: so long as our life is permitted to us, so long all things necessary to our life shall be ministered: we may be secure of maintenance, but not secure of our life: for that is promised, not this; only concerning food and raiment we are not to make accounts by the measure of our desires, but by the measure of our needs. Secondly, whatsoever is convenient for us, pleasant, and modestly delectable, we may pray for; so we do it, first, with submission to God's will; secondly, without impatient desires; thirdly, that it be not a trifle and inconsiderable, but a matter so grave and concerning as to be a fit matter to be treated on between God and our souls; and fourthly, that we ask it not to spend upon our lusts, but for ends of justice, or charity, or religion, and that they be employed with sobriety.

4. He that would pray with effect, must live with care and piety[a]. For although God gives to sinners and evil persons the common blessings of life and chance; yet either they want the comfort and blessing of those blessings, or they become occasions of sadder accidents

[a] 1 John iii. 22; John ix. 31; Isa. i. 15; lviii. 5; Mal. iii. 10; 1 Tim. ii. 8; Psalm xxxiv. 16; lxvi. 18.

to them, or serve to upbraid them in their ingratitude or irreligion: and in all cases they are not the effects of prayer, or the fruits of promise, or instances of a father's love; for they cannot be expected with confidence, or received without danger, or used without a curse and mischief in their company. But as all sin is an impediment to prayer, so some have a special indisposition towards acceptation; such are uncharitableness and wrath, hypocrisy in the present action, pride and lust; because these, by defiling the body or the spirit, or by contradicting some necessary ingredient in prayer,—such as are mercy, humility, purity, and sincerity,—do defile the prayer, and make it a direct sin in the circumstances or formality of the action.

5. All prayer must be made with faith and hope; that is, we must certainly believe[b] we shall receive the grace which God hath commanded us to ask; and we must hope for such things which He hath permitted us to ask; and our hope shall not be vain, though we miss what is not absolutely promised, because we shall at least have an equal blessing in the denial as in the grant. And therefore the former conditions must first be secured; that is, that we ask things necessary, or at least good and innocent and profitable: and that our persons be gracious in the eyes of God; or else what God hath promised to our natural needs, He may in many degrees deny to our personal incapacity: but the thing being secured, and the person disposed, there can be no fault at all; for whatsoever else remains is on God's part, and that cannot possibly fail. But because the things which are not commanded cannot possibly be secured (for we are not sure they are good in all circumstances), we can but hope for such things, even after we have secured our good intentions; we are sure of a blessing, but in what instance we are not yet assured.

6. Our prayers must be fervent, intense, earnest, and importunate, when we pray for things of high concernment and necessity. "Continuing instant in prayer;" "striving in prayer," "labouring fervently in prayer," "night and day praying exceedingly," "praying always with all prayer," so St. Paul calls it[c]; "watching unto prayer," so St. Peter[d]; "praying earnestly," so St. James[e]. And this is not at all to be abated in matters spiritual and of duty: for according as our desires are, so are our prayers; and as our prayers are, so shall be the grace; and as that is, so shall be the measure of glory. But this admits of degrees according to the perfection or imperfection of our state of life; but it hath no other measures, but ought to be as great as it can; the bigger, the better: we must make no positive restraints upon ourselves. In other things we are to use a bridle: and as we must limit our desires with submission to God's will, so also we must limit the importunity of our prayers by the moderation and term of our desires: pray for it as earnestly as you may desire it.

[b] Mark xi. 24; Jam. i. 6, 7.
[c] Rom. xii. 12; xv. 30; Col. iv. 12; 1 Thes. iii. 10; Eph. vi. 18.
[d] 1 Pet. iv. 7.
[e] Jam. v. 16, [17.]

7. Our desires must be lasting, and our prayers frequent, assiduous, and continual; not asking for a blessing once, and then leaving it; but daily renewing our suits, and exercising our hope, and faith, and patience, and long-suffering, and religion, and resignation, and self-denial, in all the degrees we shall be put to. This circumstance of duty our blessed Saviour taught, saying, that "men ought always to pray, and not to faint[f]." Always to pray, signifies the frequent doing of the duty in general: but because we cannot always ask several things, and we also have frequent need of the same things, and those are such as concern our great interest, the precept comes home to this very circumstance; and St. Paul calls it "praying without ceasing[g]," and himself in his own case gave a precedent, "for this cause I besought the Lord thrice:" and so did our blessed Lord; He went thrice to God on the same errand, with the same words, in a short space, about half a night; for His time to solicit His suit was but short: and the Philippians were remembered by the apostle, their spiritual father, "always in every prayer of his[h]." And thus we must always pray for the pardon of our sins, for the assistance of God's grace, for charity, for life eternal, never giving over till we die: and thus also we pray for supply of great temporal needs in their several proportions; in all cases being curious we do not give over out of weariness or impatience. For God oftentimes defers to grant our suit, because He loves to hear us beg it, and hath a design to give us more than we ask, even a satisfaction of our desires, and a blessing for the very importunity.

8. Let the words of our prayers be pertinent, grave, material, not studiously many, but according to our need, sufficient to express our wants, and to signify our importunity. God hears us not the sooner for our many words, but much the sooner for an earnest desire: to which let apt and sufficient words minister, be they few or many, according as it happens. A long prayer and a short differ not in their capacities of being accepted, for both of them take their value according to the fervency of spirit, and the charity of the prayer. That prayer which is short by reason of an impatient spirit, or dulness, or despite of holy things, or indifferency of desires, is very often criminal, always imperfect; and that prayer which is long out of ostentation, or superstition, or a trifling spirit, is as criminal and imperfect as the other, in their several instances. This rule relates to private prayer; in public, our devotion is to be measured by the appointed office, and we are to support our spirit with spiritual arts, that our private spirit may be a part of the public spirit, and be adopted into the society and blessings of the communion of saints.

9. In all forms of prayer mingle petition with thanksgiving, that you may endear the present prayer and the future blessing by returning praise and thanks for what we have already received; this

[f] Luke xviii. 1; xxi. 36. [g] 1 Thess. v. 17. [h] Phil. i. 4.

is St. Paul's advice, "be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God[i]."

10. Whatever we beg of God, let us also work for it, if the thing be matter of duty, or a consequent to industry; for God loves to bless labour and reward it, but not to support idleness[j]. And therefore our blessed Saviour in His sermons joins watchfulness with prayer: for God's graces are but assistances, not new creations of the whole habit in every instant or period of our life. Read scriptures, and then pray to God for understanding: pray against temptation; but you must also resist the devil, and then he will flee from you: ask of God competency of living; but you must also work with your hands the things that are honest, that ye may have to supply in time of need. We can but do our endeavour, and pray for blessing, and then leave the success with God: and beyond this, we cannot deliberate, we cannot take care; but so far, we must.

11. To this purpose let every man study his prayers, and read his duty in his petitions. For the body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need; so we must labour for all that we ask. Because it is our duty, therefore we must pray for God's grace; but because God's grace is necessary, and without it we can do nothing, we are sufficiently taught that in the proper matter of our religious prayers is the just matter of our duty; and if we shall turn our prayers into precepts, we shall the easier turn our hearty desires into effective practices.

12. In all our prayers, we must be careful to attend our present work[k], having a present mind, not wandering upon impertinent things, not distant from our words, much less contrary to them: and if our thoughts do at any time wander and divert upon other objects, bring them back again with prudent and severe arts; by all means striving to obtain a diligent, a sober, an untroubled, and a composed spirit.

13. Let your posture and gesture of body in prayers, be reverent, grave, and humble: according to public order, or the best examples, if it be in public: if it be in private, either stand, or kneel, or lie flat upon the ground on your face, in your ordinary and more solemn prayers; but in extraordinary, casual, and ejaculatory prayers, the reverence and devotion of the soul, and the lifting up the eyes and hands to God with any other posture not undecent, is usual and commendable; for we may pray in bed, on horseback, "every where[l]," and at all times, and in all circumstances: and it is well if we do so: and some servants have not opportunity to pray so often as they would, unless they supply the appetites of religion by such accidental devotions.

[i] Phil. iv. 6.

[j] Εἶτα λέγομεν, κύριε ὁ θεὸς, πῶς μὴ ἀγωνιῶ; μωρὲ, χεῖρας οὐκ ἔχεις; οὐκ ἐποίησέ σοι αὐτὰς ὁ θεὸς; εὔχου νῦν καθήμενος, ὅπως αἱ μυξαί σου μὴ ῥέωσιν· ἀπόμυξαι μᾶλλον.—Arrian. [Epict.] lib. ii. cap. 16. [tom. iii. p. 176.]

[k] Inter sacra et vota, verbis etiam profanis abstinere.—Tac. [Ann. iv. 70.]

[l] 1 Tim. ii. 8.

14. "Let prayers and supplications and giving of thanks be made for all men; for kings, and all that are in authority; for this is good and acceptable in the sight of God our Saviour[m]." We, who must love our neighbours as ourselves, must also pray for them as for ourselves; with this only difference, that we may enlarge in our temporal desires for kings, and pray for secular prosperity to them with more importunity than for ourselves; because they need more to enable their duty and government, and for the interests of religion and justice. This part of prayer is by the apostle called 'intercession;' in which with special care we are to remember our relatives, our family, our charge, our benefactors, our creditors; not forgetting to beg pardon and charity for our enemies, and protection against them.

15. Rely not on a single prayer in matters of great concernment, but make it as public as you can by obtaining of others to pray for you; this being the great blessing of the communion of saints, that a prayer united is strong, like a well-ordered army; and God loves to be tied fast with such cords of love, and constrained by a holy violence.

16. Every time that is not seized upon by some other duty, is seasonable enough for prayer: but let it be performed as a solemn duty morning and evening, that God may begin and end all our business, and "the outgoing of the morning and evening may praise Him;" for so we bless God, and God blesses us. And yet fail not to find, or make opportunities to worship God at some other times of the day; at least by ejaculations and short addresses, more or less, longer or shorter, solemnly or without solemnity, privately or publicly, as you can, or are permitted: always remembering that as every sin is a degree of danger and unsafety, so every pious prayer and well-employed opportunity is a degree of return to hope and pardon.

Cautions for making vows.

17. A vow to God is an act of prayer, and a great degree and instance of opportunity, and an increase of duty by some new uncommanded instance, or some more eminent degree of duty, or frequency of action, or earnestness of spirit in the same. And because it hath pleased God in all ages of the world to admit of intercourse with His servants in the matters of vows, it is not ill advice that we make vows to God in such cases in which we have great need, or great danger; but let it be done according to these rules and by these cautions;—

First, that the matter of the vow be lawful. Secondly, that it be useful, in order to religion or charity. Thirdly, that it be grave, not trifling and impertinent; but great in our proportion of duty towards the blessing. Fourthly, that it be an uncommanded instance; that is, that it be of something, or in some manner, or in some degree,

[m] 1 Tim. ii. [1—3.]

to which formerly we were not obliged, or which we might have omitted, without sin. Fifthly, that it be done with prudence; that is, that it be safe in all the circumstances of person, lest we beg a blessing, and fall into a snare. Sixthly, that every vow of a new action be also accompanied with a new degree and enforcement of our essential and unalterable duty: such as was Jacob's vow, that, besides the payment of a tithe, God should be his God: that so he might strengthen his duty to Him, first in essentials and precepts, and then in additionals and accidentals. For it is but an ill tree that spends more in leaves and suckers and gums than in fruit; and that thankfulness and religion is best that first secures duty, and then enlarges in counsels. Therefore let every great prayer, and great need, and great danger, draw us nearer to God by the approach of a pious purpose to live more strictly; and let every mercy of God, answering that prayer, produce a real performance of it. Seventhly, let not young beginners in religion enlarge their hearts and straighten their liberty by vows of long continuance; nor indeed any one else, without a great experience of himself, and of all accidental dangers[n]: vows of single actions are safest, and proportionable to those single blessings ever begged in such cases of sudden and transient importunities. Eighthly, let no action which is matter of question and dispute in religion ever become the matter of a vow: he vows foolishly that promises to God to live and die in such an opinion, in an article not necessary nor certain; or that, upon confidence of his present guide, binds himself for ever to the profession of what he may afterwards more reasonably contradict[o], or may find not to be useful, or not profitable, but of some danger, or of no necessity.

If we observe the former rules, we shall pray piously and effectually; but because even this duty hath in it some special temptations, it is necessary that we be armed by special remedies against them. The dangers are, first, wandering thoughts; secondly, tediousness of spirit. Against the first these advices are profitable;—

Remedies against wandering thoughts in prayer.

If we feel our spirits apt to wander in our prayers, and to retire into the world, or to things unprofitable, or vain and impertinent;

1. Use prayer to be assisted in prayer; pray for the spirit of supplication, for a sober, fixed, and recollected spirit; and when to this you add a moral industry to be steady in your thoughts, whatsoever wanderings after this do return irremediably, are a misery of nature and an imperfection, but no sin, while it is not cherished and indulged to.

[n] Angustum annulum non gesta, dixit Pythag. id est, vitæ genus liberum sectare, nec vinculo temetipsum obstringe.—Plut. [De lib. educ., tom. vi. p. 42.]

[o] Sic Novatus novitios suos compulit ad jurandum ne unquam ad catholicos episcopos redirent.—Euseb. Eccl. Hist. [lib. vi. cap. 43. p. 315.]

2. In private, it is not amiss to attempt the cure by reducing your prayers into collects and short forms of prayer, making voluntary interruptions, and beginning again, that the want of spirit and breath may be supplied by the short stages and periods.

3. When you have observed any considerable wandering of your thoughts, bind yourself to repeat that prayer again with actual attention, or else revolve the full sense of it in your spirit, and repeat it in all the effect and desires of it; and possibly the tempter may be driven away with his own art, and may cease to interpose his trifles, when he perceives they do but vex the person into carefulness and piety, and yet he loses nothing of his devotion, but doubles the earnestness of his care.

4. If this be not seasonable or opportune or apt to any man's circumstances, yet be sure with actual attention to say a hearty Amen to the whole prayer with one united desire, earnestly begging the graces mentioned in the prayer; for that desire does the great work of the prayer, and secures the blessing, if the wandering thoughts were against our will, and disclaimed by contending against them.

5. Avoid multiplicity of businesses of the world; and in those that are unavoidable labour for an evenness and tranquillity of spirit, that you may be untroubled and smooth in all tempests of fortune; for so we shall better tend religion, when we are not torn in pieces with the cares of the world, and seized upon with low affections, passions, and interest.

6. It helps much to attention and actual advertisement in our prayers, if we say our prayers silently, without the voice, only by the spirit. For in mental prayer if our thoughts wander, we only stand still; when our mind returns, we go on again: there is none of the prayer lost, as it is if our mouths speak and our hearts wander.

7. To incite you to the use of these or any other counsels you shall meet with, remember that it is a great undecency to desire of God to hear those prayers, a great part whereof we do not hear ourselves; if they be not worthy of our attention, they are far more unworthy of God's.

Signs of tediousness of spirit in our prayers and all actions of religion.

The second temptation in our prayer is, a tediousness of spirit, or a weariness of the employment; like that of the Jews, who complained that they were weary of the new moons, and their souls loathed the frequent return of their sabbaths: so do very many Christians, who, first, pray without fervour and earnestness of spirit: and secondly, meditate but seldom, and that without fruit, or sense, or affection: or thirdly, who seldom examine their consciences, and when they do it, they do it but sleepily, slightly, without compunc-

tion, or hearty purpose, or fruits of amendment: fourthly, they enlarge themselves in the thoughts and fruition of temporal things, running for comfort to them only in any sadness and misfortune: fifthly, they love not to frequent the sacraments, nor any the instruments of religion, as sermons, confessions, prayers in public, fastings; but love ease, and a loose undisciplined life: sixthly, they obey not their superiors, but follow their own judgment, when their judgment follows their affections, and their affections follow sense and worldly pleasures: seventhly, they neglect, or dissemble, or defer, or do not attend to, the motions and inclinations to virtue which the Spirit of God puts into their soul: eighthly, they repent them of their vows and holy purposes, not because they discover any indiscretion in them or intolerable inconvenience, but because they have within them labour, (as the case now stands to them) displeasure: ninthly, they content themselves with the first degrees and necessary parts of virtue, and when they are arrived thither, they sit down as if they were come to the mountain of the Lord, and care not to proceed on toward perfection: tenthly, they enquire into all cases in which it may be lawful to omit a duty; and though they will not do less than they are bound to, yet they will do no more than needs must; for they do out of fear and self-love, not out of the love of God, or the spirit of holiness and zeal: the event of which will be this; he that will do no more than needs must, will soon be brought to omit something of his duty, and will be apt to believe less to be necessary than is[p].

Remedies against tediousness of spirit.

The remedies against this temptation are these;—

1. Order your private devotions so that they become not arguments and causes of tediousness by their indiscreet length; but reduce your words into a narrower compass, still keeping all the matter; and what is cut off in the length of your prayers, supply in the earnestness of your spirit: for so nothing is lost, while the words are changed into matter, and length of time into fervency of devotion. The forms are made not the less perfect, and the spirit is more, and the scruple is removed.

2. It is not imprudent if we provide variety of forms of prayer to the same purposes, that the change, by consulting with the appetites of fancy, may better entertain the spirit; and possibly we may be pleased to recite a hymn, when a collect seems flat to us and unpleasant; and we are willing to sing rather than to say, or to sing this rather than that: we are certain that variety is delightful; and whether that be natural to us or an imperfection, yet if it be complied with, it may remove some part of the temptation.

3. Break your office and devotion into fragments, and make frequent returnings by ejaculations and abrupt intercourses with God; for so no length can oppress your tenderness and sickliness of spirit;

[p] [Compare vol. vii. p. 483.]

and by often praying in such manner and in all circumstances, we shall habituate our souls to prayer, by making it the business of many lesser portions of our time: and by thrusting in between all our other employments, it will make every thing relish of religion, and by degrees turn all into its nature.

4. Learn to abstract your thoughts and desires from pleasures and things of the world; for nothing is a direct cure to this evil but cutting off all other loves and adherences. Order your affairs so that religion may be propounded to you as a reward, and prayer as your defence, and holy actions as your security, and charity and good works as your treasure. Consider that all things else are satisfactions but to the brutish part of a man, and that these are the refreshments and relishes of that noble part of us by which we are better than beasts; and whatsoever other instrument, exercise, or consideration, is of use to take our loves from the world, the same is apt to place them upon God.

5. Do not seek for deliciousness and sensible consolations in the actions of religion, but only regard the duty and the conscience of it. For although in the beginning of religion most frequently, and at some other times irregularly, God complies with our infirmity, and encourages our duty with little overflowings of spiritual joy, and sensible pleasure, and delicacies in prayer, so as we seem to feel some little beam of heaven, and great refreshments from the Spirit of consolation; yet this is not always safe for us to have, neither safe for us to expect and look for: and when we do, it is apt to make us cool in our enquiries and waitings upon Christ, when we want them: it is a running after Him not for the miracles, but for the loaves; not for the wonderful things of God, and the desires of pleasing Him, but for the pleasures of pleasing ourselves. And as we must not judge our devotion to be barren or unfruitful when we want the overflowings of joy running over, so neither must we cease for want of them; if our spirits can serve God choosingly and greedily, out of pure conscience of our duty, it is better in itself, and more safe to us.

6. Let him use to soften his spirit with frequent meditation upon sad and dolorous objects, as of death, the terrors of the day of judgment, fearful judgments upon sinners, strange horrid accidents, fear of God's wrath, the pains of hell, the unspeakable amazements of the damned, the intolerable load of a sad eternity; for whatsoever creates fear, or makes the spirit to dwell in a religious sadness, is apt to entender the spirit, and make it devout and pliant to any part of duty. For a great fear, when it is ill managed, is the parent of superstition; but a discreet and well-guided fear produces religion.

7. Pray often, and you shall pray oftener; and when you are accustomed to a frequent devotion, it will so insensibly unite to your nature and affections that it will become trouble to omit your usual or appointed prayers; and what you obtain at first by doing violence to your inclinations, at last will not be left without as great unwilling-

ness as that by which at first it entered. This rule relies not only upon reason derived from the nature of habits, which turn into a second nature, and make their actions easy, frequent, and delightful: but it relies upon a reason depending upon the nature and constitution of grace; whose productions are of the same nature with the parent, and increases itself, naturally growing from grains to huge trees, from minutes to vast proportions, and from moments to eternity. But be sure not to omit your usual prayers without great reason, though without sin it may be done; because after you have omitted something, in a little while you will be past the scruple of that, and begin to be tempted to leave out more. Keep yourself up to your usual forms; you may enlarge when you will, but do not contract or lessen them without a very probable reason.

8. Let a man frequently and seriously by imagination place himself upon his death-bed, and consider what great joys he shall have for the remembrance of every day well spent, and what then he would give that he had so spent all his days. He may guess at it by proportions; for it is certain he shall have a joyful and prosperous night who hath spent his day holily, and he resigns his soul with peace into the hands of God who hath lived in the peace of God and the works of religion in his life-time. This consideration is of a real event; it is of a thing that will certainly come to pass; "it is appointed for all men once to die, and after death," comes "judgment;" the apprehension of which is dreadful, and the presence of it is intolerable, unless by religion and sanctity we are disposed for so venerable an appearance.

9. To this may be useful, that we consider the easiness of Christ's yoke[o], the excellences and sweetnesses that are in religion, the peace of conscience, the joy of the Holy Ghost, the rejoicing in God, the simplicity and pleasure of virtue, the intricacy, trouble, and business of sin; the blessings and health, and reward of that; the curses, the sicknesses, and sad consequences of this; and that if we are weary of the labours of religion, we must eternally sit still and do nothing: for whatsoever we do contrary to it is infinitely more full of labour, care, difficulty, and vexation.

10. Consider this also, that tediousness of spirit is the beginning of the most dangerous condition and estate in the whole world. For it is a great disposition to the sin against the Holy Ghost: it is apt to bring a man to backsliding and the state of unregeneration; to make him return to his vomit and his sink; and either to make the man impatient, or his condition scrupulous, unsatisfied, irksome, and desperate: and it is better that he had never known the way of godliness, than after the knowledge of it that he should fall away. There is not in the world a greater sign that the spirit of reprobation is be-

[o] See the Great Exemplar, Part iii. Disc. xiv. of the Easiness of christian religion.

ginning upon a man, than when he is habitually and constantly, or very frequently, weary, and slights or loathes holy offices.

11. The last remedy that preserves the hope of such a man, and can reduce him to the state of zeal and the love of God, is a pungent, sad, and a heavy affliction; not desperate, but recreated with some intervals of kindness or little comforts, or entertained with hopes of deliverance; which condition if a man shall fall into, by the grace of God he is likely to recover; but if this help him not, it is infinite odds but he will quench the Spirit.

SECTION VIII.

Of alms.

LOVE is as communicative as fire, as busy and as active, and it hath four twin daughters, extreme like each other; and but that the doctors of the school have done, as Thamar's midwife did who bound a scarlet thread, something to distinguish them, it would be very hard to call them asunder. Their names are, Mercy, Beneficence or Well-doing, Liberality, and Alms; which by a special privilege hath obtained to be called after the mother's name, and is commonly called charity.—The first or eldest is seated in the affection; and it is that which all the other must attend: for mercy without alms is acceptable when the person is disabled to express outwardly what he heartily desires; but alms without mercy are like prayers without devotion, or religion without humility. Beneficence or well-doing, is a promptness and nobleness of mind, making us to do offices of courtesy and humanity to all sorts of persons in their need, or out of their need. Liberality is a disposition of mind opposite to covetousness; and consists in the despite and neglect of money upon just occasions, and relates to our friends, children, kindred, servants, and other relatives. But alms is a relieving the poor and needy.—The first and the last only are duties of christianity. The second and third are circumstances and adjuncts of these duties; for liberality increases the degree of alms, making our gift greater; and beneficence extends it to more persons and orders of men, spreading it wider. The former makes us sometimes to give more than we are able: and the latter gives to more than need by the necessity of beggars, and serves the needs and conveniences of persons, and supplies circumstances; whereas properly alms are doles and largesses to the necessitous and calamitous people, supplying the necessities of nature, and giving remedies to their miseries.

Mercy and alms are the body and soul of that charity which we must pay to our neighbour's need; and it is a precept which God

therefore enjoined to the world, that the great inequality which He was pleased to suffer in the possessions and accidents of men might be reduced to some temper and evenness, and the most miserable person might be reconciled to some sense and participation of felicity.

Works of mercy, or the several kinds of corporal alms.

The works of mercy are so many as the affections of mercy have objects, or as the world hath kinds of misery. Men want meat, or drink, or clothes, or a house, or liberty, or attendance, or a grave. In proportion to these, seven works are usually assigned to mercy, and there are seven kinds of corporal alms reckoned: to feed the hungry[p]; to give drink to the thirsty; or clothes to the naked; to redeem captives; to visit the sick; to entertain strangers; to bury the dead[q]. But many more may be added, such as are, to give physic to sick persons; to bring cold and starved people to warmth and to the fire, for sometimes clothing will not do it, or this may be done when we cannot do the other; to lead the blind in right ways; to lend money; to forgive debts; to remit forfeitures; to mend highways[r] and bridges; to reduce or guide wandering travellers; to ease their labours, by accommodating their work with apt instruments, or their journey with beasts of carriage; to deliver the poor from their oppressors; to die for my brother[s]; to pay maidens' dowries, and to procure for them honest and chaste marriages.

Works of spiritual alms and mercy are,

To teach the ignorant: to counsel doubting persons: to admonish sinners diligently, prudently, seasonably, and charitably; to which also may be reduced, provoking and encouraging to good works[t]: to comfort the afflicted: to pardon offenders: to suffer and support the weak[u]: to pray for all estates of men, and for relief to all their necessities: to which may be added, to punish or correct refractoriness: to be gentle and charitable in censuring the actions of others: to establish the scrupulous, wavering, and inconstant spirits: to confirm the strong: not to give scandal: to quit a man of his fear: to redeem maidens from prostitution and publication of their bodies[v].

[p] Matt. xxv. 35. [q] Matt. xxvi. 12; 2 Sam. ii. 5. [r] [Serm. xii. 'Of Lukewarmness and Zeal,' vol. iv. p. 150.—G. Herbert, 'The Thanksgiving.']

[s] Nobilis hæc esset pietatis rixa duobus;
Quod pro fratre mori vellet uterque prior.
Mart. [lib. i. ep. 37. p. 49.]

[t] Heb. x. 24. [u] 1 Thess. v. 14.

[v] Puella ait, prosternens se ad pedes ejus, Miserere, domine, virginitatis meæ, ne prostituas hoc corpus sub tam turpi titulo.—Hist. Apol. Tyr. [interpr. Velsero, p. 695.]

To both these kinds a third also may be added of a mixed nature, partly corporal and partly spiritual: such are reconciling enemies[x]; erecting public schools of learning; maintaining lectures of divinity; erecting colleges of religion and retirement from the noises and more frequent temptations of the world; finding employment for unbusied persons, and putting children to honest trades.—For the particulars of mercy or alms cannot be narrower than men's needs are, and the old method of alms is too narrow to comprise them all; and yet the kinds are too many to be discoursed of particularly; only our blessed Saviour, in the precept of alms, uses the instances of relieving the poor, and forgiveness of injuries; and by proportion to these the rest, whose duty is plain, simple, easy, and necessary, may be determined. But alms in general are to be disposed of according to the following rules;—

Rules for giving alms.

1. Let no man do alms of that which is none of his own[y], for of that he is to make restitution; that is due to the owners, not to the poor; for every man hath need of his own, and that is first to be provided for, and then you must think of the needs of the poor. He that gives the poor what is not his own, makes himself a thief, and the poor to be the receivers.—This is not to be understood as if it were unlawful for a man that is not able to pay his debts to give smaller alms to the poor: he may not give such portions as can in any sense more disable him to do justice[z]; but such which if they were saved could not advance the other duty, may retire to this, and do here what they may, since in the other duty they cannot do what they should. But generally, cheaters and robbers[a] cannot give alms of what they have cheated and robbed; unless they cannot tell the persons whom they have injured, or the proportions; and in such cases they are to give those unknown portions to the poor, by way of restitution, for it is no alms; only God is the supreme Lord to whom those escheats devolve, and the poor are His receivers.

2. Of money unjustly taken and yet voluntarily parted with, we may and are bound to give alms; such as is money given and taken for false witness, bribes, simoniacal contracts; because the receiver hath no right to keep it, nor the giver any right to recall it; it is unjust money, and yet payable to none but the supreme Lord, who is the person injured, and to His delegates, that is, the poor. To which I insert these cautions: if the person injured by the unjust sentence of a bribed judge, or by false witness, be poor, he is the

[x] Laudi ductum apud vett.,

Αἶψά τε καὶ μέγα νεῖκος ἐπισταμένως κατέπαυσε.

[Hesiod. Theog., lin. 87.]

[y] S. Greg., lib. vii. [al. lib. ix. ep. 106. tom. ii. col. 1008 B.]

[z] Præbeant misericordia, ut conservetur justitia.—S. Aug. [vid. Serm. cxiii. cap. ii. tom. v. col. 569 A.]

[a] [Prov. iii. 9.]

proper object and bosom to whom the restitution is to be made: secondly, in the case of simony[b], the church to whom the simony was injurious is the lap into which the restitution is to be poured; and if it be poor and out of repair, the alms,—or restitution, shall I call it?—are to be paid to it.

3. There is some sort of gain that hath in it no injustice, properly so called, but it is unlawful and filthy lucre; such as is money taken for work done unlawfully upon the Lord's day; hire taken for disfiguring one's self, and for being professed jesters; the wages of such as make unjust bargains, and of harlots; of this money there is some preparation to be made before it be given in alms: the money is infected with the plague, and must pass through the fire or the water before it be fit for alms; the person must repent and leave the crime, and then minister to the poor.

4. He that gives alms must do it in mercy, that is, out of a true sense of the calamity of his brother, first feeling it in himself in some proportion, and then endeavouring to ease himself and the other of their common calamity[c]; against this rule they offend who give alms out of custom, or to upbraid the poverty of the other, or to make him mercenary and obliged, or with any unhandsome circumstances.

5. He that gives alms must do it with a single eye and heart, that is, without designs to get the praise of men; and if he secures that, he may either give them publicly or privately; for Christ intended only to provide against pride and hypocrisy when He bade alms to be given in secret, it being otherwise one of His commandments "that our light should shine before men;" this is more excellent, that is more safe.

6. To this also appertains, that he who hath done a good turn should so forget it as not to speak of it[d]; but he that boasts it or upbraids it, hath paid himself, and lost the nobleness of the charity.

7. Give alms with a cheerful heart and countenance, "not grudgingly or of necessity, for God loveth a cheerful giver[e];" and therefore give quickly, when the power is in thy hand, and the need is in thy neighbour, and thy neighbour at the door: he gives twice that relieves speedily.

8. According to thy ability give to all men that need[f]; and in equal needs give first to good men rather than to bad men; and if the needs be unequal, do so too, provided that the need of the poorest be not violent or extreme: but if an evil man be in extreme necessity, he is to be relieved rather than a good man who can tarry longer and may subsist without it; and if he be a good man he will desire it should be so, because himself is bound to save the life of his brother with doing some inconvenience to himself, and no difference of virtue

[b] Decret. ep. tit. de Simonia. [lib. v. tit. 3. cap. 11. col. 1479.]

[c] Donum nudum est, nisi consensu vestiatur. l. iii. C. de Pactis. [Digest., lib. ii. tit. 14. vid. ll. 1, 7.]

[d] Qui dedit beneficium, taceat; narret, qui accepit.—Sen. [De benef., lib. ii. cap. 11. tom. i. p. 625.]

[e] 2 Cor. ix. 7.

[f] Luke vi. 30; Gal. vi. 10.

or vice can make the ease of one beggar equal with the life of another.

9. Give no alms to vicious persons if such alms will support their sin; as if they will continue in idleness; "if they will not work, neither let them eat[g];" or if they will spend it in drunkenness[h], or wantonness: such persons, when they are reduced to very great want, must be relieved in such proportions as may not relieve their dying lust, but may refresh their faint or dying bodies.

10. The best objects of charity are poor housekeepers that labour hard and are burdened with many children; or gentlemen fallen into sad poverty, especially if by innocent misfortune (and if their crimes brought them into it, yet they are to be relieved according to the former rule); persecuted persons; widows; and fatherless children, putting them to honest trades or schools of learning. And search into the needs of numerous and meaner families[i]: for there are many persons that have nothing left them but misery and modesty, and towards such we must add two circumstances of charity: to enquire them out; and to convey our relief to them so as we do not make them ashamed.

11. Give, looking for nothing again; that is, without consideration of future advantages: give to children, to old men, to the unthankful, and the dying, and to those you shall never see again; for else your alms or courtesy is not charity, but traffic and merchandize: and be sure that you omit not to relieve the needs of your enemy and the injurious; for so possibly you may win him to yourself; but do you intend the winning him to God.

12. Trust not your alms to intermedial, uncertain, and under dispensers: by which rule is not only intended the securing your alms in the right channel; but the humility of your person, and that which the apostle calls "the labour of love." And if you converse in hospitals and almshouses, and minister with your own hand what your heart hath first decreed, you will find your heart endeared and made familiar with the needs and with the persons of the poor, those excellent images of Christ.

13. Whatsoever is superfluous in thy estate is to be dispensed in alms[k]: "he that hath two coats must give to him that hath none;" that is, he that hath beyond his need, must give that which is beyond it. Only among needs we are to reckon not only what will support

[g] 2 Thess. iii. 10. A cavallo che non porta sella, biada non si crivella.—[Gruter. Floril. Eth., polit. tom. iii. par. 2. p. 269.]

[h] De mendico male meretur qui ei dat quod edat aut quod bibat:
Nam et illud quod dat perdit, et illi producit vitam ad miseriam.
[Plaut.] Trinum. [Act. ii. sc. 2. lin. 58.]

[i] Beatus qui intelligit super egenum et pauperem.—Psalm. [xl. 1.]
A donare è tenere ingegno bisogna havere.—[Gruter. Floril. Eth. polit., tom. ii. par. 2. p. 192.]

[k] ——————Præmonstro tibi
Ut ita te aliorum miserescat, ne tui alios misereat.
[Plaut.] Trinum. [Act. ii. sc. ii. lin. 61.]

our life, but also what will maintain the decency of our estate and person; not only in present needs, but in all future necessities, and very probable contingencies, but no further: we are not obliged beyond this, unless we see very great, public, and calamitous necessities. But yet if we do extend beyond our measures, and give more than we are able, we have the Philippians and many holy persons for our precedent; we have St. Paul for our encouragement; we have Christ for our counsellor; we have God for our rewarder, and a great treasure in heaven for our recompense and restitution. But I propound it to the consideration of all christian people, that they be not nice and curious, fond and indulgent to themselves in taking accounts of their personal conveniences: and that they make their proportions moderate and easy, according to the order and manner of christianity; and the consequent will be this, that the poor will more plentifully be relieved, themselves will be more able to do it, and the duty will be less chargeable, and the owners of estates charged with fewer accounts in the spending them. It cannot be denied but in the expenses of all liberal and great personages many things might be spared; some superfluous servants, some idle meetings, some unnecessary and imprudent feasts, some garments too costly, some unnecessary lawsuits, some vain journeys: and when we are tempted to such needless expenses, if we shall descend to moderation, and lay aside the surplusage, we shall find it with more profit to be laid out upon the poor members of Christ, than upon our own with vanity. But this is only intended to be an advice in the manner of doing alms: for I am not ignorant that great variety of clothes always have been permitted to princes and nobility, and others in their proportion; and they usually give those clothes as rewards to servants, and other persons needful enough, and then they may serve their own fancy and their duty too: but it is but reason and religion to be careful that they be given to such only where duty, or prudent liberality, or alms, determine them: but in no sense let them do it so as to minister to vanity, to luxury, to prodigality. The like also is to be observed in other instances; and if we once give our minds to the study and arts of alms, we shall find ways enough to make this duty easy, profitable, and useful;—

First, he that plays at any game must resolve beforehand to be indifferent to win or lose; but if he gives to the poor all that he wins, it is better than to keep it to himself; but it were better yet, that he lay by so much as he is willing to lose, and let the game alone, and by giving so much alms traffic for eternity: that is one way.

Secondly, another is keeping the fasting days of the church; which if our condition be such as to be able to cast our accounts, and make abatements for our wanting so many meals in the whole year (which by the old appointment did amount to one hundred and fifty-three, and since most of them are fallen into desuetude, we may make up as many of them as we please by voluntary fasts), we may from hence

find a considerable relief for the poor. But if we be not willing sometimes to fast that our brother may eat, we should ill die for him. St. Martin[l] had given all that he had in the world to the poor, save one coat; and that also he divided between two beggars. A father in the mount of Nitria[m] was reduced at last to the inventory of one Testament; and that book also was tempted from him by the needs of one whom he thought poorer than himself. Greater yet; St. Paulinus[n] sold himself to slavery to redeem a young man for whose captivity his mother wept sadly: and it is said that St. Katherine[o] sucked the envenomed wounds of a villain who had injured her most impudently. And I shall tell you of a greater charity than all these put together; Christ gave Himself to shame and death to redeem His enemies from bondage, and death, and hell.

Thirdly, learn of the frugal man, and only avoid sordid actions, and turn good husband, and change your arts of getting into providence for the poor, and we shall soon become rich in good works: and why should we not do as much for charity as for covetousness; for heaven as for the fading world; for God and the holy Jesus, as for the needless superfluities of back and belly?

14. In giving alms to beggars and persons of that low rank, it is better to give little to each, that we may give to the more, so extending our alms to many persons: but in charities of religion, as building hospitals, colleges, and houses for devotion, and supplying the accidental wants of decayed persons fallen from great plenty to great necessity, it is better to unite our alms than to disperse them; to make a noble relief or maintenance to one, and to restore him to comfort, than to support only his natural needs, and keep him alive only, unrescued from sad discomforts.

15. The precept of alms or charity binds not indefinitely to all the instances and kinds of charity; for he that delights to feed the poor, and spends all his portion that way, is not bound to enter into prisons and redeem captives: but we are obliged by the presence of circumstances, and the special disposition of Providence, and the pitiableness of an object, to this or that particular act of charity. The eye is the sense of mercy; and the bowels are its organ; and that enkindles pity, and pity produces alms: when the eye sees what it never saw, the heart will think what it never thought: but when we have an object present to our eye, then we must pity; for there the providence of God hath fitted our charity with circumstances. He that is in thy sight or in thy neighbourhood, is fallen into the lot of thy charity.

16. If thou hast no money[p], yet thou must have mercy; and art

[l] [Sever. Sulpit. apud Sur. de Sanctis, in Novembr. xi. tom. vi. p. 249.]

[m] [nom. Bisarion. Pallad. Hist. Laus., cap. cxvi.]

[n] [S. Greg. Magn. Dial., lib. iii. cap. 1. tom. ii. col. 278.]

[o] [i.e. S. Cath. Senensis, apud Sur. de] Sanctis, in April. xxix. tom. ii. p. 933.]

[p] Luke xii. 2; Acts iii. 6.—Chi ti da un' ossa, non ti verrebbe morto. [Gruter. Floril. Eth. polit., tom. ii. par. 2. p. 218.]

bound to pity the poor, and pray for them, and throw thy holy desires and devotions into the treasure of the church: and if thou doest what thou art able, be it little or great, corporal or spiritual, the charity of alms or the charity of prayers, a cup of wine or a cup of water, if it be but love to the brethren[q], or a desire to help all or any of Christ's poor, it shall be accepted according to what a man hath, not according to what he hath not[r]. For love is all this, and all the other commandments: and it will express itself where it can; and where it cannot, yet it is love still; and it is also sorrow that it cannot.

Motives to charity.

The motives to this duty are such as holy scripture hath propounded to us by way of consideration and proposition of its excellencies and consequent reward.

1. There is no one duty which our blessed Saviour did recommend to His disciples with so repeated an injunction, as this of charity and alms[s]. To which add the words spoken by our Lord, "It is better to give than to receive." And when we consider how great a blessing it is that we beg not from door to door, it is a ready instance of our thankfulness to God, for His sake to relieve them that do.

2. This duty is that alone whereby the future day of judgment shall be transacted, for nothing but charity and alms is that whereby Christ shall declare the justice and mercy of the eternal sentence; martyrdom itself is not there expressed, and no otherwise involved but as it is the greatest charity.

3. Christ made Himself the greatest and daily example of alms or charity; He went up and down doing good, preaching the gospel, and healing all diseases: and God the Father is imitable by us in nothing but in purity and mercy.

4. Alms given to the poor redound to the emolument of the giver, both temporal and eternal[t].

5. They are instrumental to the remission of sins, our forgiveness and mercy to others being made the very rule and proportion of our confidence and hope, and our prayer to be forgiven ourselves[u].

6. It is a treasure in heaven; it procures friends when we die. It is reckoned as done to Christ, whatsoever we do to our poor brother: and therefore when a poor man begs for Christ his sake, if he have reason to ask for Christ his sake, give it him if thou canst. Now every man hath title to ask for Christ's sake, whose need is great, and himself unable to cure it, and if the man be a Christian: whatsoever charity Christ will reward, all that is given for Christ's sake, and therefore it

[q] 1 Pet. i. 22.
[r] 2 Cor. viii. 12.
[s] Matt. vi. 4; xxv. 45; Luke xi. 41; xii. 33.
[t] Phil. iv. 17.
[u] Acts x. 4; Heb. xiii. 16; Dan. iv. 27.

may be asked in His name; but every man that uses that sacred name for an endearment hath not a title to it, neither he nor his need.

7. It is one of the wings of prayer, by which it flies to the throne of grace.

8. It crowns all the works of piety[x].

9. It causes thanksgiving to God on our behalf.

10. And the bowels of the poor bless us, and they pray for us.

11. And that portion of our estate, out of which a tenth, or a fifth, or a twentieth, or some offering to God for religion and the poor goes forth, certainly returns with a great blessing upon all the rest. It is like the effusion of oil by the Sidonian woman; as long as she pours into empty vessels, it could never cease running: or like the widow's barrel of meal; it consumes not as long as she fed the prophet.

12. The sum of all is contained in the words of our blessed Saviour, "Give alms of such things as you have, and behold all things are clean unto you."

13. To which may be added, that charity, or mercy, is the peculiar character of God's elect, and a sign of predestination; which advantage we are taught by St. Paul, "Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness," &c., "forbearing one another, and forgiving one another, if any man have a quarrel against any[y]." The result of all which we may read in the words of St. Chrysostom, "To know the art of alms is greater than to be crowned with the diadem of kings; and yet to convert one soul is greater than to pour out ten thousand talents into the baskets of the poor."

But because giving alms is an act of the virtue of mercifulness, our endeavour must be by proper arts to mortify the parents of unmercifulness, which are, envy, anger, and covetousness: in which we may be helped by the following rules or instruments;—

Remedies against unmercifulness and uncharitableness.

1. *Against envy, by way of consideration.*

Against envy I shall use the same arguments I would use to persuade a man from the fever or the dropsy.

1. Because it is a disease; it is so far from having pleasure in it, or a temptation to it, that it is full of pain, a great instrument of vexation: it eats the flesh, and dries up the marrow, and makes hollow eyes, and lean cheeks, and a pale face.

2. It is nothing but a direct resolution never to enter into heaven by the way of noble pleasure taken in the good of others.

3. It is most contrary to God; and

4. A just contrary state to the felicities and actions of heaven,

[x] Nunquam memini me legisse mala morte mortuum, qui libenter opera caritatis exercuit.—S. Hieron. ep. ad Nepot.

[y] Coloss. iii. 12.

where every star increases the light of the other, and the multitude of guests at the supper of the Lamb makes the eternal meal more festival.

5. It is perfectly the state of hell, and the passion of devils: for they do nothing but despair in themselves[z], and envy others' quiet or safety, and yet cannot rejoice either in their good or in their evil, although they endeavour to hinder that, and procure this, with all the devices and arts of malice and of a great understanding.

6. Envy can serve no end in the world: it cannot please any thing, nor do any thing, nor hinder any thing, but the content and felicity of him that hath it.

7. Envy can never pretend to justice, as hatred and uncharitableness sometimes may; for there may be causes of hatred, and I may have wrong done me, and then hatred hath some pretence, though no just argument; but no man is unjust or injurious for being prosperous or wise.

8. And therefore many men profess to hate another, but no man owns envy, as being an enmity and displeasure for no cause but goodness or felicity; envious men being like cantharides and caterpillars, that delight most to devour ripe and most excellent fruits[a].

9. It is of all crimes the basest: for malice and anger are appeased with benefits, but envy is exasperated, as envying to fortunate persons both their power and their will to do good; and never leaves murmuring till the envied person be levelled, and then only the vulture leaves to eat the liver. For if his neighbour be made miserable, the envious man is apt to be troubled: like him that is so long unbuilding the turrets, till all the roof is low or flat, or that the stones fall upon the lower buildings, and do a mischief that the man repents of.

2. *Remedies against anger, by way of exercise.*

The next enemy to mercifulness and the grace of alms is anger; against which there are proper instruments both in prudence and religion.

1. Prayer is the great remedy against anger; for it must suppose it in some degree removed before we pray, and then it is the more likely it will be finished when the prayer is done. We must lay aside the act of anger, as a preparatory to prayer; and the curing the habit will be the effect and blessing of prayer: so that if a man to cure his anger resolves to address himself to God by prayer, it is first necessary that by his own observation and diligence he lay the anger aside, before his prayer can be fit to be presented: and when we so pray, and so endeavour, we have all the blessings of prayer which God hath promised to it, to be our security for success.

[z] Nemo alienæ virtuti invidet, qui satis confidit suæ. — Cic. cont. M. Anton. [Philipp. x. init. tom. vi. p. 392.]

[a] Homerus, Thersitis malos mores describens, malitiæ summam apposuit, Pelidæ imprimis erat atque inimicus Ulyssi.—[Il. β'. 220.]

2. If anger arises in thy breast, instantly seal up thy lips, and let it not go forth[b]: for like fire, when it wants vent, it will suppress itself. It is good in a fever to have a tender and a smooth tongue; but it is better that it be so in anger: for if it be rough and distempered, there it is an ill sign, but here it is an ill cause. Angry passion is a fire, and angry words are like breath to fan them; together they are like steel and flint, sending out fire by mutual collision. Some men will discourse themselves into passion, and if their neighbour be enkindled too, together they flame with rage and violence.

3. Humility is the most excellent natural cure for anger in the world; for he that by daily considering his own infirmities and failings makes the error of his neighbour or servant to be his own case, and remembers that he daily needs God's pardon and his brother's charity, will not be apt to rage at the levities, or misfortunes, or indiscretions, of another; greater than which he considers that he is very frequently and more inexcusably guilty of.

4. Consider the example of the ever blessed Jesus, who suffered all the contradictions of sinners, and received all affronts and reproaches of malicious, rash, and foolish persons, and yet in all them, was as dispassionate and gentle as the morning sun in autumn; and in this also He propounded Himself imitable by us. For if innocence itself did suffer so great injuries and disgraces, it is no great matter for us quietly to receive all the calamities of fortune, and indiscretion of servants, and mistakes of friends, and unkindnesses of kindred, and rudenesses of enemies; since we have deserved these and worse, even hell itself.

5. If we be tempted to anger in the actions of government and discipline to our inferiors (in which case anger is permitted so far as it is prudently instrumental to government, and only is a sin when it is excessive and unreasonable, and apt to disturb our own discourse, or to express itself in imprudent words or violent actions), let us propound to ourselves the example of God the Father; who at the same time and with the same tranquillity decreed heaven and hell, the joys of blessed angels and souls and the torments of devils and accursed spirits: and at the day of judgment when all the world shall burn under His feet, God shall not be at all inflamed, or shaken in His essential seat and centre of tranquillity and joy. And if at first the cause seems reasonable, yet defer to execute thy anger till thou mayest better judge. For as Phocion[c] told the Athenians, who upon the first news of the death of Alexander were ready to revolt, "Stay a while; for if the king be not dead, your haste will ruin you; but if

[b] Ira cum pectus rapida occupavit,
Futiles linguæ jubeo cavere
Vana latratus jaculantis.
Sappho. [apud Plut. de Ira cohib. interpr. Xylandr., tom. vii. p. 791.]
Turbatus sum, et non sum locutus.—[Ps. lxxvi. 5. ed. vulg.]

[c] [Plut. de Ira cohib., tom. vii. p. 803.]

he be dead, your stay cannot prejudice your affairs; for he will be dead to-morrow as well as to-day;" so if thy servant or inferior deserve punishment, staying till to-morrow will not make him innocent; but it may possibly preserve thee so, by preventing thy striking a guiltless person, or being furious for a trifle.

6. Remove from thyself all provocations and incentives to anger; especially, first, games of chance and great wager. Patroclus killed his friend[d] the son of Amphidamas in his rage and sudden fury, rising upon a cross game at tables; such also are petty curiosities, and worldly business and carefulness about it: but manage thyself with indifferency or contempt of those external things, and do not spend a passion upon them, for it is more than they are worth. But they that desire but few things, can be crossed but in a few[e]. Secondly, in not heaping up with an ambitious or curious prodigality any very curious or choice utensils, seals, jewels, glasses, precious stones; because those very many accidents which happen in the spoiling or loss of these rarities, are in event an irresistible cause of violent anger. Thirdly, do not entertain nor suffer talebearers; for they abuse our ears first, and then our credulity, and then steal our patience, and it may be for a lie; and if it be true, the matter is not considerable; or if it be, yet it is pardonable. And we may always escape with patience at one of these outlets; either by not hearing slanders; or by not believing them; or by not regarding the thing; or by forgiving the person. Fourthly, to this purpose also it may serve well, if we choose as much as we can to live with peaceable persons, for that prevents the occasions of confusion; and if we live with prudent persons, they will not easily occasion our disturbance. But because these things are not in many men's power, therefore I propound this rather as a felicity than a remedy or a duty, and an art of prevention rather than of cure.

7. Be not inquisitive into the affairs of other men, nor the faults of thy servants, nor the mistakes of thy friends; but what is offered to you, use according to the former rules; but do not thou go out to gather sticks to kindle a fire to burn thine own house. And add this: "If my friend said or did well in that for which I am angry, I am in the fault, not he; but if he did amiss, he is in the misery, not I: for either he was deceived, or he was malicious; and either of them both is all one with a miserable person; and that is an object of pity, not of anger."

8. Use all reasonable discourses to excuse the faults of others; considering that there are many circumstances of time, of person, of accident, of inadvertency, of infrequency, of aptness to amend, of

[d] Ἤματι τῷ, ὅτε παῖδα κατέκτανον Ἀμφιδάμαντος,
Νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθείς.—Hom. [Il. ψ'. 87.]

[e] Qui pauca requirunt, non multis excidunt.
Plut. [de Ira cohib. interpr. Xylandr., tom. vii. p. 808.]

sorrow for doing it; and it is well that we take any good in exchange for the evil is done or suffered.

9. Upon the arising of anger, instantly enter into a deep consideration of the joys of heaven, or the pains of hell: for "fear and joy are naturally apt to appease this violence[f]."

10. In contentions be always passive, never active; upon the defensive, not the assaulting part; and then also give a gentle answer, receiving the furies and indiscretions of the other, like a stone into a bed of moss and soft compliance; and you shall find it sit down quietly: whereas anger and violence make the contention loud and long, and injurious to both the parties.

11. In the actions of religion, be careful to temper all thy instances with meekness, and the proper instruments of it: and if thou beest apt to be angry, neither fast violently, nor entertain the too forward heats of zeal, but secure thy duty with constant and regular actions, and a good temper of body with convenient refreshments and recreations.

12. If anger rises suddenly and violently, first restrain it with consideration, and then let it end in a hearty prayer for him that did the real or seeming injury. The former of the two stops its growth, and the latter quite kills it, and makes amends for its monstrous and involuntary birth.

Remedies against anger, by way of consideration.

1. Consider that anger is a professed enemy to counsel; it is a direct storm, in which no man can be heard to speak or call from without: for if you counsel gently, you are despised: if you urge it and be vehement, you provoke it more. Be careful therefore to lay up beforehand a great stock of reason and prudent consideration[g], that like a besieged town you may be provided for and be defensible from within, since you are not likely to be relieved from without. Anger is not to be suppressed but by something that is as inward as itself, and more habitual. To which purpose add, that,

2. Of all passions it endeavours most to make reason useless.

3. That it is a universal poison, of an infinite object: for no man was ever so amorous as to love a toad, none so envious as to repine at the condition of the miserable, no man so timorous as to fear a dead bee; but anger is troubled at every thing, and every man, and every accident: and therefore unless it be suppressed it will make a man's condition restless.

4. If it proceeds from a great cause, it turns to fury; if from a

[f] Homer.

[g] Καὶ μανθάνω μὲν, οἷα δρᾶν μέλλω κακά·
θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων.—Medea. [lin. 1078.]

small cause, it is peevishness: and so is always either terrible or ridiculous[h].

5. It makes a man's body monstrous, deformed, and contemptible; the voice horrid, the eyes cruel, the face pale or fiery, the gait fierce, the speech clamorous and loud.

6. It is neither manly nor ingenuous.

7. It proceeds from softness of spirit and pusillanimity; which makes that women are more angry than men, sick persons more than the healthful, old men more than young, unprosperous and calamitous people than the blessed and fortunate.

8. It is a passion fitter for flies and insects, than for persons professing nobleness and bounty.

9. It is troublesome not only to those that suffer it, but to them that behold it; there being no greater incivility of entertainment than, for the cook's fault[i] or the negligence of the servants, to be cruel, or outrageous, or unpleasant in the presence of the guests.

10. It makes marriage to be a necessary and unavoidable trouble; friendships, and societies, and familiarities, to be intolerable.

11. It multiplies the evils of drunkenness, and makes the levities of wine to run into madness.

12. It makes innocent jesting to be the beginning of tragedies.

13. It turns friendship into hatred; it makes a man lose himself, and his reason, and his argument, in disputation; it turns the desires of knowledge into an itch of wrangling; it adds insolency to power; it turns justice into cruelty, and judgment into oppression; it changes discipline into tediousness and hatred of liberal institution; it makes a prosperous man to be envied, and the unfortunate to be unpitied. It is a confluence of all the irregular passions: there is in it envy and sorrow, fear and scorn, pride and prejudice, rashness and inconsideration, rejoicing in evil, and a desire to inflict it, self-love, impatience, and curiosity. And lastly, though it be very troublesome to others, yet it is most troublesome to him that hath it.

In the use of these arguments and the former exercises, be diligent to observe lest in your desires to suppress anger you be passionate and angry at yourself for being angry, like physicians[j], who give a bitter potion when they intend to eject the bitterness of choler; for this will provoke the person, and increase the passion. But placidly and quietly set upon the mortification of it; and attempt it first for a day, resolving that day not at all to be angry, and to be watchful and observant; for a day is no great trouble: but then after one day's watchfulness it will be as easy to watch two days as at first it was to

[h] Ὁ θυμὸς φόνων αἴτιον, συμφορᾶς σύμμαχον, βλάβης σύνεργον καὶ ἀτιμίας, χρημάτων ἀπώλεια, ἔτι δὲ καὶ φθορᾶς ἀρχηγόν. —Aristot.

[i] Dicere quid cœna possis ingratius ista?
[Incert. apud Plut. de Ira cohib. interpr. Xylandr., tom. vii. p. 809.]

[j] Amaram amaro bilem pharmaco qui eluunt.
[Soph. fragm. apud Plut. de An. tranquill. et de Ira cohib., tom. vii. pp. 832, 817.]

watch one day, and so you may increase till it becomes easy and habitual.

Only observe that such an anger alone is criminal which is against charity to myself or my neighbour; but anger against sin is a holy zeal, and an effect of love to God and my brother, for whose interest I am passionate, like a concerned person: and if I take care that my anger makes no reflection of scorn or cruelty upon the offender, or of pride and violence, or transportation to myself, anger becomes charity and duty. And when one commended Charilaus[k] the king of Sparta for a gentle, a good, and a meek prince, his colleague said well, "How can he be good, who is not an enemy even to vicious persons?"

3. *Remedies against covetousness, the third enemy of mercy.*

Covetousness is also an enemy to alms, though not to all the effects of mercifulness: but this is to be cured by the proper motives to charity before mentioned, and by the proper rules of justice; which being secured, the arts of getting money are not easily made criminal. To which also we may add,

1. Covetousness makes a man miserable[l]; because riches are not means to make a man happy: and unless felicity were to be bought with money, he is a vain person who admires heaps of gold and rich possessions. For what Hippomachus[m] said to some persons who commended a tall man as fit to be a champion in the Olympic games, "It is true," said he, "if the crown hang so high that the longest arm could reach it;" the same we may say concerning riches; they were excellent things if the richest man were certainly the wisest and the best: but as they are, they are nothing to be wondered at, because they contribute nothing towards felicity: which appears, because some men choose to be miserable that they may be rich, rather than be happy with the expense of money and doing noble things.

2. Riches are useless and unprofitable; for beyond our needs and conveniences, nature knows no use of riches: and they say that the princes of Italy, when they sup alone, eat out of a single dish, and drink in a plain glass, and the wife eats without purple; for nothing is more frugal than the back and belly, if they be used as they should: but when they would entertain the eyes of strangers, when they are vain and would make a noise, then riches come forth to set forth the spectacle, and furnish out the 'comedy of wealth[n],' of vanity.

[k] Plut. de invid. et od., [tom. viii. p. 127.]

[l] Quid refert igitur quantis jumenta fatiget
Porticibus, quanta nemorum vectetur in umbra,
Jugera quot vicina foro, quas emerit ædes?
Nemo malus felix.—Juv. [iv. 5.]

[m] [Plut. de cupid. divit., tom. viii. p. 76.]

[n] Plut. [ibid. p. 94.]

No man can with all the wealth in the world buy so much skill as to be a good lutenist; he must go the same way that poor people do, he must learn and take pains: much less can he buy constancy or chastity or courage, nay, not so much as the contempt of riches: and by possessing more than we need we cannot obtain so much power over our souls as not to require more. And certainly riches must deliver me from no evil, if the possession of them cannot take away the longing for them. If any man be thirsty, drink cools him; if he be hungry, eating meat satisfies him; and when a man is cold and calls for a warm cloak, he is pleased if you give it him, but you trouble him if you load him with six or eight cloaks. Nature rests and sits still when she hath her portion, but that which exceeds it is a trouble and a burden: and therefore in true philosophy no man is rich, but he that is poor according to the common account: for when God hath satisfied those needs which He made, that is, all that is natural, whatsoever is beyond it is thirst and a disease; and, unless it be sent back again in charity or religion, can serve no end but vice or vanity: it can increase the appetite or represent the man poorer, and full of a new and artificial, unnatural need; but it never satisfies the need it makes, or makes the man richer. No wealth can satisfy the covetous desire of wealth.

3. Riches are troublesome; but the satisfaction of those appetites which God and nature hath made, are cheap and easy; for who ever paid use-money for bread, and onions, and water, to keep him alive? but when we covet after houses of the frame and design of Italy, or long for jewels, or for my next neighbour's field, or horses from Barbary, or the richest perfumes of Arabia, or Galatian mules, or fat eunuchs for our slaves from Tunis, or rich coaches from Naples, then we can never be satisfied[o] till we have the best thing that is fancied, and all that can be had, and all that can be desired, and that we can lust no more: but before we come to the one half of our first wild desires, we are the bondmen of usurers, and of our worse tyrant appetites, and the tortures of envy and impatience. But I consider that those who drink on still when their thirst is quenched, or eat after they have well dined, are forced to vomit not only their superfluity, but even that which at first was necessary: so those that covet more than they can temperately use, are oftentimes forced to part even with that patrimony which would have supported their persons in freedom and honour, and have satisfied all their reasonable desire.

4. Contentedness is therefore health, because covetousness is a direct sickness: and it was well said of Aristippus (as Plutarch[p] reports him), if any man after much eating and drinking be still unsatisfied, he hath no need of more meat or more drink, but of a

[o] Ergo solicitæ tu causa, pecunia, vitæ es:
Per te immaturum mortis adimus iter.
Propert., [lib. iii. el. 7. lin. 1.]

[p] [De cupid. divit., tom. viii. p. 79.]

physician; he more needs to be purged than to be filled: and therefore, since covetousness cannot be satisfied, it must be cured by emptiness and evacuation. The man is without remedy, unless he be reduced to the scantling of nature, and the measures of his personal necessity. Give to a poor man a house and a few cows, pay his little debt, and set him on work, and he is provided for, and quiet: but when a man enlarges beyond a fair possession, and desires another lordship, you spite him if you let him have it; for by that he is one degree the further off from rest in his desires and satisfaction; and now he sees himself in a bigger capacity to a larger fortune; and he shall never find his period, till you begin to take away something of what he hath; for then he will begin to be glad to keep that which is left: but reduce him to nature's measures, and there he shall be sure to find rest: for there no man can desire beyond his belly-full; and when he wants that, any one friend or charitable man can cure his poverty; but all the world cannot satisfy his covetousness.

5. Covetousness is the most fantastical and contradictory disease in the whole world; it must therefore be incurable, because it strives against its own cure. No man therefore abstains from meat, because he is hungry; nor from wine, because he loves it, and needs it: but the covetous man does so, for he desires it passionately, because he says he needs it, and when he hath it he will need it still, because he dares not use it. He gets clothes, because he cannot be without them; but when he hath them, then he can: as if he needed corn for his granary, and clothes for his wardrobe, more than for his back and belly. For covetousness pretends to heap much together for fear of want; and yet after all his pains and purchase he suffers that really, which at first he feared vainly; and by not using what he gets, he makes that suffering to be actual, present, and necessary, which in his lowest condition was but future, contingent, and possible. It stirs up the desire, and takes away the pleasure of being satisfied. It increases the appetite, and will not content it: it swells the principal to no purpose, and lessens the use to all purposes; disturbing the order of nature, and the designs of God; making money not to be the instrument of exchange or charity, nor corn to feed himself or the poor, nor wool to clothe himself or his brother, nor wine to refresh the sadness of the afflicted, nor his oil to make his own countenance cheerful; but all these to look upon, and to tell over, and to take accounts by, and make himself considerable and wondered at by fools; that while he lives he may be called rich, and when he dies may be accounted miserable; and, like the dish-makers of China, may leave a greater heap of dirt for his nephews, while he himself hath a new lot fallen to him in the portion of Dives. But thus the ass carried wood and sweet herbs to the baths, but was never washed or perfumed himself: he heaped up sweets for others, while himself was filthy with smoke and ashes. And yet it is con-

siderable; if the man can be content to feed hardly, and labour extremely, and watch carefully, and suffer affronts and disgrace, that he may get money more than he uses in his temperate and just needs, with how much ease might this man be happy; and with how great uneasiness and trouble does he make himself miserable; for he takes pains to get content, and when he might have it he lets it go. He might better be content with a virtuous and quiet poverty, than with an artificial, troublesome, and vicious; the same diet and a less labour would at first make him happy, and for ever after rewardable.

6. The sum of all is that which the apostle says, "Covetousness is idolatry;" that is, it is an admiring money for itself, not for its use; it relies upon money, and loves it more than it loves God and religion: and it is "the root of all evil;" it teaches men to be cruel and crafty, industrious in evil, full of care and malice; it devours young heirs, and grinds the face of the poor, and undoes those who specially belong to God's protection, helpless, craftless, and innocent people; it enquires into our parent's age, and longs for the death of our friends; it makes friendship an art of rapine, and changes a partner into a vulture, and a companion into a thief, and after all this it is for no good to itself, for it dare not spend those heaps of treasure which it snatched: and men hate serpents and basilisks worse than lions and bears, for these kill because they need the prey, but they sting to death and eat not[q]. And if they pretend all this care and heap for their heirs,—like the mice of Africa, hiding the golden ore in their bowels, and refusing to give back the indigested gold till their guts be out,—they may remember that what was unnecessary for themselves is as unnecessary for their sons; and why cannot they be without it as well as their fathers who did not use it? And it often happens that to the sons it becomes an instrument to serve some lust or other; that, as the gold was useless to their fathers, so may the sons be to the public, fools or prodigals, loads to their country, and the curse and punishment of their father's avarice: and yet all that wealth is short of one blessing; but it is a load, coming with a curse, and descending from the family of a long-derived sin. However, the father transmits it to the son, and it may be the son to one more; till a tyrant, or an oppressor, or a war, or change of government, or the usurer, or folly, or an expensive vice, makes holes in the bottom of the bag, and the wealth runs out like water, and flies away like a bird from the hand of a child.

7. Add to these the consideration of the advantages of po-

[q] Ἡ φιλοχρημοσύνη μήτηρ κακότητος ἀπάσης.
Χρυσὸς ἀεὶ δόλος ἐστὶ καὶ ἄργυρος ἀνθρώποισιν.
Χρυσὲ, κακῶν ἀρχηγὲ, βιοφθόρε, πάντα χαλέπτων,
Εἴθέ σε μὴ θνητοῖσι γενέσθαι πῆμα ποθεινόν·
Σοῦ γὰρ ἕκητι μάχαι τε, λεηλασίαι τε, φόνοι τε,
Ἔχθρὰ δὲ τέκνα γονεῦσιν, ἀδέλφειοί τε συναλμοις.
Phocyl. [lin. 38.]

verty[r]; that it is a state freer from temptation, secure in dangers, but of one trouble, safe under the divine providence, cared for in heaven by a daily ministration, and for whose support God makes every day a new decree; a state of which Christ was pleased to make open profession, and many wise men daily make vows: that a rich man is but like a pool, to whom the poor run, and first trouble it, and then draw it dry: that he enjoys no more of it than according to the few and limited needs of a man; he cannot eat like a wolf or an elephant: that variety of dainty fare ministers but to sin and sicknesses[s]; that the poor man feasts oftener than the rich[t], because every little enlargement is a feast to the poor, but he that feasts every day, feasts no day, there being nothing left to which he may beyond his ordinary extend his appetite: that the rich man sleeps not so soundly as the poor labourer; that his fears are more, and his needs are greater (for who is poorer, he that needs five pounds or he that needs five thousand?); the poor man hath enough to fill his belly, and the rich hath not enough to fill his eye; that the poor man's wants are easy to be relieved by a common charity, but the needs of rich men cannot be supplied but by princes; and they are left to the temptation of great vices to make reparation of their needs; and the ambitious labours of men to get great estates is but like the selling of a fountain to buy a fever, a parting with content to buy necessity, a purchase of an unhandsome condition at the price of infelicity: that princes, and they that enjoy most of the world, have most of it but in title, and supreme rights, and reserved privileges, peppercorns, homages, trifling services and acknowledgments, the real use descending to others, to more substantial purposes. These considerations may be useful to the curing of covetousness; that the grace of mercifulness enlarging the heart of a man, his hand may not be contracted, but reached out to the poor in alms.

SECTION IX.

Of repentance.

REPENTANCE of all things in the world makes the greatest change: it changes things in heaven and earth; for it changes the whole man

[r] Provocet ut segnes animos, rerumque remotas
Ingeniosa vias paulatim exploret egestas.
Claudian. [De rapt. Proserp., lib. iii. lin. 80.]

[s] ——————sed olim
Prodigio par est in nobilitate senectus.—[Juv. iv. 96.]

[t] Hortulus hic, puteusque brevis, nec reste movendus,
In tenues plantas facili diffunditur haustu.
Vive bidentis amans, et culti villicus horti,
Unde epulum possis centum dare Pythagoreis.
Est aliquid, quocunque loco, quocunque recessu,
Unius sese dominum fecisse lacertæ.—Juv. [iii. 226.]

from sin to grace, from vicious habits to holy customs, from unchaste bodies to angelical souls, from swine to philosophers, from drunkenness to sober counsels: and God himself, "with whom is no variableness or shadow of change," is pleased, by descending to our weak understandings, to say, that He changes also upon man's repentance, that He alters His decrees, revokes His sentence, cancels the bills of accusation, throws the records of shame and sorrow from the court of heaven, and lifts up the sinner from the grave to life, from his prison to a throne, from hell and the guilt of eternal torture, to heaven and to a title to never-ceasing felicities. If we be bound on earth, we shall be bound in heaven: if we be absolved here, we shall be loosed there: if we repent, God will repent, and not send the evil upon us which we had deserved.

But repentance is a conjugation and society of many duties; and it contains in it all the parts of a holy life from the time of our return to the day of our death inclusively; and it hath in it some things specially relating to the sins of our former days, which are now to be abolished by special arts, and have obliged us to special labours, and brought in many new necessities, and put us into a very great deal of danger. And because it is a duty consisting of so many parts and so much employment, it also requires much time, and leaves a man in the same degree of hope of pardon, as is his restitution to the state of righteousness and holy living for which we covenanted in baptism. For we must know that there is but one repentance in a man's whole life, if repentance be taken in the proper and strict evangelical covenant sense, and not after the ordinary understanding of the word; that is, we are but once to change our whole state of life, from the power of the devil and his entire possession, from the state of sin and death, from the body of corruption, to the life of grace, to the possession of Jesus, to the kingdom of the gospel; and this is done in the baptism of water, or in the baptism of the Spirit, when the first rite comes to be verified by God's grace coming upon us, and by our obedience to the heavenly calling, we working together with God. After this change if ever we fall into the contrary state, and be wholly estranged from God and religion, and profess ourselves servants of unrighteousness, God hath made no more covenant of restitution to us; there is no place left for any more repentance, or entire change of condition, or new birth: a man can be regenerated but once; and such are voluntary malicious apostates, witches, obstinate impenitent persons, and the like. But if we be overtaken by infirmity, or enter into the marches or borders of this estate, and commit a grievous sin, or ten, or twenty, so we be not in the entire possession of the devil, we are for the present in a damnable condition if we die; but if we live, we are in a recoverable condition; for so we may repent often. We repent or rise from death but once, but from sickness many times; and by the grace of God we shall be pardoned, if so we repent. But our hopes of pardon are just as is the repentance; which, if it be

timely, hearty, industrious, and effective, God accepts; not by weighing grains or scruples, but by estimating the great proportions of our life. A hearty endeavour, and an effectual general change, shall get the pardon; the unavoidable infirmities, and past evils, and present imperfections, and short interruptions, against which we watch, and pray, and strive, being put upon the accounts of the cross, and paid for by the holy Jesus. This is the state and condition of repentance: its parts and actions must be valued according to the following rules;—

Acts and parts of repentance.

1. He that repents truly is greatly sorrowful for his past sins; not with a superficial sigh or tear, but a pungent afflictive sorrow; such a sorrow as hates the sin so much that the man would choose to die rather than act it any more. This sorrow is called in scripture a 'weeping sorely;' a 'weeping with bitterness of heart;' a 'weeping day and night;' a 'sorrow of heart;' a 'breaking of the spirit;' 'mourning like a dove, and chattering like a swallow[t]:' and we may read the degree and manner of it by the lamentations and sad accents of the prophet Jeremy when he wept for the sins of the nation, by the heart-breaking of David when he mourned for his murder and adultery, and the bitter weeping of St. Peter after the shameful denying of his master. The expression of this sorrow differs according to the temper of the body, the sex, the age, and circumstance of action, and the motive of sorrow, and by many accidental tendernesses or masculine hardnesses; and the repentance is not to be estimated by the tears, but by the grief; and the grief is to be valued not by the sensitive trouble, but by the cordial hatred of the sin and ready actual dereliction of it, and a resolution and real resisting its consequent temptations. Some people can shed tears for nothing, some for any thing; but the proper and true effects of a godly sorrow are, fear of the divine judgments, apprehension of God's displeasure, watchings and strivings against sin, patiently enduring the cross of sorrow which God sends as their punishment; in accusation of ourselves, in perpetually begging pardon, in mean and base opinions of ourselves, and in all the natural productions from these according to our temper and constitution. For if we be apt to weep in other accidents, it is ill if we weep not also in the sorrows of repentance; not that weeping is of itself a duty, but that the sorrow if it be as great will be still expressed in as great a manner.

2. Our sorrow for sins must retain the proportion of our sins, though not the equality: we have no particular measures of sins;

[t] Jer. xiii. 17; Joel ii. 13; Ezek. xxvii. 31; James iv. 9.

we know not which is greater, of sacrilege or superstition, idolatry or covetousness, rebellion or witchcraft: and therefore God ties us not to nice measures of sorrow, but only that we keep the general rules of proportion; that is, that a great sin have a great grief, a smaller crime being to be washed off with a lesser shower.

3. Our sorrow for sins is then best accounted of for its degree, when it, together with all the penal and afflictive duties of repentance, shall have equalled or exceeded the pleasure we had in commission of the sin[u].

4. True repentance is a punishing duty, and acts its sorrow; and judges and condemns the sin by voluntary submitting to such sadnesses as God sends on us, or, to prevent the judgment of God, by judging ourselves, and punishing our bodies and our spirits by such instruments of piety as are troublesome to the body; such as are fasting, watching, long prayers, troublesome postures in our prayers, expensive alms, and all outward acts of humiliation. For he that must judge himself, must condemn himself if he be guilty; and if he be condemned, he must be punished; and if he be so judged, it will help to prevent the judgment of the Lord, St. Paul instructing us in this particular[v]. But I before intimated that the punishing actions of repentance are only actions of sorrow, and therefore are to make up the proportions of it. For our grief may be so full of trouble as to outweigh all the burdens of fasts and bodily afflictions, and then the other are the less necessary; and when they are used, the benefit of them is to obtain of God a remission or a lessening of such temporal judgments which God hath decreed against the sins, as it was in the case of Ahab; but the sinner is not by any thing of this reconciled to the eternal favour of God, for as yet this is but the introduction to repentance.

5. Every true penitent is obliged to confess his sins, and to humble himself before God for ever. Confession of sins hath a special promise; "if we confess our sins, He is faithful and just to forgive us our sins[w]:" meaning, that God hath bound Himself to forgive us, if we duly confess our sins, and do all that for which confession was appointed; that is, be ashamed of them, and own them no more. For confession of our sins to God can signify nothing of itself in its direct nature; He sees us when we act them, and keeps a record of them; and we forget them unless He reminds us of them by His grace: so that to confess them to God does not punish us, or make us ashamed; but confession to Him if it proceeds from shame and sorrow, and is an act of humility and self-condemnation, and is a laying open our wounds for cure, then it is a duty God delights in. In all which circumstances because we may very much be helped if we take in the assistance of a spiritual guide, therefore the church of God in all ages hath commended, and in most ages enjoined, that

[u] Hugo de St. Victor. [v] 1 Cor. xi. 31 [w] 1 John i. 9.

we confess our sins[w] and discover the state and condition of our souls to such a person whom we or our superiors judge fit to help us in such needs. For so "if we confess our sins one to another," as St. James advises, we shall obtain the prayers of the holy man whom God and the church have appointed solemnly to pray for us; and when he knows our needs, he can best minister comfort or reproof, oil or caustics; he can more opportunely recommend your particular state to God; he can determine your cases of conscience, and judge better for you than you do for yourself; and the shame of opening such ulcers may restrain your forwardness to contract them; and all these circumstances of advantage will do very much towards the forgiveness. And this course was taken by the new converts in the days of the apostles, for "many that believed came and confessed and shewed their deeds[x]." And it were well if this duty were practised prudently and innocently in order to public discipline, or private comfort and instruction: but that it be done to God is a duty, not directly for itself, but for its adjuncts, and the duties that go with it, or before it, or after it: which duties because they are all to be helped and guided by our pastors and curates of souls, he is careful of his eternal interest that will not lose the advantage of using a private guide and judge. "He that hideth his sins shall not prosper;" *non dirigetur*, saith the vulgar Latin, "he shall want a guide," "but who confesseth and forsaketh them shall have mercy[y]." And to this purpose Climacus[z] reports that divers holy persons in that age did use to carry table-books with them, and in them described an account of all their determinate thoughts, purposes, words, and actions, in which they had suffered infirmity; that by communicating the estate of their souls they might be instructed and guided, and corrected, or encouraged.

6. True repentance must reduce to act all its holy purposes, and enter into and run through the state of holy living[a] which is contrary to that state of darkness in which in times past we walked. For to resolve to do it and yet not to do it[b], is to break our resolution and our faith, to mock God, to falsify and evacuate all the preceding acts of repentance, and to make our pardon hopeless and our hope fruitless. He that resolves to live well when a danger is upon him, or a violent fear, or when the appetites of lust are newly satisfied or newly served, and yet when the temptation comes again sins again,

[w] Ἀναγκαῖον τοῖς πεπιστευμένοις τὴν οἰκονομίαν τῶν μυστηρίων τοῦ θεοῦ ἐξομολογεῖσθαι τὰ ἁμαρτήματα.—St. Basil. reg. brev. [cclxxxviii. tom. ii. p. 516.] Concil. Laod. can. 2. [tom. i. col. 781.] Concil. Quini-sext. can. 102. [tom. iii. col. 1697.] Tert. de Pœnit. [cap. ix. p. 127 A.]

[x] Acts xix. 18.

[y] Prov. xxviii. 13.

[z] [Scala Parad., grad. iv. § 48. p. 65.]

[a] Rom. vi. 3, 4, 7; viii. 10; xiii. 13, 14; xi. 22, 27; Gal. v. 6, 24; vi. 15; 1 Cor. vii. 19; 2 Cor. xiii. 5; Col. i. 21—23; Heb. xii. 1, 14, 16; x. 16, 22; 1 Pet. i. 15; 2 Pet. i. 4, 9, 10; iii. 11; 1 John i. 6; iii. 8, 9; v. 16.

[b] Nequam illud verbum 'st, Bene volt, nisi qui bene facit. [Plaut.] Trinum. [act. ii. sc. 4. lin. 38.]

and then is sorrowful, and resolves once more against it, and yet falls when the temptation returns, is a vain man, but no true penitent, nor in the state of grace; and if he chance to die in one of these good moods, is very far from salvation: for if it be necessary that we resolve to live well, it is necessary we should do so. For resolution is an imperfect act, a term of relation, and signifies nothing but in order to the actions; it is as a faculty is to the act, as spring is to the harvest, as eggs are to birds, as a relative to its correspondent, nothing without it. No man therefore can be in the state of grace and actual favour by resolutions and holy purposes; these are but the gate and portal towards pardon: a holy life is the only perfection of repentance, and the firm ground upon which we can cast the anchor of hope in the mercies of God through Jesus Christ.

7. No man is to reckon his pardon immediately upon his returns from sin to the beginnings of good life, but is to begin his hopes and degrees of confidence according as sin dies in him, and grace lives; as the habits of sin lessen, and righteousness grows; according as sin returns but seldom in smaller instances and without choice, and by surprize without deliberation, and is highly disrelished, and presently dashed against the rock Christ Jesus, by a holy sorrow and renewed care and more strict watchfulness. For a holy life being the condition of the covenant on our part, as we return to God, so God returns to us, and our state returns to the probabilities of pardon.

8. Every man is to work out his salvation with fear and trembling; and after the commission of sins his fears must multiply; because every new sin and every great declining from the ways of God is still a degree of new danger, and hath increased God's anger, and hath made Him more uneasy to grant pardon: and when He does grant it, it is upon harder terms both for doing and suffering; that is, we must do more for pardon, and, it may be, suffer much more. For we must know, that God pardons our sins by parts; as our duty increases, and our care is more prudent and active, so God's anger decreases: and yet it may be the last sin you committed made God unalterably resolve to send upon you some sad judgment. Of the particulars in all cases we are uncertain; and therefore we have reason always to mourn for our sins, that have so provoked God, and made our condition so full of danger, that it may be no prayers or tears or duty can alter His sentence concerning some sad judgment upon us. Thus God irrevocably decreed to punish the Israelites for idolatry, although Moses prayed for them, and God forgave them in some degree, that is, so that He would not cut them off from being a people; yet He would not forgive them so but He would visit that their sin upon them; and He did so.

9. A true penitent must all the days of his life[c] pray for pardon,

[c] Dandum interstitium pœnitentiæ.—Tac. [vid. Hist. i. 32.]

and never think the work completed till he dies; not by any act of his own, by no act of the church, by no forgiveness by the party injured, by no restitution. These are all instruments of great use and efficacy, and the means by which it is to be done at length; but still the sin lies at the door, ready to return upon us in judgment and damnation, if we return to it in choice or action. And whether God hath forgiven us or no, we know not[d], and how far we know not; and all that we have done is not of sufficient worth to obtain pardon: therefore still pray, and still be sorrowful for ever having done it, and for ever watch against it; and then those beginnings of pardon which are working all the way, will at last be perfected in the day of the Lord.

10. Defer not at all to repent; much less mayest thou put it off to thy death-bed. It is not an easy thing to root out the habits of sin[e] which a man's whole life hath gathered and confirmed. We find work enough to mortify one beloved lust, in our very best advantage of strength and time, and before it is so deeply rooted as it must needs be supposed to be at the end of a wicked life: and therefore it will prove impossible when the work is so great and the strength so little, when sin is so strong and grace so weak: for they always keep the same proportion of increase and decrease, and as sin grows, grace decays: so that the more need we have of grace, the less at that time we shall have; because the greatness of our sins, which makes the need, hath lessened the grace of God, which should help us, into nothing. To which add this consideration; that on a man's death-bed the day of repentance is past: for repentance being the renewing of a holy life, a living the life of grace, it is a contradiction to say that a man can live a holy life upon his death-bed: especially if we consider that for a sinner to live a holy life must first suppose him to have overcome all his evil habits, and then to have made a purchase of the contrary graces, by the labours of great prudence, watchfulness, self-denial, and severity[f]. "Nothing that is excellent can be wrought suddenly[g]."

11. After the beginnings of thy recovery, be infinitely fearful of a relapse; and therefore upon the stock of thy sad experience observe where thy failings were, and by especial arts fortify that faculty, and arm against that temptation. For if all those arguments which God uses to us to preserve our innocence, and thy late danger, and thy fears, and the goodness of God making thee once to escape, and the shame of thy fall, and the sense of thy own weaknesses, will not make thee watchful against a fall, especially knowing how much it costs a

[d] I peccati et i debbiti son sempre più di quel che si crede.—[Gruter. Floril. Eth. polit., tom. i. par. 2. p. 153.]

[e] Τί οὖν πρὸς ἔθος ἐστὶν εὑρίσκειν βοήθημα; τὸ ἐναντίον ἔθος.—Arrian. [Epict. lib. i. cap. 27. tom. iii. p. 97.]

[f] Mortem venientem nemo hilaris excipit, nisi qui se ad illam diu composuerat.—[Sen. ep. xxx. tom. ii. p. 115.]

[g] Οὐδὲν τῶν μεγάλων ἄφνω γίνεται·—Arrian. [Epict. lib. i. cap. 15. tom. iii. p. 63.]

man to be restored, it will be infinitely more dangerous if ever thou fallest again; not only for fear God should no more accept thee to pardon, but even thy own hopes will be made more desperate, and thy impatience greater, and thy shame turn to impudence, and thy own will be more estranged, violent, and refractory, and thy latter end will be worse than thy beginning. To which add this consideration: that thy sin, which was formerly in a good way of being pardoned, will not only return upon thee with all its own loads, but with the baseness of unthankfulness, and thou wilt be set as far back from heaven as ever; and all thy former labours and fears and watchings and agonies will be reckoned for nothing, but as arguments to upbraid thy folly, who, when thou hadst set one foot in heaven, didst pull that back, and carry both to hell.

Motives to repentance.

I shall use no other arguments to move a sinner to repentance, but to tell him, unless he does, he shall certainly perish; and if he does repent timely and entirely, that is, live a holy life, he shall be forgiven and be saved. But yet I desire that this consideration be enlarged with some great circumstances; and let us remember,

1. That to admit mankind to repentance and pardon was a favour greater than ever God gave to the angels and devils: for they were never admitted to the condition of second thoughts; Christ never groaned one groan for them; He never suffered one stripe nor one affront, nor shed one drop of blood, to restore them to hopes of blessedness after their first failings: but this He did for us; He paid the score of our sins only that we might be admitted to repent, and that this repentance might be effectual to the great purposes of felicity and salvation.

2. Consider that as it cost Christ many millions of prayers and groans and sighs, so He is now at this instant, and hath been for these sixteen hundred years, night and day incessantly praying for grace to us that we may repent, and for pardon when we do, and for degrees of pardon beyond the capacities of our infirmities and the merit of our sorrows and amendment; and this prayer He will continue till His second coming, for "He ever liveth to make intercession for us[h]." And that we may know what it is in behalf of which He intercedes, St. Paul tells us His design; "we are ambassadors for Christ, as though He did beseech you by us; we pray you in Christ's stead to be reconciled to God[i]." And what Christ prays us to do, He prays to God that we may do; that which He desires of us as His servants, He desires of God, who is the fountain of the grace and powers unto us, and without whose assistance we can do nothing.

[h] Heb. vii. 25. [i] 2 Cor. v. 20.

3. That ever we should repent was so costly a purchase and so great a concernment and so high a favour, and the event is esteemed by God himself so great an excellency, that our blessed Saviour tells us there shall be "joy in heaven over one sinner that repenteth[k];" meaning that when Christ shall be glorified, and at the right hand of His Father make intercession for us, praying for our repentance, the conversion and repentance of every sinner is part of Christ's glorification, it is the answering of His prayers, it is a portion of His reward, in which He does essentially glory by the joys of His glorified humanity. This is the joy of our Lord himself directly, not of the angels save only by reflection: the joy, said our blessed Saviour, shall be in the presence of the angels; they shall see the glory of the Lord, the answering of His prayers, the satisfaction of His desires and the reward of His sufferings, in the repentance and consequent pardon of a sinner. For therefore He once suffered, and for that reason He rejoices for ever; and therefore when a penitent sinner comes to receive the effect and full consummation of his pardon, it is called an 'entering into the joy of our Lord,' that is, a partaking of that joy which Christ received at our conversion and enjoyed ever since.

4. Add to this, that the rewards of heaven are so great and glorious, and Christ's burden is so light, His yoke is so easy, that it is a shameless impudence to expect so great glories at a less rate than so little a service, at a lower rate than a holy life. It cost the heart-blood of the Son of God to obtain heaven for us upon that condition; and who shall die again to get heaven for us upon easier terms? What would you do if God should command you to kill your eldest son, or to work in the mines for a thousand years together, or to fast all thy life-time with bread and water? were not heaven a very great bargain even after all this? And when God requires nothing of us but to live soberly, justly, and godly, which things of themselves are to a man a very great felicity, and necessary to our present well-being, shall we think this to be an intolerable burden, and that heaven is too little a purchase at that price, and that God in mere justice will take a death-bed sigh or groan, and a few unprofitable tears and promises, in exchange for all our duty?

If these motives joined together with our own interest, even as much as felicity, and the sight of God, and the avoiding the intolerable pains of hell and many intermedial judgments comes to, will not move us to leave the filthiness,—and the trouble,—and the uneasiness,—and the unreasonableness of sin, and turn to God; there is no more to be said, we must perish in our folly.

[k] Luke xv. 7.

SECTION X.

Of preparation to, and the manner how to receive the holy sacrament of the Lord's supper.

1. THE celebration of the holy sacrament is the great mysteriousness of the christian religion, and succeeds to the most solemn rite of natural and Judaical religion, the law of sacrificing. For God spared mankind, and took the sacrifice of beasts, together with our solemn prayers, for an instrument of expiation. But these could not purify the soul from sin, but were typical of the sacrifice of something that could. But nothing could do this, but either the offering of all that sinned, that every man should be the *anathema* or 'devoted thing;' or else by some one of the same capacity, who by some superadded excellency might in his own personal sufferings have a value great enough to satisfy for all the whole kind of sinning persons. This the Son of God, Jesus Christ, God and man, undertook, and finished by a sacrifice of Himself upon the altar of the cross.

2. This sacrifice, because it was perfect, could be but one, and that once: but because the needs of the world should last as long as the world itself, it was necessary that there should be a perpetual ministry established, whereby this one sufficient sacrifice should be made eternally effectual to the several new arising needs of all the world, who should desire it or in any sense be capable of it.

3. To this end Christ was made a priest for ever; He was initiated or consecrated on the cross, and there began His priesthood, which was to last till His coming to judgment. It began on earth, but was to last and be officiated in heaven, where He sits perpetually representing and exhibiting to the Father that great effective sacrifice which He offered on the cross, to eternal and never-failing purposes.

4. As Christ is pleased to represent to His Father that great sacrifice as a means of atonement and expiation for all mankind, and with special purposes and intendment for all the elect, all that serve Him in holiness: so He hath appointed that the same ministry shall be done upon earth too, in our manner, and according to our proportion: and therefore hath constituted and separated an order of men who, by "shewing forth the Lord's death" by sacramental representation, may pray unto God after the same manner that our Lord and High Priest does, that is, offer to God and represent in this solemn prayer and sacrament Christ as already offered; so sending up a gracious instrument whereby our prayers may, for His sake and in the same manner of intercession, be offered up to God in our behalf, and for all them for whom we pray, to all those purposes for which Christ died.

5. As the ministers of the sacrament do in a sacramental manner present to God the sacrifice of the cross by being imitators of Christ's

intercession; so the people are sacrificers too in their manner: for besides that by saying 'Amen' they join in the act of him that ministers, and make it also to be their own; so when they eat and drink the consecrated and blessed elements worthily, they receive Christ within them, and therefore may also offer Him to God, while in their sacrifice of obedience and thanksgiving they present themselves to God with Christ, whom they have spiritually received, that is, themselves with that which will make them gracious and acceptable. The offering their bodies and souls and services to God, in Him, and by Him, and with Him, who is His Father's well-beloved, and in whom He is well pleased, cannot but be accepted to all the purposes of blessing, grace, and glory[l].

6. This is the sum of the greatest mystery of our religion; it is the copy of the passion, and the ministration of the great mystery of our redemption: and therefore whatsoever entitles us to the general privileges of Christ's passion, all that is necessary by way of disposition to the celebration of the sacrament of His passion, because this celebration is our manner of applying or using it.

The particulars of which preparation are represented in the following rules;—

1. No man must dare to approach to the holy sacrament of the Lord's supper if he be in a state of any one sin[m], that is, unless he have entered into the state of repentance, that is, of sorrow and amendment; lest it be said concerning him as it was concerning Judas, "the hand of him that betrayeth Me is with Me on the table:" and he that receiveth Christ into an impure soul or body, first turns his most excellent nourishment into poison, and then feeds upon it.

2. Every communicant must first have examined himself, that is, tried the condition and state of his soul, searched out the secret ulcers, enquired out its weaknesses and indiscretions, and all those aptnesses where it is exposed to temptation; that by finding out its diseases he may find a cure, and by discovering its aptnesses he may secure his present purposes of future amendment, and may be armed against dangers and temptations.

3. This examination must be a man's own act and inquisition into his life; but then also it should lead a man on to run to those whom the great Physician of our souls, Christ Jesus, hath appointed to minister physic to our diseases, that in all dangers and great accidents we may be assisted for comfort and remedy, for medicine and caution.

4. In this affair let no man deceive himself, and against such a time which public authority hath appointed for us to receive the sacrament, weep for his sins by way of solemnity and ceremony, and still retain the affection: but he that comes to this feast must have

[l] Nosti tempora tu Jovis sereni,
Cum fulget placidus, suoque vultu,
Quo nil supplicibus solet negare.—Mart. [lib. v. ep. 6. p. 273.]

[m] Vasa pura ad rem divinam.—[vid.] Plaut. in Capt. [act. ii. sc. 2. lin. 41.]

on the wedding garment, that is, that he must have put on Jesus Christ, and he must have put off the old man with his affections and lusts; and he must be wholly conformed to Christ in the image of his mind. For then we have put on Christ when our souls are clothed with His righteousness, when every faculty of our soul is proportioned and vested according to the pattern of Christ's life. And therefore a man must not leap from his last night's surfeit and bath, and then communicate: but when he hath begun the work of God effectually, and made some progress in repentance, and hath walked some stages and periods in the ways of godliness, then let him come to him that is to minister it, and having made known the state of his soul, he is to be admitted: but to receive it into an unhallowed soul and body is to receive the dust of the tabernacle in the waters of jealousy; it will make the belly to swell and the thigh to rot; it will not convey Christ to us, but the devil will enter and dwell there, till with it he returns to his dwelling of torment. Remember always that after a great sin or after a habit of sins a man is not soon made clean; and no unclean thing must come to this feast. It is not the preparation of two or three days that can render a person capable of this banquet: for in this feast all Christ, and Christ's passion, and all His graces, the blessings and effects of His sufferings, are conveyed; nothing can fit us for this but what can unite us to Christ, and obtain of Him to present our needs to His heavenly Father: this sacrament can no otherwise be celebrated but upon the same terms on which we may hope for pardon and heaven itself.

5. When we have this general and indispensably necessary preparation, we are to make our souls more adorned and trimmed up with circumstances of pious actions and special devotions, setting apart some portion of our time immediately before the day of solemnity, according as our great occasions will permit: and this time is specially to be spent in actions of repentance, confession of our sins, renewing our purposes of holy living, praying for pardon of our failings, and for those graces which may prevent the like sadnesses for the time to come, meditation upon the passion, upon the infinite love of God expressed in so great mysterious manners of redemption; and indefinitely in all acts of virtue which may build our souls up into a temple fit for the reception of Christ himself, and the inhabitation of the Holy Spirit.

6. The celebration of the holy sacrament, being the most solemn prayer, joined with the most effectual instrument of its acceptance, must suppose us in the love of God and in charity with all the world: and therefore we must, before every communion especially, remember what differences or jealousies are between us and any one else, and recompose all disunions, and cause right understandings between each other; offering to satisfy whom we have injured, and to forgive them who have injured us, without thoughts of resuming the quarrel when the solemnity is over; for that is but to rake the embers in light and

fantastic ashes: it must be quenched, and a holy flame enkindled: no fires must be at all but the fires of love and zeal: and the altar of incense will send up a sweet perfume, and make atonement for us.

7. When the day of the feast is come, lay aside all cares and impertinences of the world, and remember that this is thy soul's day, a day of traffic and intercourse with heaven. Arise early in the morning;—give God thanks for the approach of so great a blessing;—confess thine own unworthiness to admit so divine a guest;—then remember and deplore thy sins, which have made thee so unworthy;—then confess God's goodness, and take sanctuary there, and upon Him place thy hopes;—and invite Him to thee with renewed acts of love, of holy desire, of hatred of His enemy, sin;—and make oblation of thyself wholly to be disposed by Him, to the obedience of Him, to His providence and possession, and pray Him to enter and dwell there for ever; and after this, with joy and holy fear and the forwardness of love, address thyself to the receiving of Him, to whom, and by whom, and for whom, all faith and all hope and all love, in the whole catholic church both in heaven and earth, is designed; Him whom kings and queens and whole kingdoms are in love with, and count it the greatest honour in the world that their crowns and sceptres are laid at His holy feet.

8. When the holy man stands at the table of blessing and ministers the rite of consecration, then do as the angels do, who behold, and love, and wonder that the Son of God should become food to the souls of His servants; that He who cannot suffer any change or lessening, should be broken into pieces, and enter into the body to support and nourish the spirit, and yet at the same time remain in heaven while He descends to thee upon earth; that He who hath essential felicity should become miserable and die for thee, and then give Himself to thee for ever to redeem thee from sin and misery; that by His wounds He should procure health to thee, by His affronts He should entitle thee to glory, by His death He should bring thee to life, and by becoming a man He should make thee partaker of the divine nature. These are such glories, that although they are made so obvious that each eye may behold them, yet they are also so deep that no thought can fathom them; but so it hath pleased Him, to make these mysteries to be sensible, because the excellency and depth of the mercy is not intelligible; that while we are ravished and comprehended within the infiniteness of so vast and mysterious a mercy, yet we may be as sure of it as of that thing we see and feel and smell and taste, but yet is so great that we cannot understand it.

9. These holy mysteries are offered to our senses, but not to be placed under our feet; they are sensible but not common: and therefore as the weakness of the elements adds wonder to the excellency of the sacrament, so let our reverence and venerable usages of them add honour to the elements, and acknowledge the glory of the mystery and the divinity of the mercy. Let us receive the consecrated

elements with all devotion and humility of body and spirit; and do this honour to it, that it be the first food we eat and the first beverage we drink that day, unless it be in case of sickness or other great necessity; and that your body and soul both be prepared to its reception with abstinence from secular pleasures, that you may better have attended fastings and preparatory prayers. For if ever it be seasonable to observe the counsel of St. Paul, that married persons by consent should abstain for a time, that they may attend to solemn religion, it is now[n]. It was not by St. Paul nor the after ages of the church called a duty so to do, but it is most reasonable that the more solemn actions of religion should be attended to without the mixture of any thing that may discompose the mind, and make it more secular or less religious.

10. In the act of receiving, exercise acts of faith with much confidence and resignation, believing it not to be common bread and wine, but holy in their use, holy in their signification, holy in their change, and holy in their effect: and believe, if thou art a worthy communicant, thou dost as verily receive Christ's body and blood to all effects and purposes of the Spirit as thou dost receive the blessed elements into thy mouth, that thou puttest thy finger to His hand, and thy hand into His side, and thy lips to His fontinel of blood, sucking life from His heart[o]; and yet if thou dost communicate unworthily, thou eatest and drinkest Christ to thy danger, and death, and destruction. Dispute not concerning the secret of the mystery and the nicety of the manner of Christ's presence; it is sufficient to thee that Christ shall be present to thy soul as an instrument of grace, as a pledge of the resurrection, as the earnest of glory and immortality, and a means of many intermedial blessings, even all such as are necessary for thee and are in order to thy salvation. And to make all this good to thee, there is nothing necessary on thy part but a holy life, and a true belief of all the sayings of Christ; amongst which, indefinitely assent to the words of institution, and believe that Christ in the holy sacrament gives thee His body and His blood. He that believes not this is not a Christian; he that believes so much needs not to enquire further, nor to entangle his faith by disbelieving his sense.

11. Fail not at this solemnity, according to the custom of pious and devout people, to make an offering to God for the uses of religion and the poor, according to thy ability. For when Christ feasts His body, let us also feast our fellow-members, who have right to the same promises, and are partakers of the same sacrament, and partners of the same hope, and cared for under the same providence, and descended from the same common parents, and whose Father God is,

[n] —— Discedite ab aris,
Queis tulit hesterna gaudia nocte Venus.—Tibull. [lib. ii. el. 1. lin. 11.]

[o] Cruci hæremus, sanguinem sugimus, et inter ipsa Redemptoris nostri vulnera figimus linguam.—Cyprian. [seu potius Arnold. Carnot.] de Cœna Dom. [ad calc. opp. S. Cypr. p. 41 fin.]

and Christ is their elder brother. If thou chancest to communicate where this holy custom is not observed publicly, supply that want by thy private charity; but offer it to God at His holy table, at least by thy private designing it there.

12. When you have received, pray and give thanks. Pray for all estates of men; for they also have an interest in the body of Christ, whereof they are members: and you, in conjunction with Christ, whom then you have received, are more fit to pray for them in that advantage, and in the celebration of that holy sacrifice which then is sacramentally represented to God. Give thanks for the passion of our dearest Lord: remember all its parts, and all the instruments of your redemption; and beg of God that by a holy perseverance in well-doing you may from shadows pass on to substances, from eating His body to seeing His face, from the typical, sacramental and transient, to the real and eternal supper of the Lamb.

13. After the solemnity is done, let Christ dwell in your hearts by faith, and love, and obedience, and conformity to His life and death: as you have taken Christ into you, so put Christ on you, and conform every faculty of your soul and body to His holy image and perfection. Remember that now Christ is all one with you; and therefore when you are to do an action, consider how Christ did, or would do, the like, and do you imitate His example, and transcribe His copy, and understand all His commandments, and choose all that He propounded, and desire His promises, and fear His threatenings, and marry His loves and hatreds, and contract His friendships; for then you do every day communicate; especially when Christ thus dwells in you, and you in Christ, growing up towards a perfect man in Christ Jesus.

14. Do not instantly upon your return from church return also to the world and secular thoughts and employments; but let the remaining parts of that day be like a post-communion or an after office, entertaining your blessed Lord with all the caresses and sweetness of love and colloquies, and intercourses of duty and affection, acquainting Him with all your needs, and revealing to Him all your secrets, and opening all your infirmities; and as the affairs of your person or employment call you off, so retire again with often ejaculations and acts of entertainment to your beloved guest.

The effects and benefits of worthy communicating.

When I said that the sacrifice of the cross which Christ offered for all the sins and all the needs of the world, is represented to God by the minister in the sacrament, and offered up in prayer and sacramental memory, after the manner that Christ himself intercedes for us in heaven, so far as His glorious priesthood is imitable by His ministers on earth, I must of necessity also mean that all the benefits

of that sacrifice are then conveyed to all that communicate worthily. But if we descend to particulars, then and there the church is nourished in her faith, strengthened in her hope, enlarged in her bowels with an increasing charity; there all the members of Christ are joined with each other, and all to Christ their head; and we again renew the covenant with God in Jesus Christ, and God seals His part, and we promise for ours, and Christ unites both, and the Holy Ghost signs both in the collation of those graces which we then pray for and exercise and receive all at once. There our bodies are nourished with the signs, and our souls with the mystery: our bodies receive into them the seed of an immortal nature, and our souls are joined with Him who is the first-fruits of the resurrection, and never can die. And if we desire any thing else and need it, here it is to be prayed for, here to be hoped for, here to be received. Long life and health, and recovery from sickness, and competent support and maintenance, and peace and deliverance from our enemies, and content, and patience, and joy, and sanctified riches, or a cheerful poverty, and liberty, and whatsoever else is a blessing, was purchased for us by Christ in His death and resurrection, and in His intercession in heaven. And this sacrament being that to our particulars which the great mysteries are in themselves and by design to all the world, if we receive worthily, we shall receive any of these blessings, according as God shall choose for us: and He will not only choose with more wisdom, but also with more affection, than we can for ourselves.

After all this, it is advised by the guides of souls, wise men and pious, that all persons should communicate very often, even as often as they can, without excuses or delays; every thing that puts us from so holy an employment when we are moved to it, being either a sin or an imperfection, an infirmity or indevotion, and an unactiveness of spirit. All christian people must come. They indeed that are in the state of sin must not come so, but yet they must come; first they must quit their state of death, and then partake of the bread of life. They that are at enmity with their neighbours must come, that is no excuse for their not coming; only they must not bring their enmity along with them, but leave it, and then come. They that have variety of secular employments must come[p]; only they must leave their secular thoughts and affections behind them, and then come and converse with God. If any man be well grown in grace, he must needs come, because he is excellently disposed to so holy a feast; but he that is but in the infancy of piety had need to come, that so he may grow in grace. The strong must come lest they become weak, and the weak that they may become strong. The sick must come to be cured, the healthful to be preserved. They that have leisure must come, because they have no excuse; they that have no leisure must

[p] L'Evêque de Genève, [Francis Sales,] Introd. a la vie devote. [par. ii. cap. 21.]

come hither, that by so excellent religion they may sanctify their business. The penitent sinners must come that they may be justified, and they that are justified that they may be justified still. They that have fears and great reverence to these mysteries, and think no preparation to be sufficient, must receive, that they may learn how to receive the more worthily; and they that have a less degree of reverence, must come often to have it heightened: that as those creatures that live amongst the snows of the mountains turn white with their food and conversation with such perpetual whitenesses, so our souls may be transformed into the similitude and union with Christ by our perpetual feeding on Him, and conversation, not only in His courts, but in His very heart and most secret affections and incomparable purities.

Prayers for all sorts of men and all necessities; relating to the several parts of the virtue of religion.

A prayer for the graces of faith, hope, charity.

O Lord God of infinite mercy, of infinite excellency, who hast sent Thy holy Son into the world to redeem us from an intolerable misery, and to teach us a holy religion, and to forgive us an infinite debt; give me Thy holy spirit, that my understanding and all my faculties may be so resigned to the discipline and doctrine of my Lord, that I may be prepared in mind and will to die for the testimony of Jesus, and to suffer any affliction or calamity that shall offer to hinder my duty, or tempt me to shame or sin or apostasy: and let my faith be the parent of a good life, a strong shield to repel the fiery darts of the devil, and the author of a holy hope, of modest desires, of confidence in God, and of a never-failing charity to Thee my God, and to all the world; that I may never have my portion with the unbelievers, or uncharitable and desperate persons; but may be supported by the strengths of faith in all temptations, and may be refreshed with the comforts of a holy hope in all my sorrows, and may bear the burden of the Lord, and the infirmities of my neighbour by the support of charity; that the yoke of Jesus may become easy to me, and my love may do all the miracles of grace, till from grace it swell to glory, from earth to heaven, from duty to reward, from the imperfections of a beginning and little growing love it may arrive to the consummation of an eternal and never-ceasing charity, through Jesus Christ the Son of Thy love, the anchor of our hope, and the author and finisher of our faith: to whom with Thee, O Lord God, Father of heaven and earth, and with Thy holy spirit, be all glory, and love, and obedience, and dominion, now and for ever. Amen.

Acts of love by way of prayer and ejaculation; to be used in private.

O God, Thou art my God, early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee, in a dry and thirsty land where no water is; to see Thy power and Thy glory so as I have seen Thee in the sanctuary: because Thy loving-kindness is better than life, my lips shall praise Thee[q].

I am ready not only to be bound but to die for the name of the Lord Jesus[r].

How amiable are Thy tabernacles, Thou Lord of hosts! My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Blessed are they that dwell in Thy house; they will still be praising Thee[s].

O blessed Jesu, Thou art worthy of all adoration and all honour and all love: Thou art the wonderful, the counsellor, the mighty God, the everlasting Father, the Prince of peace; of Thy government and peace there shall be no end: Thou art the brightness of Thy Father's glory, the express image of His person, the appointed heir of all things. Thou upholdest all things by the word of Thy power; Thou didst by Thyself purge our sins; Thou art set on the right hand of the majesty on high; Thou art made better than the angels, Thou hast by inheritance obtained a more excellent name than they. Thou, O dearest Jesus, art the head of the church, the beginning and the first-born from the dead: in all things Thou hast the pre-eminence, and it pleased the Father that in Thee should all fulness dwell. Kingdoms are in love with Thee: kings lay their crowns and sceptres at Thy feet, and queens are Thy handmaids, and wash the feet of Thy servants.

A prayer to be said in any affliction, as death of children, of husband or wife; in great poverty, in imprisonment, in a sad and disconsolate spirit, and in temptations to despair.

O eternal God, Father of mercies and God of all comfort, with much mercy look upon the sadnesses and sorrows of Thy servant. My sins lie heavy upon me, and press me sore, and there is no health in my bones by reason of Thy displeasure and my sin. The waters are gone over me, and I stick fast in the deep mire; and my miseries are without comfort, because they are punishments of my sin: and I am so evil and unworthy a person, that though I have great desires, yet I have no dispositions or worthiness toward receiving comfort. My sins have caused my sorrow, and my sorrow does not cure my sins: and unless for Thy own sake, and merely because Thou art

[q] Psalm lxiii. 1, &c. [r] Acts xxi. 13. [s] Psalm lxxxiv. 1, 2, 4.

good, Thou shalt pity me and relieve me, I am as much without remedy as now I am without comfort. Lord, pity me; Lord, let Thy grace refresh my spirit. Let Thy comforts support me, Thy mercy pardon me, and never let my portion be amongst hopeless and accursed spirits; for Thou art good and gracious, and I throw myself upon Thy mercy. Let me never let my hold go, and do Thou with me what seems good in Thy own eyes. I cannot suffer more than I have deserved: and yet I can need no relief so great as Thy mercy is; for Thou art infinitely more merciful than I can be miserable, and Thy mercy, which is above all Thy own works, must needs be far above all my sin and all my misery. Dearest Jesus, let me trust in Thee for ever, and let me never be confounded. Amen.

Ejaculations and short meditations to be used in time of sickness and sorrow, or danger of death.

Hear my prayer, O Lord, and let my cry come unto Thee[t]; hide not Thy face from me in the time of my trouble, incline Thine ear unto me when I call; O hear me, and that right soon. For my days are consumed like smoke, and my bones are burnt up as it were a firebrand; my heart is smitten down and withered like grass, so that I forget to eat my bread: and that because of Thine indignation and wrath, for Thou hast taken me up and cast me down. Thine arrows stick fast in me, and Thine hand presseth me sore[u]; there is no health in my flesh because of Thy displeasure, neither is there any rest in my bones by reason of my sin; my wickednesses are gone over my head, and are a sore burden too heavy for me to bear. But I will confess my wickedness, and be sorry for my sin. O Lord, rebuke me not in Thine indignation, neither chasten me in Thy displeasure[v]; Lord, be merciful unto me, heal my soul, for I have sinned against Thee[w].

Have mercy upon me, O God, after Thy great goodness, according to the multitude of Thy mercies do away mine offences[x]. O remember not the sins and offences of my youth, but according to Thy mercy think Thou upon me, O Lord, for Thy goodness[y]. Wash me throughly from my wickedness, and cleanse me from my sin: make me a clean heart, O God, and renew a right spirit within me[z]: cast me not away from Thy presence, from Thy all-hallowing and life-giving presence; and take not Thy holy spirit, Thy sanctifying, Thy guiding, Thy comforting, Thy supporting and confirming spirit from me.

O God, Thou art my God for ever and ever, Thou shalt be my guide unto death[a]. Lord, comfort me now that I lie sick upon my

[t] Psalm cii. 2—4, 10.
[u] Ibid. xxxviii. 2—4, 18.
[v] Ibid. vi. 1.
[w] Ibid. xli. 4.
[x] Ibid. li. 1.
[y] Ibid. xxv. 7.
[z] Ibid. li. 2, 10, 11.
[a] Ibid. xlviii. 13.

bed, make Thou my bed in all my sickness[b]. O deliver my soul from the place of hell, and do Thou receive me[c]. My heart is disquieted within me, and the fear of death is fallen upon me[d]. Behold, Thou hast made my days as it were a span long, and my age is even as nothing in respect of Thee; and verily every man living is altogether vanity[e]. When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away like a moth fretting a garment; every man therefore is but vanity. And now, Lord, what is my hope? truly my hope is even in Thee. Hear my prayer, O Lord, and with Thine ears consider my calling; hold not Thy peace at my tears. Take this plague away from me; I am consumed by the means of Thy heavy hand. I am a stranger with Thee and a sojourner, as all my fathers were. O spare me a little, that I may recover my strength before I go hence and be no more seen. My soul cleaveth unto the dust; O quicken me according to Thy word[f]. And when the snares of death compass me round about, let not the pains of hell take hold upon me[g].

An act of faith concerning resurrection and the day of judgment, to be said by sick persons, or meditated.

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, though my reins be consumed within me[h].

God shall come and shall not keep silence; there shall go before Him a consuming fire, and a mighty tempest shall be stirred up round about Him; He shall call the heaven from above, and the earth, that He may judge His people[i]. O blessed Jesu, Thou art my judge and Thou art my advocate: have mercy upon me in the hour of my death, and in the day of judgment[k].

Short prayers to be said by sick persons.

O holy Jesus, Thou art a merciful high-priest, and touched with the sense of our infirmities; Thou knowest the sharpness of my sickness and the weakness of my person. The clouds are gathered about me, and Thou hast covered me with Thy storm: my understanding hath not such apprehension of things as formerly. Lord, let Thy mercy support me, Thy spirit guide me, and lead me through the

[b] Psalm xli. 3.
[c] Ibid. xlix. 15.
[d] Ibid. lv. 4.
[e] Ibid. xxxix. 5.
[f] Ibid. cxix. 25.
[g] Ibid. cxvi. 3.
[h] Job xix. 25.
[i] Psalm l. 3, 4.
[k] See John v. 28; 1 Thess. iv. 15.

valley of this death safely; that I may pass it patiently, holily, with perfect resignation; and let me rejoice in the Lord, in the hopes of pardon, in the expectation of glory, in the sense of Thy mercies, in the refreshments of Thy spirit, in a victory over all temptations.

Thou hast promised to be with us in tribulation: Lord, my soul is troubled, and my body is weak, and my hope is in Thee, and my enemies are busy and mighty; now make good Thy holy promise. Now, O holy Jesus, now let Thy hand of grace be upon me: restrain my ghostly enemies, and give me all sorts of spiritual assistances. Lord, remember Thy servant in the day when Thou bindest up Thy jewels.

O take from me all tediousness of spirit, all impatience and unquietness: let me possess my soul in patience, and resign my soul and body into Thy hands, as into the hands of a faithful Creator, and a blessed Redeemer.

O holy Jesu, Thou didst die for us: by Thy sad, pungent, and intolerable pains, which Thou enduredst for me, have pity on me, and ease my pain, or increase my patience. Lay on me no more than Thou shalt enable me to bear. I have deserved it all and more, and infinitely more. Lord, I am weak and ignorant, timorous and inconstant, and I fear lest something should happen that may discompose the state of my soul, that may displease Thee: do what Thou wilt with me, so Thou dost but preserve me in Thy fear and favour. Thou knowest that it is my great fear, but let Thy spirit secure that nothing may be able to separate me from the love of God in Jesus Christ: then smite me here, that Thou mayest spare me for ever: and yet, O Lord, smite me friendly; for Thou knowest my infirmities. Into Thy hands I commend my spirit, for Thou hast redeemed me, O Lord, Thou God of truth. Come, Holy Spirit, help me in this conflict: come, Lord Jesus, come quickly.

¶ Let the sick man often meditate upon these following promises and gracious words of God;—

My help cometh of the Lord, who preserveth them that are true of heart[l].

And all they that know Thy name will put their trust in Thee, for Thou, Lord, hast never failed them that seek Thee[m].

O how plentiful is Thy goodness which Thou hast laid up for them that fear Thee, and that Thou hast prepared for them that put their trust in Thee, even before the sons of men[n]!

Behold, the eye of the Lord is upon them that fear Him, and upon them that put their trust in His mercy, to deliver their souls from death[o].

[l] Psalm vii. 11.
[m] Ibid. ix. 10.
[n] Ibid. xxxi. 21.
[o] Ibid. xxxiii. 17.

The Lord is nigh unto them that are of a contrite heart, and will save such as are of an humble spirit[p].

Thou, Lord, shalt save both man and beast; how excellent is Thy mercy, O God! and the children of men shall put their trust under the shadow of Thy wings; they shall be satisfied with the plenteousness of Thy house; and Thou shalt give them to drink of Thy pleasures, as out of the rivers: for with Thee is the well of life; and in Thy light we shall see light[q].

Commit thy way unto the Lord, and put thy trust in Him, and He shall bring it to pass. But the salvation of the righteous cometh of the Lord, who is also their strength in the time of trouble[r]. So that a man shall say, Verily there is a reward for the righteous, doubtless there is a God that judgeth the earth[s].

Blessed is the man whom Thou choosest and receivest unto Thee, he shall dwell in Thy court, and shall be satisfied with the pleasures of Thy house, even of Thy holy temple[t].

They that sow in tears shall reap in joy[u].

It is written, I will never leave thee nor forsake thee[v].

The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven[x].

Come and let us return unto the Lord: for He hath torn, and He will heal us: He hath smitten, and He will bind us up[y].

If we sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins[z].

If we confess our sins, He is faithful and righteous to forgive our sins, and to cleanse us from all unrighteousness[a].

He that forgives shall be forgiven[b].

And this is the confidence that we have in Him, that if we ask any thing according to His will, He heareth us[c].

And ye know that He was manifested to take away our sins[d].

If ye, being evil, know to give good things to your children, how much more shall your Father which is in heaven give good things to them that ask Him[e]?

This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners[f].

He that hath given us His Son, how should not He with Him give us all things else[g]?

Acts of hope, to be used by sick persons after a pious life.

I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor heigh

[p] Psalm xxxiv. 18.
[q] Ibid. xxxvi. 7—9.
[r] Ibid. xxxvii. 5, 40.
[s] Ibid. lviii. 10.
[t] Ibid. lxv. 4.
[u] Ibid. cxxvi. 6.
[v] Heb. xiii. 5.
[x] James v. 15.
[y] Hosea vi. 1.
[z] 1 John ii. 1, 2.
[a] Ibid. i. 9.
[b] Luke vi. 37.
[c] 1 John v. 14.
[d] Ibid. iii. 5.
[e] Matth. vii. 11.
[f] 1 Tim. i. 15.
[g] Rom. viii. 32.

nor depth nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord[h].

I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing[i].

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comforts, who comforts us in all our tribulation[k].

A prayer to be said in behalf of a sick or dying person.

O Lord God, there is no number of Thy days nor of Thy mercies, and the sins and sorrows of Thy servant also are multiplied. Lord, look upon him with much mercy and pity, forgive him all his sins, comfort his sorrows, ease his pain, satisfy his doubts, relieve his fears, instruct his ignorances, strengthen his understanding, take from him all disorders of spirit, weakness and abuse of fancy; restrain the malice and power of the spirits of darkness, and suffer him to be injured neither by his ghostly enemies nor his own infirmities; and let a holy and a just peace, the peace of God, be within his conscience.

Lord, preserve his senses till the last of his time, strengthen his faith, confirm his hope, and give him a never-ceasing charity to Thee our God, and to all the world: stir up in him a great and proportionable contrition for all the evils he hath done, and give him a just measure of patience for all he suffers: give him prudence, memory, and consideration, rightly to state the accounts of his soul; and do Thou remind him of all his duty; that when it shall please Thee that his soul goes out from the prison of his body, it may be received by angels, and preserved from the surprise of evil spirits, and from the horrors and amazements of new and stranger regions, and be laid up in the bosom of our Lord, till at the day of Thy second coming it shall be re-united to the body, which is now to be laid down in weakness and dishonour, but we humbly beg may then be raised up with glory and power for ever to live, and to behold the face of God in the glories of the Lord Jesus, who is our hope, our resurrection, and our life, the light of our eyes and the joy of our souls, our blessed and ever-glorious Redeemer. Amen.

¶ Hither the sick person may draw in and use the acts of several virtues respersed in the several parts of this book, the several litanies, viz., of repentance, of the passion, and the single prayers, according to his present needs.

[h] Rom. viii. 38, 39. [i] 2 Tim. iv. 7, 8. [k] 2 Cor. i. 3, 4.

A prayer to be said in a storm at sea.

O my God, Thou didst create the earth and the sea for Thy
and the use of man, and dost daily shew wonders in the deep;
upon the danger and fear of Thy servant. My sins have take
upon me, and without the supporting arm of Thy mercy I
look up; but my trust is in Thee. Do Thou, O Lord, rebu
sea, and make it calm; for to Thee the winds and the sea ob
not the waters swallow me up, but let Thy Spirit, the spirit
tleness and mercy, move upon the waters. Be Thou reconcile
Thy servants, and then the face of the waters will be smooth.
that my sins make me, like Jonas, the cause of the tempest.
out all my sins, and throw not Thy servants away from Thy pr
and from the land of the living, into the depths where all thin
forgotten. But if it be Thy will that we shall go down in
waters, Lord, receive my soul into Thy holy hands, and pres
in mercy and safety till the day of restitution of all things:
pleased to unite my death to the death of Thy Son, and to ac
it so united as a punishment for all my sins, that Thou mayes
get all Thine anger, and blot my sins out of Thy book, and
my soul there, for Jesus Christ his sake, our dearest Lord and
mighty Redeemer. Amen.

Then make an act of resignation thus:

To God pertain the issues of life and death: it is the L
Him do what seemeth good in His own eyes. Thy will be d
earth as it is in heaven.

Recite psalm cvii. and cxxx.

A form of a vow to be made in this or the like danger.

If the Lord will be gracious and hear the prayer of His s
and bring me safe to shore, then I will praise Him secretly an
licly, and pay unto the uses of charity [or religion] [*then ne
sum you design for holy uses*]. O my God, my goods are
unto Thee; I will also be Thy servant all the days of my li
remember this mercy and my present purposes, and live
God's glory, and with a stricter duty. And do Thou please to
this vow as an instance of my importunity, and the greatn
my needs: and be Thou graciously moved to pity and deliv
Amen.

¶ This form also may be used in praying for a blessing on an
prise, and may be instanced in actions of devotion as well
charity.

A prayer before a journey.

mighty God, who fillest all things with Thy presence, and ar' afar off as well as near at hand; Thou didst send Thy angel to Jacob in his journey, and didst lead the children of Israel h the Red sea, making it a wall on the right hand and on the e pleased to let Thy angel go out before me and guide me in rney, preserving me from dangers of robbers, from violence of s, and sudden and sad accidents, from falls and errors. And r my journey to Thy glory, and to all my innocent purposes: reserve me from all sin, that I may return in peace and holi- with Thy favour and Thy blessing, and may serve Thee in ulness and obedience all the days of my pilgrimage; and at ring me to Thy country, to the celestial Jerusalem, there to in Thy house, and to sing praises to Thee for ever. Amen.

Ad SECTION IV.

prayer to be said before hearing or reading the word of God.

HOLY and eternal Jesus, who hast begotten us by Thy word, re- d us by Thy spirit, fed us by Thy sacraments, and by the daily ry of Thy word, still go on to build us up to life eternal. hy most holy spirit be present with me and rest upon me in ading or hearing Thy sacred word; that I may do it humbly, ntly, without prejudice, with a mind ready and desirous to learn obey; that I may be readily furnished and instructed to every ork, and may practise all Thy holy laws and commandments, glory of Thy holy name, O holy and eternal Jesus. Amen.

Ad SECTION V, IX, X.

rm of confession of sins and repentance, to be used upon fasting ys, or days of humiliation; especially in Lent, and before the ly sacrament.

AVE mercy upon me, O God, after Thy great goodness; according e multitude of Thy mercies do away mine offences: for I will s my wickedness and be sorry for my sin. O my dearest Lord, not worthy to be accounted amongst the meanest of Thy ser-

vants; not worthy to be sustained by the least fragments of T
mercy, but to be shut out of Thy presence for ever with dogs :
unbelievers.—But for Thy name's sake, O Lord, be merciful u
my sin, for it is great.

I am the vilest of sinners, and the worst of men: proud and va
glorious, impatient of scorn or of just reproof; not enduring to
slighted, and yet extremely deserving it: I have been cozened by
colours of humility, and when I have truly called myself viciou
could not endure any man else should say so or think so. I h
been disobedient to my superiors, churlish and ungentle in my be
viour, unchristian and unmanly.—But for Thy name's sake, &c.

O just and dear God, how can I expect pity or pardon, who
so angry and peevish, with and without cause, envious at good,
joicing in the evil of my neighbours, negligent of my charge, i
and useless, timorous and base, jealous and impudent, ambitio
and hard-hearted, soft, unmortified and effeminate in my life,
devout in my prayers, without fancy or affection, without attend
to them or perseverance in them: but passionate and curiou
pleasing my appetite of meat and drink and pleasures, making m
both for sin and sickness; and I have reaped the cursed fruit
such improvidence, entertaining undecent and impure thoughts;
I have brought them forth in undecent and impure actions, and
spirit of uncleanness hath entered in, and unhallowed the tem
which Thou didst consecrate for the habitation of Thy spirit of
and holiness.—But for Thy name's sake, O Lord, be merciful u
my sin, for it is great.

Thou hast given me a whole life to serve Thee in, and to adv
my hopes of heaven: and this precious time I have thrown
upon my sins and vanities, being improvident of my time and o
talent, and of Thy grace and my own advantages, resisting
spirit and quenching Him. I have been a great lover of m
and yet used many ways to destroy myself. I have pursued
temporal ends with greediness and indirect means. I am reveng
and unthankful, forgetting benefits, but not so soon forgetting
juries, curious and murmuring, a great breaker of promises. I
not loved my neighbour's good, nor advanced it in all things w
I could. I have been unlike Thee in all things. I am unmerc
and unjust; a sottish admirer of things below, and careless of he
and the ways that lead thither.—But for Thy name's sake, O L
be merciful unto my sin, for it is great.

All my senses have been windows to let sin in, and death by
Mine eyes have been adulterous and covetous; mine ears ope
slander and detraction; my tongue and palate loose and wanton,
temperate, and of foul language, talkative and lying, rash and m
cious, false and flattering, irreligious and irreverent, detracting
censorious; my hands have been injurious and unclean, my passio
violent and rebellious, my desires impatient and unreasonable;

members and all my faculties have been servants of sin: and my best actions have more matter of pity than of confidence, being imperfect in my best, and intolerable in most.—But for Thy name's sake, O Lord, &c.

Unto this and a far bigger heap of sin I have added also the faults of others to my own score, by neglecting to hinder them to sin in that I could and ought; but I also have encouraged them in sin, have taken off their fears, and hardened their consciences, and tempted them directly, and prevailed in it to my own ruin and theirs, unless Thy glorious and unspeakable mercy hath prevented so intolerable a calamity.

Lord, I have abused Thy mercy, despised Thy judgments, turned my grace into wantonness. I have been unthankful for Thy infinite loving-kindness. I have sinned and repented, and then sinned again, and resolved against it, and presently broke it; and then I tied myself up with vows, and then was tempted, and then I yielded by little and little, till I was willingly lost again, and my vows fell off like cords of vanity.

Miserable man that I am! who shall deliver me from this body of sin?

And yet, O Lord, I have another heap of sins to be unloaded. My secret sins, O Lord, are innumerable, sins I noted not; sins that I willingly neglected; sins that I acted upon wilful ignorance and voluntary mispersuasion; sins that I have forgot; and sins which a diligent and a watchful spirit might have prevented, but I would not. Lord, I am confounded with the multitude of them, and the horror of their remembrance, though I consider them nakedly in their direct appearance, without the deformity of their unhandsome and aggravating circumstances; but so dressed they are a sight too ugly, an instance of amazement, infinite in degrees, and insufferable in their load.

And yet Thou hast spared me all this while, and hast not thrown me into hell, where I have deserved to have been long since, and even now to have been shut up to an eternity of torments with insupportable amazement, fearing the revelation of Thy day.

Miserable man that I am! who shall deliver me from this body of sin?

Thou shalt answer for me, O Lord my God. Thou that prayest for me shalt be my judge.

The prayer.

Thou hast prepared for me a more healthful sorrow: O deny not Thy servant, when he begs sorrow of Thee. Give me a deep contrition for my sins, a hearty detestation and loathing of them, hating

them worse than death with torments. Give me grace entirely, presently, and for ever, to forsake them; to walk with care and prudence, with fear and watchfulness, all my days; to do all my duty with diligence and charity, with zeal and a never-fainting spirit; to redeem the time, to trust upon Thy mercies, to make use of all the instruments of grace, to work out my salvation with fear and trembling; that Thou mayest have the glory of pardoning all my sins, and I may reap the fruit of all Thy mercies and all Thy graces, of Thy patience and long-suffering, even to live a holy life here, and to reign with Thee for ever, through Jesus Christ our Lord. Amen.

Ad SECTION VI.

Special devotions to be used upon the Lord's day, and the great festivals of Christians.

1. In the morning recite the following form of thanksgiving, upon the special festivals adding the commemoration of the special blessings according to the following prayers; adding such prayers as you shall choose out of the foregoing devotions.
2. Besides the ordinary and public duties of the day, if you retire into your closet to read and meditate, after you have performed that duty, say the Song of St. Ambrose (commonly called the *Te Deum*), or, "We praise Thee," &c., then add the prayers for particular graces which are at the end of the former chapter, such and as many of them as shall fit your present needs and affections; ending with the Lord's prayer. This form of devotion may, for variety, be indifferently used at other times.

A form of thanksgiving, with a recital of public and private blessings; to be used upon Easter-day, Whitsunday, Ascension-day, and all Sundays of the year; but the middle part of it may be reserved for the more solemn festivals, and the other used upon the ordinary; as every man's affections or leisure shall determine.

[*Ex liturgia S. Basilii magna ex parte.*]

O eternal essence, Lord God, Father almighty, maker of all things in heaven and earth! it is a good thing to give thanks to Thee, O Lord, and to pay to Thee all reverence, worship, and devotion, from a clean and prepared heart; and with an humble spirit to present a living and reasonable sacrifice to Thy holiness and majesty: for Thou hast given unto us the knowledge of Thy truth; and who is able to

declare Thy greatness, and to recount all Thy marvellous works which Thou hast done in all the generations of the world?

O great Lord and governor of all things, lord and creator of all things visible and invisible, who sittest upon the throne of Thy glory, and beholdest the secrets of the lowest abyss and darkness, Thou art without beginning, uncircumscribed, incomprehensible, unalterable, and seated for ever unmoveable in Thy own essential happiness and tranquillity; Thou art the father of our Lord Jesus Christ, who is,

Our dearest and most gracious Saviour, our hope, the wisdom of the Father, the image of Thy goodness, the Word eternal, and the brightness of Thy person, the power of God from eternal ages, the true light that lighteneth every man that cometh into the world, the redemption of man, and the sanctification of our spirits.

By whom the Holy Ghost descended upon the church, the Holy Spirit of truth, the seal of adoption; the earnest of the inheritance of the saints; the first fruits of everlasting felicity; the life-giving power; the fountain of sanctification; the comfort of the church, the ease of the afflicted, the support of the weak, the wealth of the poor, the teacher of the doubtful, scrupulous, and ignorant; the anchor of the fearful, the infinite reward of all faithful souls; by whom all reasonable and understanding creatures serve Thee, and send up a never ceasing and a never rejected sacrifice of prayer and praises and adoration.

All angels and archangels, all thrones and dominions, all principalities and powers, the cherubim with many eyes, and the seraphim covered with wings from the terror and amazement of Thy brightest glory: these, and all the powers of heaven, do perpetually sing praises and never ceasing hymns and eternal anthems to the glory of the eternal God, the almighty Father of men and angels.

Holy is our God: holy is the Almighty: holy is the Immortal: holy, holy, holy, Lord God of sabaoth, heaven and earth are full of the majesty of Thy glory, Amen. With these holy and blessed spirits I also, Thy servant, O thou great lover of souls, though I be unworthy to offer praise to such a majesty, yet out of my bounden duty humbly offer up my heart and voice to join in this blessed choir, and confess the glories of the Lord. For Thou art holy, and of Thy greatness there is no end; and in Thy justice and goodness Thou hast measured out to us all Thy works.

Thou madest man out of the earth, and didst form him after Thine own image; Thou didst place him in a garden of pleasure, and gavest him laws of righteousness to be to him a seed of immortality.

"O that men would therefore praise the Lord for His goodness, and declare the wonders that He hath done for the children of men."

For when man sinned and listened to the whispers of a tempting spirit, and refused to hear the voice of God, Thou didst throw him out from paradise, and sentest him to till the earth; but yet leftest

not his condition without remedy, but didst provide for him the s
vation of a new birth, and by the blood of Thy Son didst redeem a
pay the price to Thine own justice for Thine own creature, lest t
work of Thine own hands should perish.

"O that men would therefore praise the Lord," &c.

For Thou, O Lord, in every age didst send testimonies fro
heaven, blessings, and prophets, and fruitful seasons, and preach
of righteousness, and miracles of power and mercy: Thou spak
by Thy prophets, and saidst, "I will help by one that is mighty
and in the fulness of time spakest to us by Thy Son, by whom Tho
didst make both the worlds, who by the word of His power sustai
all things in heaven and earth; who thought it no robbery to
equal to the Father; who being before all time was pleased to
born in time, to converse with men, to be incarnate of a holy Virgi
He emptied himself of all His glories, took on Him the form of
servant, in all things being made like unto us, in a soul of passio
and discourse, in a body of humility and sorrow, but in all thin
innocent, and in all things afflicted; and suffered death for us, th
we by Him might live, and be partakers of His nature and H
glories, of His body and of His spirit, of the blessings of earth, a
of immortal felicities in heaven.

"O that men would therefore praise the Lord," &c.

For Thou, O holy and immortal God, O sweetest Saviour Jesu
wert made under the law to condemn sin in the flesh; Thou, wh
knewest no sin, wert made sin for us; Thou gavest to us righteo
commandments, and madest known to us all Thy Father's will; Tho
didst redeem us from our vain conversation, and from the vanity
idols, false principles, and foolish confidences, and broughtest us
the knowledge of the true and only God and our Father, and hi
made us to Thyself a peculiar people of Thy own purchase, a roy
priesthood, a holy nation; Thou hast washed our souls in the lav
of regeneration, the sacrament of baptism; Thou hast reconciled u
by Thy death, justified us by Thy resurrection, sanctified us b
Thy spirit, sending Him upon Thy church in visible forms, an
giving Him in powers and miracles and mighty signs, and continuin
this incomparable favour in gifts and sanctifying graces, and promisin
that He shall abide with us for ever: Thou hast fed us with Thin
own broken body, and given drink to our souls out of Thine ow
heart, and hast ascended up on high, and hast overcome all th
powers of death and hell, and redeemed us from the miseries of a sa
eternity; and sittest at the right hand of God, making intercessio
for us with a never-ceasing charity.

"O that men would therefore praise the Lord," &c.

The grave could not hold Thee long, O holy and eternal Jesus
Thy body could not see corruption, neither could Thy soul be left i
hell; Thou wert free among the dead, and Thou brakest the iro

gates of death, and the bars and chains of the lower prisons. Thou broughtest comfort to the souls of the patriarchs, who waited for Thy coming, who longed for the redemption of man, and the revelation of Thy day. Abraham, Isaac, and Jacob, saw Thy day, and rejoiced; and when Thou didst arise from Thy bed of darkness, and leftest the grave-clothes behind Thee, and didst put on a robe of glory, over which for forty days Thou didst wear a veil, and then enteredst into a cloud, and then into glory, then the powers of hell were confounded, then death lost its power and was swallowed up into victory: and though death is not quite destroyed, yet it is made harmless and without a sting, and the condition of human nature is made an entrance to eternal glory; and art become the prince of life, the first-fruits of the resurrection, the first-born from the dead, having made the way plain before our faces, that we may also arise again in the resurrection of the last day, when Thou shalt come again unto us, to render to every man according to his works.

"O that men would therefore praise the Lord," &c.

O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever.

O all ye angels of the Lord, praise ye the Lord; praise Him and magnify Him for ever.

O ye spirits and souls of the righteous, praise ye the Lord; praise Him and magnify Him for ever.

And now, O Lord God, what shall I render to Thy divine majesty for all the benefits Thou hast done unto Thy servant in my personal capacity?

Thou art my Creator and my father, my protector and my guardian; Thou hast brought me from my mother's womb; Thou hast told all my joints, and in Thy book were all my members written; Thou hast given me a comely body, christian and careful parents, holy education; Thou hast been my guide and my teacher all my days; Thou hast given me ready faculties, an unloosed tongue, a cheerful spirit, straight limbs, a good reputation, and liberty of person, a quiet life, and a tender conscience, [a loving wife or husband, and hopeful children.] Thou wert my hope from my youth, through Thee have I been holden up ever since I was born. Thou hast clothed me and fed me, given me friends and blessed them: given me many days of comfort and health, free from those sad infirmities with which many of Thy saints and dearest servants are afflicted. Thou hast sent Thy angel to snatch me from the violence of fire and water, to prevent precipices, fracture of bones, to rescue me from thunder and lightning, plague and pestilential diseases, murder and robbery, violence of chance and enemies, and all the spirits of darkness; and in the days of sorrow Thou hast refreshed me; in the destitution of provisions Thou hast taken care of me, and Thou hast said unto me, "I will never leave thee nor forsake thee."

"I will give thanks unto the Lord with my whole heart, secretly among the faithful, and in the congregation."

Thou, O my dearest Lord and father, hast taken care of my soul, hast pitied my miseries, sustained my infirmities, relieved and instructed my ignorances; and though I have broken Thy righteous laws and commandments, run passionately after vanities, and was in love with death, and was dead in sin, and was exposed to thousands of temptations, and fell foully, and continued in it, and loved to have it so, and hated to be reformed; yet Thou didst call me with the checks of conscience, with daily sermons and precepts of holiness, with fear and shame, with benefits and the admonitions of Thy most holy spirit, by the counsel of my friends, by the example of good persons, with holy books and thousands of excellent arts, and wouldst not suffer me to perish in my folly, but didst force me to attend to Thy gracious calling, and hast put me into a state of repentance and possibilities of pardon, being infinitely desirous I should live, and recover, and make use of Thy grace, and partake of Thy glories.

"I will give thanks unto the Lord with my whole heart, secretly among the faithful, and in the congregation. For salvation belongeth unto the Lord, and Thy blessing is upon Thy servant. But as for me, I will come into Thy house in the multitude of Thy mercies, and in Thy fear will I worship toward Thy holy temple. For of Thee, and in Thee, and through and for Thee, are all things. Blessed be the name of God from generation to generation." Amen.

A short form of thanksgiving to be said upon any special deliverance, as from childbirth, from sickness, from battle, or imminent danger at sea or land, &c.

O most merciful and gracious God, Thou fountain of all mercy and blessing, Thou hast opened the hand of Thy mercy to fill me with blessings, and the sweet effects of Thy loving-kindness; Thou feedest us like a shepherd, Thou governest us as a king, Thou bearest us in Thy arms like a nurse, Thou dost cover us under the shadow of Thy wings and shelter us like a hen; Thou, O dearest Lord, wakest for us as a watchman, Thou providest for us like a husband, Thou lovest us as a friend, and thinkest on us perpetually as a careful mother on her helpless babe, and art exceeding merciful to all that fear Thee. And now, O Lord, Thou hast added this great blessing of deliverance from my late danger [*here name the blessing*]; it was Thy hand and the help of Thy mercy that relieved me; the waters of affliction had drowned me, and the stream had gone over my soul, if the spirit of the Lord had not moved upon these waters. Thou, O Lord, didst revoke Thy angry sentence, which I had deserved, and which was gone out against me. Unto Thee, O Lord, I ascribe the praise and honour of my redemption. I will be glad and rejoice in Thy mercy, for Thou hast considered my trouble, and hast

known my soul in adversity. As Thou hast spread Thy hand upon me for a covering, so also enlarge my heart with thankfulness, and fill my mouth with praises, that my duty and returns to Thee may be great as my needs of mercy are; and let Thy gracious favours and loving-kindness endure for ever and ever upon Thy servant; and grant that what Thou hast sown in mercy may spring up in duty; and let Thy grace so strengthen my purposes, that I may sin no more, lest Thy threatening return upon me in anger, and Thy anger break me into pieces: but let me walk in the light of Thy favour, and in the paths of Thy commandments: that I, living here to the glory of Thy name, may at last enter into the glory of my Lord, to spend a whole eternity in giving praise to Thy exalted and ever glorious name. Amen.

"We praise Thee, O God, we acknowledge Thee to be the Lord. All the earth doth worship Thee the Father everlasting; to Thee all angels cry aloud, the heavens and all the powers therein; to Thee cherubim and seraphim continually do cry, Holy, holy, holy, Lord God of sabaoth: heaven and earth are full of the majesty of Thy glory. The glorious company of the apostles praise Thee; the goodly fellowship of the prophets praise Thee; the noble army of martyrs praise Thee: the holy church throughout all the world doth acknowledge Thee, the Father of an infinite majesty; Thine honourable, true, and only Son; also the Holy Ghost, the Comforter. Thou art the king of glory, O Christ; Thou art the everlasting Son of the Father: when Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb; when Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers: Thou sittest at the right hand of God in the glory of the Father. We believe that Thou shalt come to be our judge, we therefore pray Thee help Thy servants whom Thou hast redeemed with Thy precious blood; make them to be numbered with Thy saints in glory everlasting. O Lord, save Thy people, and bless Thine heritage; govern them, and lift them up for ever. Day by day we magnify Thee, and we worship Thy name ever world without end. Vouchsafe, O Lord, to keep us this day without sin. O Lord, have mercy upon us, have mercy upon us. O Lord, let Thy mercy lighten upon us, as our trust is in Thee. O Lord, in Thee have I trusted, let me never be confounded." Amen.

A prayer of thanksgiving after the receiving of some great blessing, as the birth of an heir, the success of an honest design, a victory, a good harvest, &c.

O Lord God, Father of mercies, the fountain of comfort and blessing, of life and peace, of plenty and pardon, who fillest heaven with Thy glory and earth with Thy goodness; I give Thee the most earnest, most humble, and most enlarged returns of my glad and

thankful heart, for Thou hast refreshed me with Thy comforts, a enlarged me with Thy blessing: Thou hast made my flesh and bones to rejoice: for besides the blessings of all mankind, the bl ings of nature and the blessings of grace, the support of every minu and the comforts of every day, Thou hast opened Thy bosom, and this time hast poured out an excellent expression of Thy lovin kindness [*here name the blessing*]. What am I, O Lord, and wha is my father's house, what is the life and what are the capacities o Thy servant, that Thou shouldest do this unto me; that the grea God of men and angels should make a special decree in heaven f me, and send out an angel of blessing, and instead of condemnin and ruining me as I miserably have deserved, to distinguish me fro many my equals and my betters by this and many other special ac of grace and favour?

Praised be the Lord daily, even the Lord that helpeth us an poureth His benefits upon us. He is our God, even the God o whom cometh salvation; God is the Lord by whom we escape death. Thou hast brought me to great honour, and comforted me on ever side.

Thou, Lord, hast made me glad through Thy works; I will rejoic in giving praise for the operation of Thy hands.

O give thanks unto the Lord, and call upon His name; tell the people what things He hath done: as for me, I will give great thanks unto the Lord, and praise Him among the multitude.

Blessed be the Lord God, even the Lord God of Israel, which only doeth wondrous and gracious things: and blessed be the name of His majesty for ever; and all the earth shall be filled with His majesty. Amen, Amen.

Glory be to the Father, &c.
As it was in the beginning, &c.

A prayer to be said on the feast of Christmas, or the birth of our blessed Saviour Jesus: the same also may be said upon the feast of the Annunciation and Purification of the B. virgin Mary.

O holy and almighty God, Father of mercies, Father of our Lor Jesus Christ, the Son of Thy love and eternal mercies, I adore an praise and glorify Thy infinite and unspeakable love and wisdom, wh hast sent Thy Son from the bosom of felicities to take upon Him our nature and our misery and our guilt, and hast made the Son of God to become the Son of man, that we might become the sons of God and partakers of the divine nature: since Thou hast so exalted human nature, be pleased also to sanctify my person, that by a conformity to the humility and laws and sufferings of my dearest Saviour, I may be united to His spirit, and be made all one with the most holy Jesus. Amen.

O holy and eternal Jesus, who didst pity mankind lying in his blood, and sin, and misery, and didst choose our sadnesses and sorrows that Thou mightest make us to partake of Thy felicities; let Thine eyes pity me, Thy hands support me, Thy holy feet tread down all the difficulties in my way to heaven: let me dwell in Thy heart, be instructed with Thy wisdom, moved by Thy affections, choose with Thy will, and be clothed with Thy righteousness; that in the day of judgment I may be found having on Thy garments, sealed with Thy impression; and that bearing upon every faculty and member the character of my elder brother, I may not be cast out with strangers and unbelievers. Amen.

O holy and ever blessed Spirit, who didst overshadow the holy virgin-mother of our Lord, and caused her to conceive by a miraculous and mysterious manner; be pleased to overshadow my soul, and enlighten my spirit, that I may conceive the holy Jesus in my heart, and may bear Him in my mind, and may grow up to the fulness of the stature of Christ, to be a perfect man in Christ Jesus. Amen.

To God, the Father of our Lord Jesus Christ, to the eternal Son that was incarnate and born of a virgin, to the Spirit of the Father and the Son, be all honour and glory, worship and adoration, now and for ever. Amen.

[The same form of prayer may be used upon our own birth-day, or day of our baptism; adding the following prayer.]

A prayer to be said upon our birth-day, or day of baptism.

O blessed and eternal God, I give Thee praise and glory for Thy great mercy to me, in causing me to be born of christian parents, and didst not allot to me a portion with misbelievers and heathen that have not known Thee. Thou didst not suffer me to be strangled at the gate of the womb, but Thy hand sustained and brought me to the light of the world, and the illumination of baptism, with Thy grace preventing my election, and by an artificial necessity and holy prevention engaging me to the profession and practices of christianity. Lord, since that, I have broken the promises made in my behalf, and which I confirmed by my after-act; I went back from them by an evil life: and yet Thou hast still continued to me life and time of repentance, and didst not cut me off in the beginning of my days and the progress of my sins. O dearest God, pardon the errors and ignorances, the vices and vanities, of my youth, and the faults of my more forward years, and let me never more stain the whiteness of my baptismal robe: and now that by Thy grace I still persist in the purposes of obedience, and do give up my name to Christ, and glory to be a disciple of Thy institution and a servant of Jesus, let me never fail of Thy grace; let no root of bitterness spring up, and disorder my purposes, and defile my spirit. O let my years be so many

thankful heart, for Thou hast refreshed me with Thy comforts, a enlarged me with Thy blessing: Thou hast made my flesh and bones to rejoice: for besides the blessings of all mankind, the bl ings of nature and the blessings of grace, the support of every minu and the comforts of every day, Thou hast opened Thy bosom, and this time hast poured out an excellent expression of Thy lovi kindness [*here name the blessing*]. What am I, O Lord, and wh is my father's house, what is the life and what are the capacities o Thy servant, that Thou shouldest do this unto me; that the gre God of men and angels should make a special decree in heaven f me, and send out an angel of blessing, and instead of condemni and ruining me as I miserably have deserved, to distinguish me fro many my equals and my betters by this and many other special ac of grace and favour?

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Blessed be the Lord God, even the Lord God of Israel, which only doeth wondrous and gracious things: and blessed be the name of His majesty for ever; and all the earth shall be filled with His majesty. Amen, Amen.

Glory be to the Father, &c.
As it was in the beginning, &c.

A prayer to be said on the feast of Christmas, or the birth of our blessed Saviour Jesus: the same also may be said upon the feast of the Annunciation and Purification of the B. virgin Mary.

O holy and almighty God, Father of mercies, Father of our Lord Jesus Christ, the Son of Thy love and eternal mercies, I adore and praise and glorify Thy infinite and unspeakable love and wisdom, who hast sent Thy Son from the bosom of felicities to take upon Him our nature and our misery and our guilt, and hast made the Son of God to become the Son of man, that we might become the sons of God and partakers of the divine nature: since Thou hast so exalted human nature, be pleased also to sanctify my person, that by a conformity to the humility and laws and sufferings of my dearest Saviour, I may be united to His spirit, and be made all one with the most holy Jesus. Amen.

O holy and eternal Jesus, who didst pity mankind lying in his blood, and sin, and misery, and didst choose our sadnesses and sorrows that Thou mightest make us to partake of Thy felicities; let Thine eyes pity me, Thy hands support me, Thy holy feet tread down all the difficulties in my way to heaven: let me dwell in Thy heart, be instructed with Thy wisdom, moved by Thy affections, choose with Thy will, and be clothed with Thy righteousness; that in the day of judgment I may be found having on Thy garments, sealed with Thy impression; and that bearing upon every faculty and member the character of my elder brother, I may not be cast out with strangers and unbelievers. Amen.

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degrees of nearer approach to Thee: and forsake me not, O God, in my old age, when I am grey-headed; and when my strength faileth me, be Thou my strength and my guide unto death; that I may reckon my years, and apply my heart unto wisdom; and at last, after the spending a holy and a blessed life, I may be brought unto a glorious eternity, through Jesus Christ our Lord. Amen.

[Then add the form of thanksgiving formerly described.]

A prayer to be said upon the days of the memory of apostles, martyrs, &c.

O eternal God, to whom do live the spirits of them that depart hence in the Lord, and in whom the souls of them that be elected after they be delivered from the burden of the flesh, be in peace, and rest from their labours, and their works follow them, and their memory is blessed; I bless and magnify Thy holy and ever glorious name, for the great grace and blessing manifested to Thy apostles and martyrs, and other holy persons who have glorified Thy name in the days of their flesh, and have served the interest of religion and Thy service: and this day we have Thy servant [*name the apostle or martyr*, &c.] in remembrance, whom Thou hast led through the troubles and temptations of this world, and now hast lodged in the bosom of a certain hope and great beatitude, until the day of restitution of all things. Blessed be the mercy and eternal goodness of God; and the memory of all Thy saints is blessed. Teach me to practise their doctrine, to imitate their lives, following their example, and being united as a part of the same mystical body by the band of the same faith, and a holy hope, and a never ceasing charity. And may it please Thee of Thy gracious goodness shortly to accomplish the number of Thine elect, and to hasten Thy kingdom, that we with Thy servant [*] and all others departed in the true faith and fear of Thy holy name, may have our perfect consummation and bliss, both body and soul, in Thy eternal and everlasting kingdom. Amen.

A form of prayer recording all the parts and mysteries of Christ's passion, being a short history of it: to be used especially in the week of the passion, and before the receiving the blessed sacrament.

All praise, honour, and glory, be to the holy and eternal Jesus. I adore Thee, O blessed Redeemer, eternal God, the light of the gentiles, and the glory of Israel; for Thou hast done and suffered for me more than I could wish; more than I could think of; even all that a lost and a miserable perishing sinner could possibly need.

Thou wert afflicted with thirst and hunger, with heat and cold;

with labours and sorrows, with hard journeys and restless nights; and when Thou wert contriving all the mysterious and admirable ways of paying our scores, Thou didst suffer Thyself to be designed to slaughter by those for whom in love Thou wert ready to die.

"What is man that Thou art mindful of him, and the son of man that Thou thus visitest him?"

Blessed be Thy name, O holy Jesus, for Thou wentest about doing good, working miracles of mercy, healing the sick, comforting the distressed, instructing the ignorant, raising the dead, enlightening the blind, strengthening the lame, straightening the crooked, relieving the poor, preaching the gospel, and reconciling sinners by the mightiness of Thy power, by the wisdom of Thy spirit, by the word of God, and the merits of Thy passion, Thy healthful and bitter passion.

"Lord, what is man that Thou art mindful of him," &c.

Blessed be Thy name, O holy Jesus, who wert content to be conspired against by the Jews, to be sold by Thy servant for a vile price, and to wash the feet of him that took money for Thy life, and to give to him and to all Thy apostles Thy most holy body and blood, to become a sacrifice for their sins, even for their betraying and denying Thee; and for all my sins, even for my crucifying Thee afresh, and for such sins which I am ashamed to think, but that the greatness of my sins magnify the infiniteness of Thy mercies, who didst so great things for so vile a person.

"Lord, what is man," &c.

Blessed be Thy name, O holy Jesus, who, being to depart the world, didst comfort Thy apostles, pouring out into their ears and hearts treasures of admirable discourses; who didst recommend them to Thy Father with a mighty charity, and then didst enter into the garden set with nothing but briers and sorrows, where Thou didst suffer a most unspeakable agony, until the sweat strained through Thy pure skin like drops of blood, and there didst sigh and groan, and fall flat upon the earth, and pray, and submit to the intolerable burden of Thy Father's wrath, which I had deserved, and Thou sufferedst.

"Lord, what is man," &c.

Blessed be Thy name, O holy Jesus, who hast sanctified to us all our natural infirmities and passions, by vouchsafing to be in fear and trembling and sore amazement, by being bound and imprisoned, by being harassed and dragged with cords of violence and rude hands, by being drenched in the brook in the way[1], by being sought after like a thief, and used like a sinner, who wert the most holy and the most innocent, cleaner than an angel, and brighter than the morning star.

"Lord, what is man," &c.

Blessed be Thy name, O holy Jesus, and blessed be Thy loving-kindness and pity, by which Thou didst neglect Thy own sorrows,

[1] [Vid. Life of Christ, part iii. sect. 15. tom. ii. p. 668.]

and go to comfort the sadness of Thy disciples, quickening their dulness, encouraging their duty, arming their weakness with excellent precepts against the day of trial. Blessed be that humility and sorrow of Thine, who, being Lord of the angels, yet wouldest need and receive comfort from Thy servant the angel; who didst offer Thyself to Thy persecutors, and madest them able to seize Thee; and didst receive the traitor's kiss, and sufferedst a veil to be thrown over Thy holy face, that Thy enemies might not presently be confounded by so bright a lustre; and wouldst do a miracle to cure a wound of one of Thy spiteful enemies; and didst reprove a zealous servant in behalf of a malicious adversary: and then didst go like a lamb to the slaughter, without noise or violence or resistance, when Thou couldst have commanded millions of angels for Thy guard and rescue.

"Lord, what is man," &c.

Blessed be Thy name, O holy Jesus, and blessed be that holy sorrow Thou didst suffer when Thy disciples fled, and Thou wert left alone in the hands of cruel men, who, like evening wolves, thirsted for a draught of Thy best blood; and Thou wert led to the house of Annas, and there asked ensnaring questions, and smitten on the face by him whose ear Thou hadst but lately healed; and from thence wert dragged to the house of Caiaphas; and there all night didst endure spittings, affronts, scorn, contumelies, blows, and intolerable insolencies; and all this for man, who was Thy enemy, and the cause of all Thy sorrows.

"Lord, what is man," &c.

Blessed be Thy name, O holy Jesus, and blessed be Thy mercy, who, when Thy servant Peter denied Thee and forsook Thee and forswore Thee, didst look back upon him, and by that gracious and chiding look didst call him back to himself and Thee; who wert accused before the high priest, and railed upon, and examined to evil purposes, and with designs of blood; who wert declared guilty of death for speaking a most necessary and most profitable truth; who wert sent to Pilate and found innocent, and sent to Herod and still found innocent, and wert arrayed in white both to declare Thy innocence and yet to deride Thy person, and wert sent back to Pilate, and examined again, and yet nothing but innocence found in Thee, and malice round about Thee to devour Thy life, which yet Thou wert more desirous to lay down for them than they were to take it from Thee.

"Lord, what is man," &c.

Blessed be Thy name, O holy Jesus, and blessed be that patience and charity by which for our sakes Thou wert content to be smitten with canes, and have that holy face which angels with joy and wonder do behold, be spit upon, and be despised when compared with Barabbas, and scourged most rudely with unhallowed hands, till the pavement was purpled with that holy blood, and condemned to a sad and shameful, a public and painful death, and arrayed in scarlet, and

crowned with thorns, and stripped naked, and then clothed, and loaden with the cross, and tormented with a tablet stuck with nails at the fringes of Thy garment[m], and bound hard with cords, and dragged most vilely and most piteously, till the load was too great, and did sink Thy tender and virginal body to the earth; and yet didst comfort the weeping women, and didst more pity Thy persecutors than Thyself, and wert grieved for the miseries of Jerusalem to come forty years after, more than for Thy present passion.

"Lord, what is man," &c.

Blessed be Thy name, O holy Jesus, and blessed be that incomparable sweetness and holy sorrow which Thou sufferedst when Thy holy hands and feet were nailed upon the cross, and the cross, being set in a hollowness of the earth, did in the fall rend the wounds wider, and there naked and bleeding, sick and faint, wounded and despised, didst hang upon the weight of Thy wounds three long hours, praying for Thy persecutors, satisfying Thy Father's wrath, reconciling the penitent thief, providing for Thy holy and afflicted mother, tasting vinegar and gall; and when the fulness of Thy suffering was accomplished, didst give Thy soul into the hands of God, and didst descend to the regions of longing souls, who waited for the revelation of this Thy day in their prisons of hope: and then Thy body was transfixed with a spear, and issued forth two sacraments, water and blood, and Thy body was composed to burial, and dwelt in darkness three days and three nights.

"Lord, what is man that Thou art mindful of him, and the son of man that Thou thus visitest him?"

The prayer.

Thus, O blessed Jesu, Thou didst finish Thy holy passion with pain and anguish so great, that nothing could be greater than it, except Thyself and Thy own infinite mercy: and all this for man, even for me, than whom nothing could be more miserable, Thyself only excepted, who becamest so by undertaking our guilt and our punishment. And now, Lord, who hast done so much for me, be pleased only to make it effectual to me, that it may not be useless and lost as to my particular, lest I become eternally miserable, and lost to all hopes and possibilities of comfort. All this deserves more love than I have to give; but, Lord, do Thou turn me all into love, and all my love into obedience, and let my obedience be without interruption, and then I hope Thou wilt accept such a return as I can make. Make me to be something that Thou delightest in, and Thou shalt have all that I am or have from Thee, even whatsoever Thou makest fit for Thyself. Teach me to live wholly for my Saviour Jesus, and to be ready to die for Jesus, and to be conformable to His life and suf-

[m] [Vid. Life of Christ, part iii. sect. 15. tom. ii. p. 702.]

ferings, and to be united to Him by inseparable unions, and to own no passions but what may be servants to Jesus and disciples of His institution. O sweetest Saviour, clothe my soul with Thy holy robe; hide my sins in Thy wounds, and bury them in Thy grave; and let me rise in the life of grace, and abide and grow in it, till I arrive at the kingdom of glory. Amen.

"Our Father," &c.

Ad SECTIONS VII, VIII, X.

A form of prayer or intercession for all estates of people in the christian church. The parts of which may be added to any other forms; and the whole office, entirely as it lies, is proper to be said in our preparation to the holy sacrament, or on the day of celebration.

1. *For ourselves.*

O THOU gracious Father of mercy, Father of our Lord Jesus Christ, have mercy upon Thy servants, who bow our heads, and our knees, and our hearts to Thee; pardon and forgive us all our sins; give us the grace of holy repentance, and a strict obedience to Thy holy word; strengthen us in the inner man with the power of the Holy Ghost for all the parts and duties of our calling and holy living; preserve us for ever in the unity of the holy catholic church, and in the integrity of the christian faith, and in the love of God and of our neighbours, and in hope of life eternal. Amen.

2. *For the whole catholic church.*

O holy Jesus, King of the saints, and Prince of the catholic church, preserve Thy spouse, whom Thou hast purchased with Thy right hand, and redeemed and cleansed with Thy blood; the whole catholic church from one end of the earth to the other; she is founded upon a rock, but planted in the sea. O preserve her safe from schism, heresy, and sacrilege; unite all her members with the bands of faith, hope, and charity, and an external communion, when it shall seem good in Thine eyes; let the daily sacrifice of prayer and sacramental thanksgiving never cease, but be for ever presented to Thee, and for ever united to the intercession of her dearest Lord, and for ever prevail for the obtaining for every of its members grace and blessing, pardon and salvation. Amen.

3. *For all christian kings, princes, and governors.*

O King of kings, and Prince of all the rulers of the earth, give Thy grace and spirit to all christian princes, the spirit of wisdom and counsel, the spirit of government and godly fear. Grant unto them to live in peace and honour, that their people may love and fear them, and they may love and fear God. Speak good unto their hearts concerning the church, that they may be nursing fathers to it, fathers to the fatherless, judges and avengers of the cause of widows; that they may be compassionate to the wants of the poor, and the groans of the oppressed; that they may not vex or kill the Lord's people with unjust or ambitious wars, but may feed the flock of God, and may enquire after and do all things which may promote peace, public honesty, and holy religion; so administering things present that they may not fail of the everlasting glories of the world to come, where all Thy faithful people shall reign kings for ever. Amen.

4. *For all the orders of them that minister about holy things.*

O Thou great Shepherd and Bishop of our souls, holy and eternal Jesus, give unto Thy servants the ministers of the mysteries of christian religion, the spirit of prudence and sanctity, faith and charity, confidence and zeal, diligence and watchfulness, that they may declare Thy will unto the people faithfully, and dispense Thy sacraments rightly, and intercede with Thee graciously and acceptably for Thy servants. Grant, O Lord, that by a holy life and a true belief, by well doing, and patient suffering when Thou shalt call them to it, they may glorify Thee the great lover of souls, and after a plentiful conversion of sinners from the error of their ways they may shine like the stars in glory. Amen.

Give unto Thy servants the bishops a discerning spirit, that they may lay hands suddenly on no man, but may depute such persons to the ministries of religion who may adorn the gospel of God, and whose lips may preserve knowledge, and such who by their good preaching and holy living may advance the service of the Lord Jesus. Amen.

5. *For our nearest relatives, as husband, wife, children, family, &c.*

O God of infinite mercy, let Thy loving mercy and compassion descend upon the head of Thy servants [my wife, or husband, children, and family]: be pleased to give them health of body and of spirit, a competent portion of temporals, so as may with comfort support them in their journey to heaven: preserve them from all evil and sad accidents, defend them in all assaults of their enemies, direct their per-

sons and their actions, sanctify their hearts and words and purposes; that we all may by the bands of obedience and charity be united to our Lord Jesus, and always feeling Thee our merciful and gracious father, may become a holy family, discharging our whole duty in all our relations; that we in this life being Thy children by adoption and grace, may be admitted into Thy holy family hereafter, for ever to sing praises to Thee in the church of the first-born, in the family of Thy redeemed ones. Amen.

6. *For our parents, our kindred in the flesh, our friends and benefactors.*

O God, merciful and gracious, who hast made [my parents,] my friends, and my benefactors, ministers of Thy mercy and instruments of providence to Thy servant, I humbly beg a blessing to descend upon the heads of [*name the persons, or the relations*]. Depute Thy holy angels to guard their persons, Thy holy spirit to guide their souls, Thy providence to minister to their necessities; and let Thy grace and mercy preserve them from the bitter pains of eternal death, and bring them to everlasting life, through Jesus Christ. Amen.

7. *For all that lie under the rod of war, famine, pestilence: to be said in the time of plague, or war, &c.*

O Lord God almighty, Thou art our Father, we are Thy children; Thou art our Redeemer, we Thy people purchased with the price of Thy most precious blood: be pleased to moderate Thy anger towards Thy servants; let not Thy whole displeasure arise, lest we be consumed and brought to nothing. Let health and peace be within our dwellings; let righteousness and holiness dwell for ever in our hearts and be expressed in all our actions, and the light of Thy countenance be upon us in all our sufferings, that we may delight in the service and in the mercies of God for ever. Amen.

O gracious Father and merciful God, if it be Thy will, say unto the destroying angel, "It is enough;" and though we are not better than our brethren who are smitten with the rod of God, but much worse, yet may it please Thee, even because Thou art good, and because we are timorous and sinful, not yet fitted for our appearance, to set Thy mark upon our foreheads, that Thy angel, the minister of Thy justice, may pass over us and hurt us not; let Thy hand cover Thy servants and hide us in the clefts of the rock, in the wounds of the holy Jesus, from the present anger that is gone out against us; that though we walk through the valley of the shadow of death, we may fear no evil, and suffer none; and those whom Thou hast

smitten with Thy rod, support with Thy staff, and visit them with Thy mercies and salvation, through Jesus Christ. Amen.

8. *For all women with child, and for unborn children.*

O Lord God, who art the father of them that trust in Thee, and shewest mercy to a thousand generations of them that fear Thee; have mercy upon all women great with child [*]; be pleased to give them a joyful and a safe deliverance: and let Thy grace preserve the fruit of their wombs, and conduct them to the holy sacrament of baptism: that they, being regenerated by Thy spirit, and adopted into Thy family, and the portion and duty of sons, may live to the glory of God, to the comfort of their parents and friends, to the edification of the christian commonwealth, and the salvation of their own souls, through Jesus Christ. Amen.

9. *For all estates of men and women in the christian church.*

O holy God, King eternal, out of the infinite store-houses of Thy grace and mercy, give unto all virgins chastity and a religious spirit: to all persons dedicated to Thee and to religion, continence and meekness, an active zeal and an unwearied spirit; to all married pairs, faith and holiness; to widows and fatherless, and all that are oppressed, Thy patronage, comfort, and defence; to all christian women simplicity and modesty, humility and chastity, patience and charity; give unto the poor, to all that are robbed and spoiled of their goods, a competent support, and a contented spirit, and a treasure in heaven hereafter; give unto prisoners and captives, to them that toil in the mines and row in the galleys, strength of body and of spirit, liberty and redemption, comfort and restitution; to all that travel by land, Thy angel for their guide, and a holy and prosperous return; to all that travel by sea, freedom from pirates and shipwreck, and bring them to the haven where they would be; to distressed and scrupulous consciences, to melancholy and disconsolate persons, to all that are afflicted with evil and unclean spirits, give a light from heaven, great grace and proportionable comforts, and timely deliverance; give them patience, and resignation; let their sorrows be changed into grace and comfort, and let the storm waft them certainly to the regions of rest and glory.

Lord God of mercy, give to Thy martyrs, confessors, and all Thy persecuted, constancy and prudence, boldness and hope, a full faith and a never-failing charity. To all who are condemned to death, do Thou minister comfort, a strong, a quiet, and a resigned spirit; take from them the fear of death, and all remaining affections to sin, and all imperfections of duty, and cause them to die full of grace, full of

hope. And give to all faithful, and particularly to them who have recommended themselves to the prayers of Thy unworthy servant, a supply of all their needs temporal and spiritual, and according to their several states and necessities, rest and peace, pardon and refreshment; and shew us all a mercy in the day of judgment. Amen.

Give, O Lord, to the magistrates equity, sincerity, courage, and prudence, that they may protect the good, defend religion, and punish the wrong doers. Give to the nobility wisdom, valour, and loyalty; to merchants, justice and faithfulness: to all artificers and labourers, truth and honesty; to our enemies, forgiveness and brotherly kindness.

Preserve to us the heavens and the air in healthful influence and disposition, the earth in plenty, the kingdom in peace and good government, our marriages in peace and sweetness and innocence of society, Thy people from famine and pestilence, our houses from burning and robbery, our persons from being burnt alive, from banishment and prison, from widowhood and destitution, from violence of pains and passions, from tempests and earthquakes, from inundation of waters, from rebellion or invasion, from impatience and inordinate cares, from tediousness of spirit and despair, from murder, and all violent, accursed, and unusual deaths, from the surprise of sudden and violent accidents, from passionate and unreasonable fears; from all Thy wrath, and from all our sins, good Lord, deliver and preserve Thy servants for ever. Amen.

Repress the violence of all implacable, warring, and tyrant nations; bring home unto Thy fold all that are gone astray; call into the church all strangers; increase the number and holiness of Thine own people; bring infants to ripeness of age and reason; confirm all baptized people with Thy grace and with Thy spirit; instruct the novices and new Christians: let a great grace and merciful providence bring youthful persons safely and holily through the indiscretions and passions and temptations of their younger years; and to those whom Thou hast or shalt permit to live to the age of a man, give competent strength and wisdom; take from them covetousness and churlishness, pride and impatience; fill them full of devotion and charity, repentance and sobriety, holy thoughts and longing desires after heaven and heavenly things; give them a holy and a blessed death, and to us all a joyful resurrection through Jesus Christ our Lord. Amen.

Ad SECTION X.

The manner of using these devotions by way of preparation to the receiving the blessed sacrament of the Lord's supper.

THE just preparation to this holy feast consisting principally in a holy life, and consequently in the repetition of the acts of all virtues,

and especially of faith, repentance, charity, and thanksgiving: to the exercise of these four graces, let the person that intends to communicate, in the times set apart for his preparation and devotion, for the exercise of his faith recite the prayer or litany of the passion; for the exercise of repentance, the form of confession of sins with the prayer annexed; and for the graces of thanksgiving and charity, let him use the special forms of prayer above described. Or if a less time can be allotted for preparatory devotion, the two first will be the more proper, as containing in them all the personal duty of the communicant. To which upon the morning of that holy solemnity, let him add,

A prayer of preparation or address to the holy sacrament.

An act of love.

O most gracious and eternal God, the helper of the helpless, the comforter of the comfortless, the hope of the afflicted, the bread of the hungry, the drink of the thirsty, and the Saviour of all them that wait upon Thee; I bless and glorify Thy name, and adore Thy goodness, and delight in Thy love, that Thou hast once more given me the opportunity of receiving the greatest favour which I can receive in this world, even the body and blood of my dearest Saviour. O take from me all affection to sin or vanity; let not my affections dwell below, but soar upwards to the element of love, to the seat of God, to the regions of glory, and the inheritance of Jesus; that I may hunger and thirst for the bread of life, and the wine of elect souls, and may know no loves but the love of God, and the most merciful Jesus. Amen.

An act of desire.

O blessed Jesus, Thou hast used many arts to save me, Thou hast given Thy life to redeem me, Thy holy spirit to sanctify me, Thyself for my example, Thy word for my rule, Thy grace for my guide, the fruit of Thy body hanging on the tree of the cross for the sin of my soul; and after all this Thou hast sent Thy apostles and ministers of salvation to call me, to importune me, to constrain me, to holiness, and peace, and felicity. O now come, Lord Jesus, come quickly; my heart is desirous of Thy presence and thirsty of Thy grace, and would fain entertain Thee not as a guest but as an inhabitant, as the Lord of all my faculties. Enter in and take possession, and dwell with me for ever; that I also may dwell in the heart of my dearest Lord, which was opened for me with a spear and love.

An act of contrition.

Lord, Thou shalt find my heart full of cares and worldly desires, cheated with love of riches and neglect of holy things, proud and unmortified, false and crafty to deceive itself, intricated and entangled with difficult cases of conscience, with knots which my own wildness and inconsideration and impatience have tied and shuffled together. O my dearest Lord, if Thou canst behold such an impure seat, behold the place to which Thou art invited is full of passion and prejudice, evil principles and evil habits, peevish and disobedient, lustful and intemperate, and full of sad remembrances that I have often provoked to jealousy and to anger Thee my God, my dearest Saviour, Him that died for me, Him that suffered torments for me, that is infinitely good to me, and infinitely good and perfect in Himself. This, O dearest Saviour, is a sad truth, and I am heartily ashamed and truly sorrowful for it, and do deeply hate all my sins, and am full of indignation against myself for so unworthy, so careless, so continued, so great a folly: and humbly beg of Thee to increase my sorrow, and my care, and my hatred against sin; and make my love to Thee swell up to a great grace, and then to glory and immensity.

An act of faith.

This indeed is my condition: but I know, O blessed Jesus, that Thou didst take upon Thee my nature that Thou mightest suffer for my sins, and Thou didst suffer to deliver me from them and from Thy Father's wrath, and I was delivered from this wrath that I might serve Thee in holiness and righteousness all my days. Lord, I am as sure Thou didst the great work of redemption for me and all mankind, as that I am alive. This is my hope, the strength of my spirit, my joy and my confidence; and do Thou never let the spirit of unbelief enter into me and take me from this rock. Here I will dwell, for I have a delight therein: here I will live, and here I desire to die.

The petition.

Therefore, O blessed Jesu, who art my Saviour and my God, whose body is my food and Thy righteousness is my robe, Thou art the priest and the sacrifice, the master of the feast and the feast itself, the physician of my soul, the light of my eyes, the purifier of my stains: enter into my heart and cast out from thence

all impurities, all the remains of the old man; and grant I may partake of this holy sacrament with much reverence, and holy relish, and great effect, receiving hence the communication of Thy holy body and blood, for the establishment of an unreproveable faith, of an unfeigned love, for the fulness of wisdom, for the healing my soul, for the blessing and preservation of my body, for the taking out the sting of temporal death, and for the assurance of a holy resurrection, for the ejection of all evil from within me, and the fulfilling all Thy righteous commandments, and to procure for me a mercy and a fair reception at the day of judgment, through Thy mercies, O holy and ever-blessed Saviour Jesus. Amen.

¶ Here also may be added the prayer after receiving the cup.

Ejaculations to be said before, or at, the receiving the holy sacrament.

Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God: my soul is athirst for God, yea, even for the living God; when shall I come before the presence of God[n]?

O Lord my God, great are Thy wondrous works which Thou hast done, like as be also Thy thoughts which are to us-ward; and yet there is no man that ordereth them unto Thee[o].

O send out Thy light and Thy truth that they may lead me, and bring me unto Thy holy hill and to Thy dwelling; and that I may go unto the altar of God, even unto the God of my joy and gladness, and with my heart will I give thanks to Thee, O God my God[p].

I will wash my hands in innocency, O Lord, and so will I go to Thine altar, that I may shew the voice of thanksgiving, and tell of all Thy wondrous works. Examine me, O Lord, and prove me, try Thou my reins and my heart; for Thy loving-kindness is now and ever before my eyes, and I will walk in Thy truth[q].

Thou shalt prepare a table before me against them that trouble me; Thou hast anointed my head with oil, and my cup shall be full. But Thy loving-kindness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever[r].

This is the bread that cometh down from heaven, that a man may eat thereof and not die. Whoso eateth My flesh and drinketh My blood, dwelleth in Me and I in him, and hath eternal life abiding in him, and I will raise him up at the last day[s].

Lord, whither shall we go but to Thee? Thou hast the words of eternal life[t].

[n] Psalm xlii. 1, 2.
[o] Ibid. xl. 6.
[p] Ibid. xliii. 3, 4.
[q] Ibid. xxvi. 6, 7, 2, 3.
[r] Psal. xxiii. 5, 6.
[s] John vi. 50, 54, 56.
[t] Ibid. vi. 68.

If any man thirst, let him come unto Me and drink[u].

The bread which we break, is it not the communication of the body of Christ? and the cup which we drink, is it not the communication of the blood of Christ[x].

What are those wounds in Thy hands? They are those with which I was wounded in the house of My friends[y].

Immediately before the receiving, say,

Lord, I am not worthy that Thou shouldst enter under my roof; but do Thou speak the word only, and Thy servant shall be healed[z].

Lord, open Thou my lips, and my mouth shall shew Thy praise. O God, make speed to save me; O Lord, make haste to help me.

Come, Lord Jesus, come quickly.

After receiving the consecrated and blessed bread, say,

O taste and see how gracious the Lord is; blessed is the man that trusteth in Him. The beasts do lack and suffer hunger, but they which seek the Lord shall want no manner of thing that is good. Lord, what am I, that my Saviour should become my food; that the Son of God should be the meat of worms, of dust and ashes, of a sinner, of him that was His enemy? But this Thou hast done to me, because Thou art infinitely good and wonderfully gracious, and lovest to bless every one of us in turning us from the evil of our ways. Enter into me, blessed Jesus; let no root of bitterness spring up in my heart, but be Thou Lord of all my faculties. O let me feed on Thee by faith, and grow up by the increase of God to a perfect man in Christ Jesus. Amen.

Lord, I believe: help mine unbelief.

Glory be to God the Father, Son, &c.

After the receiving the cup of blessing.

It is finished. Blessed be the mercies of God revealed to us in Jesus Christ. O blessed and eternal High-Priest, let the sacrifice of the cross, which Thou didst once offer for the sins of the whole world, and which Thou dost now and always represent in heaven to Thy Father by Thy never-ceasing intercession, and which this day hath been exhibited on Thy holy table sacramentally, obtain mercy and peace, faith and charity, safety and establishment, to Thy holy church, which Thou hast founded upon a rock, the rock of a holy faith; and

[u] John vii. 37.
[x] 1 Cor. x. 16.
[y] Zech. xiii. 6.
[z] Matt. viii. 8.

let not the gates of hell prevail against her, nor the enemy of mankind take any soul out of Thy hand whom Thou hast purchased with Thy blood and sanctified by Thy spirit. Preserve all Thy people from heresy and division of spirit, from scandal and the spirit of delusion, from sacrilege and hurtful persecutions. Thou, O blessed Jesus, didst die for us: keep me for ever in holy living, from sin and sinful shame, in the communion of Thy church, and Thy church in safety and grace, in truth and peace unto Thy second coming. Amen.

Dearest Jesu, since Thou art pleased to enter into me, O be jealous of Thy house and the place where Thine honour dwelleth; suffer no unclean spirit or unholy thought to come near Thy dwelling, lest it defile the ground where Thy holy feet have trod. O teach me so to walk that I may never disrepute the honour of my religion, nor stain the holy robe which Thou hast now put upon my soul, nor break my holy vows which I have made and Thou hast sealed, nor lose my right of inheritance, my privilege of being co-heir with Jesus, into the hope of which I have now further entered: but be Thou pleased to love me with the love of a father, and a brother, and a husband, and a lord; and make me to serve Thee in the communion of saints, in receiving the sacrament, in the practice of all holy virtues, in the imitation of Thy life and conformity to Thy sufferings; that I, having now put on the Lord Jesus, may marry His loves and His enmities, may desire His glory, may obey His laws, and be united to His spirit, and in the day of the Lord I may be found having on the wedding-garment, and bearing in my body and soul the marks of the Lord Jesus, that I may enter into the joy of my Lord, and partake of His glories for ever and ever. Amen.

Ejaculations to be used any time that day, after the solemnity is ended.

Lord, if I had lived innocently, I could not have deserved to receive the crumbs that fall from Thy table; how great is Thy mercy, who hast feasted me with the bread of virgins, with the wine of angels, with manna from heaven!

O when shall I pass from this dark glass, from this veil of sacraments, to the vision of Thy eternal clarity; from eating Thy body to beholding Thy face in Thy eternal kingdom?

Let not my sins crucify the Lord of life again; let it never be said concerning me, "The hand of him that betrayeth Me is with Me on the table."

O that I might love Thee as well as ever any creature loved Thee! Let me think nothing but Thee, desire nothing but Thee, enjoy nothing but Thee.

O Jesus, be a Jesus unto me. Thou art all things unto me. Let nothing ever please me but what savours of Thee and Thy miraculous sweetness.

Blessed be the mercies of our Lord, who of God is made unto me wisdom, and righteousness, and sanctification, and redemption.

"He that glorieth, let him glory in the Lord." Amen.

THE END OF HOLY LIVING.

THE

RULE AND EXERCISES

OF

HOLY DYING.

IN WHICH ARE DESCRIBED

THE MEANS AND INSTRUMENTS OF PREPARING
OURSELVES AND OTHERS RESPECTIVELY FOR A BLESSED DEATH;
AND THE REMEDIES AGAINST
THE EVILS AND TEMPTATIONS PROPER TO THE STATE OF SICKNESS:

TOGETHER WITH

PRAYERS AND ACTS OF VIRTUE,
TO BE USED BY SICK AND DYING PERSONS,
OR BY OTHERS STANDING IN THEIR ATTENDANCE.

TO WHICH ARE ADDED

RULES FOR THE VISITATION OF THE SICK,

AND

OFFICES PROPER FOR THAT MINISTRY.

Τὸ μὲν τελευτῆσαι πάντων ἡ πεπρωμένη κατέκρινε,
τὸ δὲ καλῶς ἀποθανεῖν ἴδιον τοῖς σπουδαίοις ἡ φύσις ἀπένειμεν.

Isocr. ad Demon. [§ 44. p. 11.]

TO

THE RIGHT HONOURABLE

AND NOBLEST LORD,

RICHARD, EARL OF CARBERY,

ETC. ETC.

MY LORD,

I AM treating your lordship as a Roman gentleman[a] did St. Augustine and his mother; I shall entertain you in a charnel-house, and carry your meditations awhile into the chambers of death, where you shall find the rooms dressed up with melancholic arts, and fit to converse with your most retired thoughts, which begin with a sigh, and proceed in deep consideration, and end in a holy resolution. The sight that St. Augustine most noted in that house of sorrow, was the body of Cæsar, clothed with all the dishonours of corruption that you can suppose in a six months' burial: but I know that, without pointing, your first thoughts will remember the change of a greater beauty, which is now dressing for the brightest immortality, and from her bed of darkness calls you to dress your soul for that change which shall mingle your bones with that beloved dust, and carry your soul to the same quire, where you may both sit and sing for ever. My lord, it is your dear lady's anniversary, and she deserved the biggest honour, and the longest memory, and the fairest monument, and the most solemn mourning; and in order to it, give me leave, my lord, to cover her hearse with these following sheets. This book was intended first to minister to her piety, and she desired all good people should partake of the advantages which are here recorded; she knew how to live rarely well, and she desired to know how to die; and God taught her by an experiment. But since her work is done, and God supplied her with provisions of His own, before I could minister to her and perfect what she desired, it is necessary to present to your lordship those bundles of cypress which were intended to dress her closet, but come now to dress her hearse. My

[a] [See vol. ii. p. 226, note j.]

lord, both your lordship and myself have lately seen and felt such sorrows of death, and such sad departure of dearest friends, that it is more than high time we should think ourselves nearly concerned in the accidents. Death hath come so near to you as to fetch a portion from your very heart; and now you cannot choose but dig your own grave, and place your coffin in your eye, when the angel hath dressed your scene of sorrow and meditation with so particular and so near an object: and therefore, as it is my duty, I am come to minister to your pious thoughts, and to direct your sorrows, that they may turn into virtues and advantages.

And since I know your lordship to be so constant and regular in your devotions, and so tender in the matter of justice, so ready in the expressions of charity, and so apprehensive of religion; and that you are a person whose work of grace is apt, and must every day grow towards those degrees where when you arrive you shall triumph over imperfection, and choose nothing but what may please God; I could not by any compendium conduct and assist your pious purposes so well as by that which is the great argument and the great instrument of Holy Living, the consideration and exercises of Death.

My lord, it is a great art to die well, and to be learnt by men in health, by them that can discourse and consider, by those whose understanding and acts of reason are not abated with fear or pains: and as the greatest part of death is passed by the preceding years of our life, so also in those years are the greatest preparations to it; and he that prepares not for death before his last sickness, is like him that begins to study philosophy when he is going to dispute publicly in the faculty. All that a sick and dying man can do is but to exercise those virtues which he before acquired, and to perfect that repentance which was begun more early. And of this, my lord, my book, I think, is a good testimony; not only because it represents the vanity of a late and sick-bed repentance, but because it contains in it so many precepts and meditations, so many propositions and various duties, such forms of exercise, and the degrees and difficulties of so many graces which are necessary preparatives to a holy death, that the very learning the duties requires study and skill, time, and understanding in the ways of godliness: and it were very vain to say so much is necessary, and not to suppose more time to learn them, more skill to practise them, more opportunities to desire them, more abilities both of body and mind, than can be supposed in a sick, amazed, timorous, and weak person; whose natural acts are disabled, whose senses are weak, whose discerning faculties are lessened, whose principles are made intricate and entangled, upon whose eye sits a cloud, and the heart is broken with sickness, and the liver pierced through with sorrows and the strokes of death. And therefore, my lord, it is intended by the necessity of affairs, that the precepts of dying well be part of the studies of them that live in health, and the days of discourse and understanding: which in this case hath another

degree of necessity superadded; because in other notices an imperfect study may be supplied by a frequent exercise and a renewed experience; here if we practise imperfectly once, we shall never recover the error, for we die but once; and therefore it will be necessary that our skill be more exact, since it is not to be mended by trial, but the actions must be for ever left imperfect, unless the habit be contracted with study and contemplation beforehand.

And indeed I were vain if I should intend this book to be read and studied by dying persons, and they were vainer that should need to be instructed in those graces which they are then to exercise and to finish. For a sick bed is only a school of severe exercise, in which the spirit of a man is tried, and his graces are rehearsed: and the assistances which I have in the following pages given to those virtues which are proper to the state of sickness, are such as suppose a man in the state of grace; or they confirm a good man, or they support the weak, or add degrees, or minister comfort, or prevent an evil, or cure the little mischiefs which are incident to tempted persons in their weakness. That is the sum of the present design, as it relates to dying persons. And therefore I have not inserted any advices proper to old age, but such as are common to it and the state of sickness; for I suppose very old age to be a longer sickness; it is labour and sorrow, when it goes beyond the common period of nature: but if it be on this side that period, and be healthful, in the same degree it is so I reckon it in the accounts of life, and therefore it can have no distinct consideration. But I do not think it is a station of advantage to begin the change of an evil life in: it is a middle state between life and death-bed; and therefore although it hath more of hopes than this, and less than that; yet as it partakes of either state, so it is to be regulated by the advices of that state, and judged by its sentences.

Only this: I desire that all old persons would sadly consider that their advantages in that state are very few, but their inconveniences are not few: their bodies are without strength, their prejudices long and mighty; their vices, if they have lived wickedly, are habitual, the occasions of the virtues not many; the possibilities of some, in the matter of which they stand very guilty, are past, and shall never return again; such are, chastity, and many parts of self-denial; that they have some temptations proper to their age, as peevishness and pride, covetousness and talking, wilfulness and unwillingness to learn[a]; and they think they are protected by age from learning anew, or repenting the old; and do not leave, but change their vices[b]: and after all this, either the day of their repentance is past, as we see

[a] Vel quia nil rectum, nisi quod placuit sibi, ducunt;
Vel quia turpe putant parere minoribus, et, quæ
Imberbes didicere, senes perdenda fateri.—Hor. Ep. [lib. ii. 1. lin. 83.]

[b] Tenellis adhuc infantiæ suæ persuasionibus in senectute puerascunt.—Mamertus. [De statu animæ, lib. i. cap. 1. in Bibl. vett. patr. Galland., tom. x. p. 417.]

it true in very many; or it is expiring and towards the sunset, as it is in all: and therefore, although in these to recover is very possible, yet we may also remember that in the matter of virtue and repentance possibility is a great way off from performance; and how few do repent, of whom it is only possible that they may; and that many things more are required to reduce their possibility to act; a great grace, an assiduous ministry, an effective calling, mighty assistances, excellent counsel, great industry, a watchful diligence, a well disposed mind, passionate desires, deep apprehensions of danger, quick perceptions of duty, and time, and God's good blessing, and effectual impression and seconding all this, that to will and to do may by Him be wrought to great purposes, and with great speed.

And therefore it will not be amiss, but it is hugely necessary, that these persons who have lost their time and their blessed opportunities should have the diligence of youth and the zeal of new converts, and take account of every hour that is left them, and pray perpetually, and be advised prudently, and study the interest of their sóuls carefully, with diligence, and with fear; and their old age, which in effect is nothing but a continual death-bed, dressed with some more order and advantages, may be a state of hope, and labour, and acceptance; through the infinite mercies of God in Jesus Christ.

But concerning sinners really under the arrest of death, God hath made no death-bed covenant, the scripture hath recorded no promises, given no instructions; and therefore I had none to give, but only the same which are to be given to all men that are alive, because they are so, and because it is uncertain when they shall be otherwise. But then this advice I also am to insert, that they are the smallest number of christian men who can be divided by the characters of a certain holiness or an open villany; and between these there are many degrees of latitude, and most are of a middle sort, concerning which we are tied to make judgments of charity, and possibly God may do so too. But however, all they are such to whom the Rules of Holy Dying are useful and applicable, and therefore no separation is to be made in this world. But where the case is not evident, men are to be permitted to the unerring judgment of God; where it is evident, we can rejoice or mourn for them that die.

In the church of Rome they reckon otherwise concerning sick and dying Christians than I have done. For they make profession that from death to life, from sin to grace, a man may very certainly be changed, though the operation begin not before his last hour; and half this they do upon his death-bed, and the other half when he is in his grave; and they take away the eternal punishment in an instant, by a school distinction, or the hand of the priest; and the temporal punishment shall stick longer, even then when the man is no more measured with time, having nothing to do with any thing of or under the sun; but that they pretend to take away too, when the man is dead; and God knows the poor man for all this pays them

both in hell. The distinction of temporal and eternal is a just measure of pain when it refers to this life and another; but to dream of a punishment temporal when all his time is done, and to think of repentance when the time of grace is past, are great errors, the one in philosophy, and both in divinity, and are a huge folly in their pretence, and infinite danger if they are believed; being a certain destruction of the necessity of holy living, when men dare trust them, and live at the rate of such doctrines. The secret of these is soon discovered; for by such means though a holy life be not necessary, yet a priest is; as if God did not appoint the priest to minister to holy living, but to excuse it; so making the holy calling not only to live upon the sins of the people, but upon their ruin, and the advantages of their function to spring from their eternal dangers. It is an evil craft to serve a temporal end upon the death of souls; that is an interest not to be handled but with nobleness and ingenuity, fear and caution, diligence and prudence, with great skill and great honesty, with reverence, and trembling, and severity; a soul is worth all that, and the need we have requires all that: and therefore those doctrines that go less than all this are not friendly, because they are not safe.

I know no other difference in the visitation and treating of sick persons, than what depends upon the article of late repentance; for all churches agree in the same essential propositions, and assist the sick by the same internal ministries. As for external, I mean unction, used in the church of Rome, since it is used when the man is above half dead, when he can exercise no act of understanding, it must needs be nothing; for no rational man can think that any ceremony can make a spiritual change, without a spiritual act of him that is to be changed; nor work by way of nature, or by charm, but morally, and after the manner of reasonable creatures; and therefore I do not think that ministry at all fit to be reckoned among the advantages of sick persons. The fathers of the council of Trent[c] first disputed, and after their manner at last agreed, that extreme unction was instituted by Christ; but afterwards being admonished by one of their theologues that the apostles ministered unction to infirm people before they were priests (the priestly order according to their doctrine being collated in the institution of the last supper), for fear that it should be thought that this unction might be administered by him that was no priest, they blotted out the word 'instituted,' and put in its stead 'insinuated' this sacrament, and that it was published by St. James. So it is in their doctrine; and yet in their anathematisms they curse all them that shall deny it to have been instituted by Christ. I shall lay no more prejudice against it, or the weak arts of them that maintain it, but add this only, that there being but two places of scripture pretended for this ceremony, some chief men of their own side have proclaimed those two invalid as to the institution of it: for Suarez[d]

[c] [Sarpi, lib. iv. p. 343.] scil. De extr. unct. sacram., sect. i. p.
[d] [In D.Thom., tom. iv. disput. xxxix. 569.]

says that the unction used by the apostles in St. Mark vi. 13, is not the same with what is used in the church of Rome; and that it cannot be plainly gathered from the epistle of St. James, Cajetan[e] affirms, and that it did belong to the miraculous gift of healing, not to a sacrament. The sick man's exercise of grace formerly acquired, his perfecting repentance begun in the days of health, the prayers and counsels of the holy man that ministers, the giving the holy sacrament, the ministry and assistance of angels, and the mercies of God, the peace of conscience, and the peace of the church, are all the assistances and preparatives that can help to dress his lamp. But if a man shall go to buy oil when the bridegroom comes, if his lamp be not first furnished and then trimmed, that in this life, this upon his death-bed, his station shall be without doors, his portion with unbelievers, and the unction of the dying man shall no more strengthen his soul than it cures his body, and the prayers for him after his death shall be of the same force as if they should pray that he should return to life again the next day, and live as long as Lazarus in his return. But I consider that it is not well that men should pretend any thing will do a man good when he dies, and yet the same ministries and ten times more assistances are found for forty or fifty years together to be ineffectual. Can extreme unction at last cure what the holy sacrament of the eucharist all his life time could not do? can prayers for a dead man do him more good than when he was alive? If all his days the man belonged to death and the dominion of sin, and from thence could not be recovered by sermons, and counsels, and perpetual precepts, and frequent sacraments, by confessions and absolutions, by prayers and advocations, by external ministries and internal acts, it is but too certain that his lamp cannot then be furnished; his extreme unction is only then of use, when it is made by the oil that burned in his lamp in all the days of his expectation and waiting for the coming of the bridegroom.

Neither can any supply be made in this case by their practice of praying for the dead; though they pretend for this the fairest precedents of the church and of the whole world[f]. The heathens, they say, did it, and the Jews did it, and the Christians did it: some were baptized for the dead in the days of the apostles, and very many were communicated for the dead for many ages after. It is true, they were so, and did so: the heathens prayed for an easy grave[g], and a perpetual spring, that saffron would rise from their beds of grass: the Jews[h] prayed that the souls of their dead might be in the garden of

[e] [In Jac. v. 14. tom. v. p. 370.]

[f] Tertull. De monog. [cap. x. p. 531 A.] S. Cyprian., lib. i. ep. 9. [al. ep. i. p. 3.] S. Athan. [ad Antioch.] quæst. xxxiii. [tom. ii. p. 275.] S. Cyril. Myst. Catech. v. [§ 9. sq. p. 328.] Epiphan. hær. lxxv. [cap. 7. vol. i. p. 911.] Aug. de hær. [cap. liii. tom. viii. col. 18.] Concil. Carth. iii. cap. 29. [tom. i. col. 964.]

[g] Di, majorum umbris tenuem et sine pondere terram,
Spirantesque crocos, et in urna perpetuum ver.—Juv. [vii. 207.]

[h] [Geier. de Hebr. luct., cap. vi. § 26, 7.—Nicolaus (Joannes) de Sepulchr. Hebr., lib. iii. cap. 1. et lib. iv. cap. 4.]

Eden, that they might have their part in paradise and in the world to come; and that they might hear the peace of the fathers of their generation, sleeping in Hebron[1]: and the Christians prayed for a joyful resurrection, for mercy at the day of judgment, for hastening of the coming of Christ, and the kingdom of God; and they named all sorts of persons in their prayers, all, I mean, but wicked persons, all but them that lived evil lives: they named apostles, saints, and martyrs. And all this is so nothing to their purpose, or so much against it, that the prayers for the dead used in the church of Rome are most plainly condemned, because they are against the doctrine and practices of all the world, in other forms, to other purposes, relying upon distinct doctrines, until new opinions began to arise about St. Augustine's time, and changed the face of the proposition. Concerning prayer for the dead, the church hath received no commandment from the Lord; and therefore concerning it we can have no rules nor proportions but from those imperfect revelations of the state of departed souls, and the measures of charity, which can relate only to the imperfection of their present condition and the terrors of the day of judgment: but to think that any suppletory to an evil life can be taken from such devotions after the sinners are dead, may encourage a bad man to sin, but cannot relieve him when he hath.

But of all things in the world, methinks men should be most careful not to abuse dying people; not only because their condition is pitiable, but because they shall soon be discovered, and in the secret regions of souls there shall be an evil report concerning those men who have deceived them: and if we believe we shall go to that place where such reports are made, we may fear the shame and the amazement of being accounted impostors in the presence of angels and all the wise holy men of the world. To be erring and innocent, is hugely pitiable, and incident to mortality; that we cannot help: but to deceive or to destroy so great an interest as is that of a soul, or to lessen its advantages by giving it trifling and false confidences, is injurious and intolerable, and therefore it were very well if all the churches of the world would be extremely curious concerning their offices and ministries of the visitation of the sick: that their ministers they send be holy and prudent; that their instructions be severe and safe; that their sentences be merciful and reasonable; that their offices be sufficient and devout; that their attendances be frequent and long; that their deputations be special and peculiar; that the doctrines upon which they ground their offices be true, material, and holy; that their ceremonies be few, and their advices wary; that their separation be full of caution, their judgments not remiss, their remissions not loose and dissolute; and that all the whole ministration be made by persons of experience and charity. For it is a sad thing to see our dead go out of our hands: they live incuriously, and die without regard; and the last scene of their life, which should be

[1] [S. Hieron. ep. lxxxvi. (epitaph. Paulæ) tom. iv. part. 2. col. 675.—Bed., Hist. Eccles., lib. v. cap. 18, et De locc. sanct. cap. 9.]

dressed with all spiritual advantages, is abused by flattery and easy propositions, and let go with carelessness and folly.

My lord, I have endeavoured to cure some part of the evil as well as I could, being willing to relieve the needs of indigent people in such ways as I can; and therefore have described the duties which every sick man may do alone, and such in which he can be assisted by the minister: and am the more confident that these my endeavours will be the better entertained, because they are the first entire body of directions for sick and dying people that I remember to have been published in the church of England. In the church of Rome there have been many; but they are dressed with such doctrines which are sometimes useless, sometimes hurtful, and their whole design of assistance which they commonly yield is at the best imperfect, and the representment is too careless and loose for so severe an employment. So that in this affair I was almost forced to walk alone; only that I drew the rules and advices from the fountains of scripture, and the purest channels of the primitive church, and was helped by some experience in the cure of souls. I shall measure the success of my labours, not by popular noises or the sentences of curious persons, but by the advantage which good people may receive. My work here is not to please the speculative part of men, but to minister to practice, to preach to the weary, to comfort the sick, to assist the penitent, to reprove the confident, to strengthen weak hands and feeble knees, having scarce any other possibilities left me of doing alms, or exercising that charity by which we shall be judged at doomsday. It is enough for me to be an under-builder in the house of God, and I glory in the employment; I labour in the foundations; and therefore the work needs no apology for being plain, so it be strong and well laid. But, my lord, as mean as it is, I must give God thanks for the desires and the strength; and next to Him, to you, for that opportunity and little portion of leisure which I had to do it in: for I must acknowledge it publicly (and besides my prayers, it is all the recompense I can make you), my being quiet I owe to your interest, much of my support to your bounty, and many other collateral comforts I derive from your favour and nobleness. My lord, because I much honour you, and because I would do honour to myself, I have written your name in the entrance of my book: I am sure you will entertain it, because the design related to your dear lady, and because it may minister to your spirit in the day of visitation, when God shall call for you to receive your reward for your charity and your noble piety, by which you have not only endeared very many persons, but in great degrees have obliged me to be,

my noblest lord,
your lordship's most thankful
and most humble servant,
JER. TAYLOR.

THE

RULE AND EXERCISES

OF

HOLY DYING, &c.

CHAPTER I.

A GENERAL PREPARATION TOWARDS A HOLY AND BLESSED DEATH, BY WAY OF CONSIDERATION.

SECTION I.

Consideration of the vanity and shortness of man's life.

A MAN is a bubble, said the Greek proverb[a]; which Lucian[b] represents with advantages and its proper circumstances, to this purpose; saying, that all the world is a storm, and men rise up in their several generations, like bubbles descending *a Jove pluvio,* from God and the dew of heaven, from a tear and drop of man, from nature and Providence: and some of these instantly sink into the deluge of their first parent, and are hidden in a sheet of water, having had no other business in the world but to be born that they might be able to die: others float up and down two or three turns, and suddenly disappear, and give their place to others: and they that live longest upon the face of the waters, are in perpetual motion, restless and uneasy; and being crushed with the great drop of a cloud sink into flatness and a froth; the change not being great, it being hardly possible it should be more a nothing than it was before. So is every man: he is born in vanity and sin; he comes into the world like morning mushrooms, soon thrusting up their heads into the air, and conversing with their kindred of the same production, and as soon they turn into dust and forgetfulness: some of them without any other interest in the affairs of the world but that they made their parents a little glad, and very sorrowful: others ride longer in the storm; it may be until seven years of vanity be expired, and then peradventure the sun shines hot upon their heads, and they fall into the shades below, into the cover of death and darkness of the grave to hide them. But if the bubble stands the shock of a bigger drop, and outlives the chances of a child,

[a] Πομφόλυξ ὁ ἄνθρωπος. [b] [In Charon., cap. xix. tom. iii. p. 64.]

of a careless nurse, of drowning in a pail of water, of being overlaid by a sleepy servant, or such little accidents, then the young man dances like a bubble, empty and gay, and shines like a dove's neck, or the image of a rainbow, which hath no substance, and whose very imagery and colours are fantastical; and so he dances out the gaiety of his youth, and is all the while in a storm, and endures only because he is not knocked on the head by a drop of bigger rain, or crushed by the pressure of a load of indigested meat, or quenched by the disorder of an ill-placed humour: and to preserve a man alive in the midst of so many chances and hostilities, is as great a miracle as to create him; to preserve him from rushing into nothing, and at first to draw him up from nothing, were equally the issues of an almighty power. And therefore the wise men of the world have contended who shall best fit man's condition with words signifying his vanity and short abode. Homer[c] calls a man 'a leaf,' the smallest, the weakest piece of a short-lived, unsteady plant: Pindar[d] calls him 'the dream of a shadow:' another[e], 'the dream of the shadow of smoke:' but St. James spake by a more excellent spirit, saying, "our life is but a vapour[f]," viz., drawn from the earth by a celestial influence; made of smoke, or the lighter parts of water, tossed with every wind, moved by the motion of a superior body, without virtue in itself, lifted up on high or left below, according as it pleases the sun its foster-father. But it is lighter yet; it is but "appearing[g];" a fantastic vapour, an apparition, nothing real: it is not so much as a mist, not the matter of a shower, nor substantial enough to make a cloud; but it is like Cassiopeia's chair[h], or Pelops' shoulder[i], or the circles of heaven, *φαινόμενα*, than which you cannot have a word that can signify a verier nothing. And yet the expression is one degree more made diminutive: a 'vapour,' and 'fantastical,' or a 'mere appearance,' and this but for a little while neither[k]; the very dream, the phantasm disappears in a small time, "like the shadow that departeth;" or "like a tale that is told;" or "as a dream, when one awaketh." A man is so vain, so unfixed, so perishing a creature, that he cannot long last in the scene of fancy: a man goes off, and is forgotten, like the dream of a distracted person. The sum of all is this: that thou art a man, than whom there is not in the world any greater instance of heights and declensions, of lights and shadows, of misery and folly, of laughter and tears, of groans and death[l].

And because this consideration is of great usefulness and great

[c] [Il. ζ'. 146.] [d] [Pyth. viii. 135.] [e] *φαινομένη*, [ubi supr.]
[*καπνοῦ σκία.* Philem. apud Mich. Apost. xix. 19.—Æschyl. apud Stob., floril. tit. xcviii. 49.]
[f] James iv. 14, *ἀτμίς.*
[h] [Cæsius, Cœlum Astron., memb. iii. cap. 5. p. 116. 8vo. Amstel. 1662.]
[i] [Ovid. Metam. vi. 403. Virg. Georg. iii. 7.]
[k] *πρὸς ὀλίγον*, [ubi supr.]

[l] Τὸ δὲ κεφάλαιον τῶν λόγων· ἄνθρωπος εἶ,
οὗ μεταβολὴν θᾶττον πρὸς ὕψος καὶ πάλιν
ταπεινότητα ζῶον οὐθὲν λαμβάνει.
[Menand. apud Plut. Consol. ad Apollon., tom. vi. p. 392.]

necessity to many purposes of wisdom and the spirit; all the succession of time, all the changes in nature, all the varieties of light and darkness, the thousand thousands of accidents in the world, and every contingency to every man, and to every creature, doth preach our funeral sermon, and calls us to look and see how the old sexton Time throws up the earth, and digs a grave where we must lay our sins or our sorrows, and sow our bodies, till they rise again in a fair or in an intolerable eternity. Every revolution which the sun makes about the world, divides between life and death; and death possesses both those portions by the next morrow; and we are dead to all those months which we have already lived, and we shall never live them over again: and still God makes little periods of our age[m]. First we change our world, when we come from the womb to feel the warmth of the sun. Then we sleep and enter into the image of death, in which state we are unconcerned in all the changes of the world: and if our mothers or our nurses die, or a wild boar destroy our vineyards, or our king be sick, we regard it not, but during that state are as disinterest as if our eyes were closed with the clay that weeps in the bowels of the earth. At the end of seven years our teeth fall and die before us[n], representing a formal prologue to the tragedy; and still every seven years it is odds but we shall finish the last scene: and when nature, or chance, or vice, takes our body in pieces, weakening some parts and loosing others, we taste the grave and the solemnities of our own funerals, first in those parts that ministered to vice, and next in them that served for ornament, and in a short time even they that served for necessity become useless, and entangled like the wheels of a broken clock. Baldness is but a dressing to our funerals[o], the proper ornament of mourning, and of a person entered very far into the regions and possession of death: and we have many more of the same signification; gray hairs, rotten teeth, dim eyes, trembling joints, short breath, stiff limbs, wrinkled skin, short memory, decayed appetite. Every day's necessity calls for a reparation of that portion which death fed on all night, when we lay in his lap, and slept in his outer chambers. The very spirits of a man prey upon the daily portion of bread and flesh, and every meal is a rescue from one death, and lays up for another; and while we think a thought, we die; and the clock strikes, and reckons on our portion of eternity: we form our words with the breath of our nostrils, we have the less to live upon for every word we speak.

Thus nature calls us to meditate of death by those things which are the instruments of acting it: and God by all the variety of His pro-

[m] Nihil sibi quisquam de futuro debet promittere; id quoque quod tenetur per manus exit, et ipsam quam premimus horam casus incidit: volvitur tempus rata quidem lege, sed per obscurum.—Sen. [ep. ci. tom. ii. p. 499.]

[n] [Plin. N. H. vii. 50.]

[o] Ut mortem citius venire credas,
Scito jam capitis perisse partem. [Petron., c. cix.]

vidence makes us see death every where, in all variety of circumstances, and dressed up for all the fancies and the expectation of every single person. Nature hath given us one harvest every year, but death hath two, and the spring and the autumn send throngs of men and women to charnel-houses; and all the summer long men are recovering from their evils of the spring, till the dog days come, and then the Sirian star makes the summer deadly; and the fruits of autumn are laid up for all the year's provision, and the man that gathers them eats and surfeits, and dies and needs them not, and himself is laid up for eternity; and he that escapes till winter only stays for another opportunity which the distempers of that quarter minister to him with great variety. Thus death reigns in all the portions of our time; the autumn with its fruits provides disorders for us, and the winter's cold turns them into sharp diseases, and the spring brings flowers to strew our hearse, and the summer gives green turf and brambles to bind upon our graves. Calentures and surfeit, cold and agues, are the four quarters of the year, and all minister to death; and you can go no whither but you tread upon a dead man's bones.

The wild fellow in Petronius[o] that escaped upon a broken table from the furies of a shipwreck, as he was sunning himself upon the rocky shore espied a man rolled upon his floating bed of waves, ballasted with sand in the folds of his garment, and carried by his civil enemy, the sea, towards the shore to find a grave: and it cast him into some sad thoughts[p]: that "peradventure this man's wife in some part of the continent, safe and warm, looks next month for the good man's return; or, it may be, his son knows nothing of the tempest; or his father thinks of that affectionate kiss, which still is warm upon the good old man's cheek, ever since he took a kind farewell; and he weeps with joy to think how blessed he shall be when his beloved boy returns into the circle of his father's arms. These are the thoughts of mortals, this is the end and sum of all their designs;" a dark night and an ill guide, a boisterous sea and a broken cable, a hard rock and a rough wind, dashed in pieces the fortune of a whole family, and they that shall weep loudest for the accident are not yet entered into the storm, and yet have suffered shipwreck. Then looking upon the carcass, he knew it, and found it to be the master of the ship, who "the day before cast up the accounts of his patrimony and his trade, and named the day when he thought to be at home:" "see how the man swims who was so angry two days since;" his passions are becalmed with the storm, his accounts cast up, his cares at an end, his voyage done, and his gains are the strange events of

[o] [Satyr., cap. cxv. p. 533.]

[p] Navigationes longas, et pererratis littoribus alienis seros in patriam reditus proponimus, militiàm, et castrensium laborum tarda manupretia; procurationes, officiorumque per officia processus, cum interim ad latus mors est; quæ quoniam nunquam cogitatur nisi aliena, nobis subinde ingeruntur mortalitatis exempla, non diutius quam dum miramur hæsura. —Sen. [ep. ci. tom. ii. p. 499.]

death, which whether they be good or evil, the men that are alive seldom trouble themselves concerning the interest of the dead.

But seas alone do not break our vessel in pieces: every where we may be shipwrecked[p]. A valiant general, when he is to reap the harvest of his crowns and triumphs, fights unprosperously; or falls into a fever with joy and wine, and changes his laurel into cypress, his triumphal chariot to a hearse, dying the night before he was appointed to perish in the drunkenness of his festival joys. It was a sad arrest of the loosenesses and wilder feasts of the French court, when their king Henry the second[q] was killed really by the sportive image of a fight. And many brides have died under the hands of paranymphs and maidens, dressing them for uneasy joy, the new and undiscerned chains of marriage, according to the saying of Bensirah[r], the wise Jew, "the bride went into her chamber, and knew not what should befal her there." Some have been paying their vows, and giving thanks for a prosperous return to their own house, and the roof hath descended upon their heads, and turned their loud religion into the deeper silence of a grave. And how many teeming mothers have rejoiced over their swelling wombs, and pleased themselves in becoming the channels of blessing to a family, and the midwife hath quickly bound their heads and feet, and carried them forth to burial? Or else the birth-day of an heir hath seen the coffin of the father brought into the house, and the divided mother hath been forced to travail twice, with a painful birth, and a sadder death[s].

There is no state, no accident, no circumstance of our life, but it hath been soured by some sad instance of a dying friend: a friendly meeting often ends in some sad mischance, and makes an eternal parting: and when the poet Æschylus[t] was sitting under the walls of his house, an eagle hovering over his bald head, mistook it for a stone, and let fall his oyster, hoping there to break the shell, but pierced the poor man's skull.

Death meets us every where, and is procured by every instrument and in all chances, and enters in at many doors; by violence and secret influence, by the aspect of a star[u] and the stink of a mist, by the emissions of a cloud and the meeting of a vapour, by the fall of a chariot and the stumbling at a stone, by a full meal or an empty stomach, by watching at the wine or by watching at prayers, by the sun or the moon, by a heat or a cold, by sleepless nights or sleeping days, by water frozen into the hardness and sharpness of a dagger[v],

[p] [Vid. Petron., ubi supra.]

[q] [Thuan., xxii. 11. tom. i. p. 762.]

[r] [Sub lit. Chaph. Crit. Sacr., tom. viii. col. 1877.]

[s] Quin lex eadem manet omnes,
Gemitum dare sorte sub una,
Cognataque funera nobis
Aliena in morte dolere.
Prud. hymn. in exeq. defunct. [lin. 65. tom. i. p. 356.]

[t] [Ælian. Nat. anim. vii. 16. tom. i. p. 403.—Plin. Nat. hist. x. 3. tom. i. p. 547. Val. Max. ix. 12. ext. 2. p. 854.]

[u] [Compare vol. ii. p. 537, and vii. 285.]

[v] Aut ubi mors non est, si jugulatis aquæ?—Mart. [lib. iv. ep. 18. p. 225.]

or water thawed into the floods of a river, by a hair[x] or a raisin[x], by violent motion or sitting still, by severity or dissolution, by God's mercy or God's anger; by every thing in providence and every thing in manners, by every thing in nature and every thing in chance[y];

—— eripitur persona, manet res[z];

we take pains to heap up things useful to our life, and get our death in the purchase; and the person is snatched away, and the goods remain. And all this is the law and constitution of nature; it is a punishment to our sins, the unalterable event of providence, and the decree of heaven: the chains that confine us to this condition are strong as destiny, and immutable as the eternal laws of God.

I have conversed with some men who rejoiced in the death or calamity of others, and accounted it as a judgment upon them for being on the other side, and against them in the contention: but within the revolution of a few months, the same man met with a more uneasy and unhandsome death: which when I saw, I wept, and was afraid; for I knew that it must be so with all men; for we also shall die[a], and end our quarrels and contentions by passing to a final sentence.

SECTION II.

The consideration reduced to practice.

It will be very material to our best and noblest purposes if we represent this scene of change and sorrow a little more dressed up in circumstances, for so we shall be more apt to practise those rules the doctrine of which is consequent to this consideration. It is a mighty change that is made by the death of every person, and it is visible to us who are alive. Reckon but from the sprightfulness of youth, and the fair cheeks and full eyes of childhood, from the vigorousness and strong flexure of the joints of five-and-twenty, to the hollowness and dead paleness, to the loathsomeness and horror of a three days' burial, and we shall perceive the distance to be very great and very strange. But so have I seen a rose newly springing from the clefts of its hood, and at first it was fair as the morning, and full with the

[x] [The allusions are to Fabius Prætor, (Pliny, Nat. hist. vii. 5.) and to Anacreon, (ibid. also Valerius Maximus, ix. 12. § 8.) See Life of Christ, part iii. sect. 15. disc. xx. § 3.—vol. ii. p. 682.]

[y] ———— Currit mortalibus ævum,
Nec nasci bis posse datur; fugit hora, rapitque
Tartareus torrens, ac secum ferre sub umbras,
Si qua animo placuere, negat.—Sil. Ital. [lib. xv. 63.]

[z] [Lucret. iii. 58.]

[a] Τέθναθι· κῆρα δ' ἐγὼ τότε δέξομαι, ὁππότε κεν δὴ
Ζεὺς ἐθέλῃ τελέσαι.—Hom. [Il. χ'. 365.]

dew of heaven as a lamb's fleece; but when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirements, it began to put on darkness, and to decline to softness and the symptoms of a sickly age; it bowed the head, and broke its stalk, and at night having lost some of its leaves and all its beauty, it fell into the portion of weeds and outworn faces. The same is the portion of every man and every woman, the heritage of worms and serpents, rottenness and cold dishonour, and our beauty so changed, that our acquaintance quickly knew us not; and that change mingled with so much horror, or else meets so with our fears and weak discoursings, that they who six hours ago tended upon us either with charitable or ambitious services, cannot without some regret stay in the room alone where the body lies stripped of its life and honour. I have read[a] of a fair young German gentleman who living often refused to be pictured, but put off the importunity of his friends' desire by giving way that after a few days' burial they might send a painter to his vault, and if they saw cause for it draw the image of his death unto the life: they did so, and found his face half eaten, and his midriff and backbone full of serpents; and so he stands pictured among his armed ancestors. So does the fairest beauty change[b], and it will be as bad with you and me; and then what servants shall we have to wait upon us in the grave? what friends to visit us? what officious people to cleanse away the moist and unwholesome cloud reflected upon our faces from the sides of the weeping vaults, which are the longest weepers for our funeral?

This discourse will be useful if we consider and practise by the following rules and considerations respectively;—

1. All the rich and all the covetous men in the world will perceive, and all the world will perceive for them, that it is but an ill recompence for all their cares, that by this time all that shall be left will be this[c], that the neighbours shall say, "he died a rich man;" and yet his wealth will not profit him in the grave, but hugely swell the sad accounts of doomsday. And he that kills the Lord's people with unjust or ambitious wars for an unrewarding interest, shall have this character[d], that he threw away all the days of his life, that one year might be reckoned with his name, and computed by his reign or consulship; and many men by great labours and affronts, many indignities and crimes, labour only for a pompous epitaph and a loud

[a] [Camerar. Cent. i. cap. 11. p. 73.]

[b] Anceps forma bonum mortalibus
Exigui donum breve temporis;—
Ut fulgor teneris qui radiat genis
Momento rapitur! nullaque non dies
Formosi spolium corporis abstulit.
Sen. [Hippol. act. ii. linn. 761, 70. tom. iv. p. 267.]

[c] Rape, congere, aufer, posside; relinquendum est.
Mart. [lib. viii. ep. 44. p. 452.]

[d] Annos omnes prodegit, ut ex eo annus unus numeretur, et per mille indignitates laboravit in titulum sepulchri.—[vid. Sen. De brev. vit. xix. tom. i. p. 522.]

title upon their marble; whilst those into whose possessions their heirs or kindred are entered, are forgotten, and lie unregarded as their ashes, and without concernment or relation, as the turf upon the face of their grave[e]. A man may read a sermon, the best and most passionate that ever man preached, if he shall but enter into the sepulchres of kings. In the same Escurial where the Spanish princes live in greatness and power, and decree war or peace, they have wisely placed a cemetery where their ashes and their glory shall sleep till time shall be no more; and where our kings have been crowned, their ancestors lay interred, and they must walk over their grandsire's head to take his crown. There is an acre sown with royal seed, the copy of the greatest change, from rich to naked, from ceiled roofs to arched coffins, from living like gods to die like men. There is enough to cool the flames of lust, to abate the heights of pride, to appease the itch of covetous desires, to sully and dash out the dissembling colours of a lustful, artificial, and imaginary beauty. There the warlike and the peaceful, the fortunate and the miserable, the beloved and the despised princes mingle their dust, and pay down their symbol of mortality, and tell all the world, that when we die our ashes shall be equal to kings, and our accounts easier, and our pains or our crowns shall be less. To my apprehension it is a sad record, which is left by Athenæus[f] concerning Ninus, the great Assyrian monarch, whose life and death is summed up in these words: "Ninus the Assyrian had an ocean of gold, and other riches more than the sand in the Caspian sea; he never saw the stars, and perhaps he never desired it; he never stirred up the holy fire among the Magi, nor touched his god with the sacred rod according to the laws; he never offered sacrifice, nor worshipped the deity, nor administered justice, nor spake to his people, nor numbered them; but he was most valiant to eat and drink, and having mingled his wines he threw the rest upon the stones. This man is dead: behold his sepulchre; and now hear where Ninus is. Sometimes I was Ninus, and drew the breath of a living man; but now am nothing but clay. I have nothing, but what I did eat, and what I served to myself in lust, that was and is all my portion. The wealth with which I was esteemed blessed, my enemies meeting together shall bear away, as the mad Thyades

[e] Jam eorum præbendas alii possident, et nescio utrum de iis cogitant.—Gerson. [al. Thomas a Kempis, de imit. Christi, lib. i. cap. 3.—Cf. p. 70, not. d, supra.]

——— Me veterum frequens
Memphis Pyramidum docet,
Me pressæ tumulo lacryma gloriæ,
Me projecta jacentium
Passim per populos busta Quiritium,
Et vilis Zephyro jocus
Jactati cineres et procerum rogi,
Fumantumque cadavera
Regnorum tacito, Rufe, silentio
Mæstum multa monent.

Lyric. Cas. [i. e. Matth. Casimir. Sarbievii,] lib. ii. od. 27. [lin. 8. p. 85.]

[f] [i. e. Phœnix poeta Colophonius apud Athen., lib. xii. cap. 40. p. 1186.]

carry a raw goat. I am gone to hell; and when I went thither, I neither carried gold, nor horse, nor silver chariot. I that wore a mitre, am now a little heap of dust." I know not any thing that can better represent the evil condition of a wicked man, or a changing greatness[g]. From the greatest secular dignity to dust and ashes his nature bears him, and from thence to hell his sins carry him, and there he shall be for ever under the dominion of chains and devils, wrath and an intolerable calamity. This is the reward of an unsanctified condition, and a greatness ill gotten or ill administered.

2. Let no man extend his thoughts or let his hopes wander towards future and far-distant events and accidental contingencies. This day is mine and yours, but ye know not what shall be on the morrow[h]; and every morning creeps out of a dark cloud, leaving behind it an ignorance and silence deep as midnight, and undiscerned as are the phantasms that make a chrisom-child to smile: so that we cannot discern what comes hereafter[i], unless we had a light from heaven brighter than the vision of an angel, even the spirit of prophecy. Without revelation we cannot tell whether we shall eat to-morrow, or whether a squinzy shall choke us: and it is written in the unrevealed folds of divine predestination that many who are this day alive shall to-morrow be laid upon the cold earth, and the women shall weep over their shroud, and dress them for their funeral. St. James in his epistle notes the folly of some men his contemporaries, who were so impatient of the event of to-morrow, or the accidents of next year, or the good or evils of old age, that they would consult astrologers and witches, oracles and devils, what should befal them the next calends: what should be the event of such a voyage, what God had written in His book concerning the success of battles, the election of emperors, the heir of families, the price of merchandise, the return of the Tyrian fleet, the rate of Sidonian carpets; and as they were taught by the crafty and lying demons, so they would expect the issue; and oftentimes by disposing their affairs in order towards such events, really did produce some little accidents according to their expectation; and that made them trust the oracles in greater things, and in all. Against this he opposes his counsel, that we should not search after forbidden records[k], much

[g] Ἀθανασίας δ' οὐκ ἔστιν, οὐδ' ἂν συναγάγῃς
τὰ Ταντάλου τάλαντ' ἐκεῖνα λεγόμενα.
ἀλλ' ἂν ἀποθανῇς, ταῦτα καταλείψεις τισίν.
Menand. [apud Stob. Floril. xxii. 19.]

[h] Τὸ σήμερον μέλει μοι,
τὸ δ' αὔριον τὶς οἶδε;—[Anacr. od. xv. lin. 10.]

[i] Quid sit futurum cras, fuge quærere, et
Quem sors dierum cunque dabit, lucro
Appone.——Hor. [Od., lib. i. 9. lin. 13.]

[k] —— Nec Babylonios
Tentaris numeros: ut melius, quicquid erit, pati,
Seu plures hyemes, seu tribuit Jupiter ultimam.
Hor. [Od. i. 11. lin. 2.]

less by uncertain significations; for whatsoever is disposed to happen by the order of natural causes or civil counsels, may be rescinded by a peculiar decree of providence, or be prevented by the death of the interested persons; who, while their hopes are full, and their causes conjoined, and the work brought forward, and the sickle put into the harvest, and the first-fruits offered and ready to be eaten, even then if they put forth their hand to an event that stands but at the door, at that door their body may be carried forth to burial, before the expectation shall enter into fruition. When Richilda[k] the widow of Albert earl of Ebersberg, had feasted the emperor Henry the third and petitioned in behalf of her nephew Welpho for some lands formerly possessed by the earl her husband; just as the emperor held out his hand to signify his consent, the chamber floor suddenly fell under them, and Richilda falling upon the edge of a bathing vessel was bruised to death, and stayed not to see her nephew sleep in those lands which the emperor was reaching forth to her, and placed at the door of restitution.

3. As our hopes must be confined, so must our designs[l]: let us not project long designs, crafty plots, and diggings so deep that the intrigues of a design shall never be unfolded till our grand-children have forgotten our virtues or our vices. The work of our soul is cut short, facile, sweet, and plain, and fitted to the small portions of our shorter life; and as we must not trouble our enquiry, so neither must we intricate our labour and purposes with what we shall never enjoy. This rule does not forbid us to plant orchards which shall feed our nephews[m] with their fruit; for by such provisions they do something towards an imaginary immortality, and do charity to their relatives: but such projects are reproved, which discompose our present duty by long and future designs[n]; such which by casting our labours to events at distance make us less to remember our death standing at the door. It is fit for a man to work for his day's wages, or to contrive for the hire of a week, or to lay a train to make provisions for such a time as is within our eye, and in our duty, and within the usual periods of man's life; for whatsoever is made necessary, is also made prudent: but while we plot and busy ourselves in the toils of an ambitious war, or the levies of a great estate, night

At vos incertam, mortales, funeris horam
Quæritis, et qua sit mors aditura via.—[Propert., lib. ii. el. 27. lin. 1.]

Pœna minor certam subito perferre ruinam;
Quod timeas gravius sustinuisse diu.—Catul., el. i. 29., leg. Maximian. i. 277.]

[k] [Aventinus, Annal. Boior., lib. v. p. 418.]

[l] Certa amittimus dum incerta petimus, atque hoc evenit
In labore atque in dolore, ut mors obrepat interim.
Plaut. [Pseud., act. ii. scen. 3. lin. 19.]

[m] [See vol. vii. p. 504, note x.]

[n] Quid brevi fortes jaculamur ævo
Multa?—Hor. [Od. ii. 16. lin. 17.]

Jam te premet nox, fabulæque Manes,
Et domus exilis Plutonia.
Hor. [Od. i. 4. lin. 16.]

enters in upon us, and tells all the world how like fools we lived, and how deceived and miserably we died. Seneca[o] tells of Senecio Cornelius, a man crafty in getting, and tenacious in holding a great estate, and one who was as diligent in the care of his body as of his money, curious of his health, as of his possessions, that he all day long attended upon his sick and dying friend; but when he went away, was quickly comforted, supped merrily, went to bed cheerfully, and on a sudden being surprised by a squinzy, scarce drew his breath until the morning, but by that time died, being snatched from the torrent of his fortune, and the swelling tide of wealth, and a likely hope bigger than the necessities of ten men. This accident was much noted then in Rome, because it happened in so great a fortune, and in the midst of wealthy designs; and presently it made wise men to consider, how imprudent a person he is who disposes of ten years to come, when he is not lord of to-morrow.

4. Though we must not look so far off and pry abroad, yet we must be busy near at hand; we must with all arts of the spirit seize upon the present[p], because it passes from us while we speak, and because in it all our certainty does consist. We must take our waters as out of a torrent and sudden shower, which will quickly cease dropping from above, and quickly cease running in our channels here below; this instant will never return again, and yet it may be this instant will declare or secure the fortune of a whole eternity. The old Greeks and Romans taught us the prudence of this rule, but christianity teaches us the religion of it. They so seized upon the present that they would lose nothing of the day's pleasure[q]: "let us eat and drink, for to-morrow we shall die;" that was their philosophy; and at their solemn feasts they would talk of death to heighten the present drinking, and that they might warm their veins with a fuller chalice, as knowing the drink that was poured upon their graves would be cold and without relish. "Break the beds, drink your wine, crown your heads with roses, and besmear your curled locks with nard; for God bids you to remember death:" so the epigrammatist speaks the sense of their drunken principles[r]. Something towards this signification is that of Solomon, "there is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour; for that is his portion; for who shall bring him to see that which shall be after him[s]?" But although he concludes all this to be vanity, yet because it was the best thing that was then commonly known that they should seize upon the present with a temperate use of permitted pleasures[t], I had

[o] [Ep. ci. tom. ii. p. 498.]

[p] Ille enim ex futuro suspenditur, cui irritum est præsens.—Sen. [ibid. p. 500.]

[q] Ætate fruere; mobili cursu fugit. Sen. [Hippol. act. ii. lin. 446.]

[r] Mart. [lib. ii. ep. 59. p. 139.]

[s] Eccles. ii. 24; iii. 22.

[t] Amici, dum vivimus, vivamus.

[AELIAE · RESTITVTAE · ANIMAE
DVLCISSIMAE · BELLATOR · AVG · LIB ·
CONIVGI · RARISSIMAE · BENEMERENT ·
AMICI
DVM · VIVIMVS
VIVAMVS
Gruter. Inscript. DCLX 3.]

reason to say, that christianity taught us to turn this into religion. For he that by a present and a constant holiness secures the present, and makes it useful to his noblest purposes, he turns his condition into his best advantage, by making his unavoidable fate become his necessary religion.

To the purpose of this rule is that collect of Tuscan hieroglyphics which we have from Gabriel Simeon[u]: "our life is very short, beauty is a cozenage, money is false and fugitive; empire is odious, and hated by them that have it not, and uneasy to them that have; victory is always uncertain, and peace most commonly is but a fraudulent bargain; old age is miserable, death is the period, and is a happy one if it be not soured by the sins of our life: but nothing continues but the effects of that wisdom which employs the present time in the acts of a holy religion and a peaceable conscience:" for they make us to live even beyond our funerals, embalmed in the spices and odours of a good name, and entombed in the grave of the holy Jesus, where we shall be dressed for a blessed resurrection to the state of angels and beatified spirits.

5. Since we stay not here, being people but of a day's abode, and our age is like that of a fly and contemporary with a gourd, we must look somewhere else for an abiding city, a place in another country to fix our house in, whose walls and foundation is God, where we must find rest, or else be restless for ever. For whatsoever ease we can have or fancy here is shortly to be changed into sadness or tediousness[v]: it goes away too soon, like the periods of our life: or stays too long, like the sorrows of a sinner: its own weariness, or a contrary disturbance, is its load; or it is eased by its revolution into vanity and forgetfulness; and where either there is sorrow or an end of joy, there can be no true felicity: which because it must be had by some instrument and in some period of our duration, we must carry up our affections to the mansions prepared for us above, where eternity is the measure, felicity is the state, angels are the company, the Lamb is the light, and God is the portion and inheritance.

Πῖνε, λέγει τὸ γλύμμα, καὶ ἐσθίε, καὶ περίκεισο
ἄνθεα· τοιοῦτοι γιγνόμεθ' ἐξαπίνης.—[Polemo, in Anthol., tom. ii. p. 169.]

Hoc etiam faciunt, ubi discubuere, tenentque
Pocula sæpe homines, et inumbrant ora coronis;
Ex animo ut dicant, "brevis est hic fructus homullis;
Jam fuerit; neque post unquam revocare licebit!"
Lucret., lib. iii. [925.]

[u] [Camerarius, Opp. subcis. cent. i. cap. 12. p. 82.]

[v] —— Quis sapiens bono
Confidat fragili? dum licet utere:
Tempus te tacitum subruet, horaque
Semper præterita deterior subit.
Sen. Hippol. [act. ii. lin. 774. tom. iv. p. 267.]

SECTION III.

Rules and spiritual arts of lengthening our days, and to take off the objection of a short life.

1. In the accounts of a man's life, we do not reckon that portion of days in which we are shut up in the prison of the womb; we tell our years from the day of our birth: and the same reason that makes our reckoning to stay so long, says also that then it begins too soon. For then we are beholden to others to make the account for us; for we know not of a long time whether we be alive or no, having but some little approaches and symptoms of a life. To feed, and sleep, and move a little, and imperfectly, is the state of an unborn child; and when he is born, he does no more for a good while; and what is it that shall make him to be esteemed to live the life of a man? and when shall that account begin? For we should be loth to have the accounts of our age taken by the measures of a beast: and fools and distracted persons are reckoned as civilly dead; they are no parts of the commonwealth, not subject to laws, but secured by them in charity, and kept from violence as a man keeps his ox: and a third part of our life is spent, before we enter into a higher order, into the state of a man.

2. Neither must we think that the life of a man begins when he can feed himself, or walk alone, when he can fight, or beget his like; for so he is contemporary with a camel or a cow; but he is first a man when he comes to a certain, steady use of reason, according to his proportion: and when that is, all the world of men cannot tell precisely. Some are called at age at fourteen; some at one-and-twenty; some, never; but all men, late enough; for the life of a man comes upon him slowly and insensibly. But as when the sun approaches towards the gates of the morning, he first opens a little eye of heaven, and sends away the spirits of darkness, and gives light to a cock, and calls up the lark to matins, and by and by gilds the fringes of a cloud, and peeps over the eastern hills, thrusting out his golden horns, like those which decked the brows of Moses when he was forced to wear a veil because himself had seen the face of God; and still while a man tells the story, the sun gets up higher, till he shews a fair face and a full light, and then he shines one whole day, under a cloud often, and sometimes weeping great and little showers, and sets quickly: so is a man's reason and his life. He first begins to perceive himself to see or taste, making little reflections upon his actions of sense, and can discourse of flies and dogs, shells and play, horses and liberty: but when he is strong enough to enter into arts and little institutions, he is at first entertained with trifles and impertinent things, not because he needs them, but because his understanding is no bigger, and little images of things are laid before him,

like a cock-boat to a whale, only to play withal: but before a man comes to be wise, he is half dead with gouts and consumptions, with catarrhs and aches, with sore eyes and a worn-out body. So that if we must not reckon the life of a man but by the accounts of his reason, he is long before his soul be dressed; and he is not to be called a man without a wise and an adorned soul, a soul at least furnished with what is necessary towards his well-being: but by that time his soul is thus furnished, his body is decayed; and then you can hardly reckon him to be alive, when his body is possessed by so many degrees of death.

3. But there is yet another arrest. At first he wants strength of body, and then he wants the use of reason: and when that is come, it is ten to one but he stops by the impediments of vice, and wants the strengths of the spirit; and we know that body and soul and spirit are the constituent parts of every christian man. And now let us consider, what that thing is, which we call years of discretion. The young man is past his tutors, and arrived at the bondage of a caitive spirit; he is run from discipline, and is let loose to passion; the man by this time hath wit enough to choose his vice, to act his lust, to court his mistress, to talk confidently, and ignorantly, and perpetually, to despise his betters, to deny nothing to his appetite, to do things that when he is indeed a man he must for ever be ashamed of: for this is all the discretion that most men shew in the first stage of their manhood; they can discern good from evil; and they prove their skill by leaving all that is good, and wallowing in the evils of folly and an unbridled appetite. And by this time the young man hath contracted vicious habits, and is a beast in manners, and therefore it will not be fitting to reckon the beginning of his life; he is a fool in his understanding, and that is a sad death; and he is dead in trespasses and sins, and that is a sadder: so that he hath no life but a natural, the life of a beast or a tree; in all other capacities he is dead; he neither hath the intellectual nor the spiritual life, neither the life of a man nor of a Christian; and this sad truth lasts too long. For old age seizes upon most men while they still retain the minds of boys and vicious youth, doing actions from principles of great folly, and a mighty ignorance, admiring things useless and hurtful, and filling up all the dimensions of their abode with businesses of empty affairs, being at leisure to attend no virtue: they cannot pray, because they are busy, and because they are passionate; they cannot communicate, because they have quarrels and intrigues of perplexed causes, complicated hostilities, and things of the world, and therefore they cannot attend to the things of God: little considering that they must find a time to die in; when death comes, they must be at leisure for that. Such men are like sailors loosing from a port, and tossed immediately with a perpetual tempest lasting till their cordage crack, and either they sink, or return back again to the same place: they did not make a voyage, though they were long at sea. The

business and impertinent affairs of most men steal all their time, and they are restless in a foolish motion: but this is not the progress of a man; he is no farther advanced in the course of a life, though he reckon many years[x]; for still his soul is childish, and trifling like an untaught boy.

If the parts of this sad complaint find their remedy, we have by the same instruments also cured the evils and the vanity of a short life. Therefore,

1. Be infinitely curious you do not set back your life in the accounts of God by the intermingling of criminal actions, or the contracting vicious habits. There are some vices which carry a sword in their hand, and cut a man off before his time. There is a sword of the Lord, and there is a sword of a man, and there is a sword of the devil. Every vice of our own managing in the matter of carnality, of lust or rage, ambition or revenge, is a sword of Satan put into the hands of a man: these are the destroying angels; sin is the Apollyon, the destroyer that is gone out, not from the Lord, but from the tempter; and we hug the poison, and twist willingly with the vipers, till they bring us into the regions of an irrecoverable sorrow. We use to reckon persons as good as dead if they have lost their limbs and their teeth, and are confined to a hospital, and converse with none but surgeons and physicians, mourners and divines, those *pollinctores*, the dressers of bodies and souls to funeral: but it is worse when the soul, the principle of life, is employed wholly in the offices of death: and that man was worse than dead of whom Seneca[y] tells, that, being a rich fool, when he was lifted up from the baths and set into a soft couch, asked his slaves, *An ego jam sedeo*, 'do I now sit?' The beast was so drowned in sensuality and the death of his soul, that whether he did sit or no, he was to believe another. Idleness and every vice is as much of death as a long disease is, or the expense of ten years; and "she that lives in pleasures is dead while she liveth," saith the apostle[z]; and it is the style of the Spirit concerning wicked persons, "they are dead in trespasses and sins[a]." For as every sensual pleasure and every day of idleness and useless living lops off a little branch from our short life, so every deadly sin and every habitual vice does quite destroy us; but innocence leaves us in our natural portions and perfect period; we lose nothing of our life if we lose nothing of our soul's health; and therefore he that would live a full age, must avoid a sin, as he would decline the regions of death and the dishonours of the grave.

2. If we would have our life lengthened[b], let us begin betimes to

[x] Bis jam pæne tibi consul trigesimus instat,
Et numerat paucos vix tua vita dies.—Mart. [lib. i. ep. 16. p. 37.]

[y] [De brev. vit., cap. xii. tom. i. p. 507.] [z] [1 Tim. v. 6.] [a] [Eph. ii. 1.]

[b] Ædepol, proinde ut bene vivitur, diu vivitur.—Plaut. Trinum. [act. i. sc. 2. lin. 27.]
Non accepimus brevem vitam, sed fecimus; nec inopes ejus, sed prodigi sumus. Sen. [De brev. vit., cap. i. tom. i. p. 486.]

live in the accounts of reason and sober counsels, of religion and the spirit, and then we shall have no reason to complain that our abode on earth is so short: many men find it long enough, and indeed it is so to all senses. But when we spend in waste what God hath given us in plenty, when we sacrifice our youth to folly, our manhood to lust and rage, our old age to covetousness and irreligion, not beginning to live till we are to die, designing that time to virtue which indeed is infirm to every thing and profitable to nothing; then we make our lives short, and lust runs away with all the vigorous and healthful part of it, and pride and animosity steal the manly portion, and craftiness and interest possess old age: *velut ex pleno et abundanti perdimus*, we spend as if we had too much time, and knew not what to do with it: we fear every thing, like weak and silly mortals; and desire strangely and greedily, as if we were immortal: we complain our life is short, and yet we throw away much of it, and are weary of many of its parts; we complain the day is long, and the night is long, and we want company, and seek out arts to drive the time away, and then weep because it is gone too soon. But so the treasure of the capitol is but a small estate, when Cæsar comes to finger it, and to pay with it all his legions: and the revenue of all Egypt and the eastern provinces was but a little sum, when they were to support the luxury of Mark Antony, and feed the riot of Cleopatra; but a thousand crowns is a vast proportion to be spent in the cottage of a frugal person, or to feed a hermit. Just so is our life: it is too short to serve the ambition of a haughty prince or an usurping rebel; too little time to purchase great wealth, to satisfy the pride of a vain-glorious fool, to trample upon all the enemies of our just or unjust interest; but for the obtaining virtue, for the purchase of sobriety and modesty, for the actions of religion, God gave us time sufficient, if we make the "outgoings of the morning and evening," that is, our infancy and old age, to be taken into the computations of a man. Which we may see in the following particulars.

1. If, our childhood being first consecrated by a forward baptism, it be seconded by a holy education and a complying obedience; if our youth be chaste and temperate, modest and industrious, proceeding through a prudent and sober manhood to a religious old age; then we have lived our whole duration[c], and shall never die, but be changed, in a just time, to the preparations of a better and an immortal life.

2. If, besides the ordinary returns of our prayers and periodical and festival solemnities, and our seldom communions, we would allow

[c] Sed potes, Publi, geminare magna
Secula fama.
Quem sui raptum gemuere cives,
Hic diu vixit; sibi quisque famam
Scribat hæredem; rapiunt avaræ
Cætera lunæ.
Casim. [i. e. Matth. Casimir. Sarbievius.] lib. ii. od. 2. [lin. 15. p. 48.]

to religion and the studies of wisdom those great shares that are trifled away upon vain sorrow, foolish mirth, troublesome ambition, busy covetousness, watchful lust, and impertinent amours, and balls and revellings and banquets, all that which was spent viciously, and all that time that lay fallow and without employment, our life would quickly amount to a great sum. Tostatus Abulensis[d] was a very painful person, and a great clerk, and in the days of his manhood he wrote so many books, and they not ill ones, that the world computed a sheet for every day of his life; I suppose they meant, after he came to the use of reason and the state of a man; and John Scotus[e] died about the two-and-thirtieth year of his age; and yet besides his public disputations, his daily lectures of divinity in public and private, the books that he wrote, being lately collected and printed at Lyons, do equal the number of volumes of any two the most voluminous fathers of the Latin church. Every man is not enabled to such employments, but every man is called and enabled to the works of a sober and a religious life; and there are many saints of God that can reckon as many volumes of religion and mountains of piety, as those others did of good books. St. Ambrose (and I think, from his example, St. Augustine) divided every day into three 'tertias' of employment: eight hours he spent in the necessities of nature and recreation; eight hours in charity and doing assistance to others, despatching their businesses, reconciling their enmities, reproving their vices, correcting their errors, instructing their ignorances, transacting the affairs of his diocese; and the other eight hours he spent in study and prayer. If we were thus minute and curious in the spending our time, it is impossible but our life would seem very long. For so have I seen an amorous person tell the minutes of his absence from his fancied joy, and while he told the sands of his hour-glass, or the throbs and little beatings of his watch, by dividing an hour into so many members, he spun out its length by number, and so translated a day into the tediousness of a month. And if we tell our days by canonical hours of prayer, our weeks by a constant revolution of fasting days or days of special devotion, and over all these draw a black cypress[f], a veil of penitential sorrow and severe mortification, we shall soon answer the calumny and objection of a short life. He that governs the day and divides the hours, hastens from the eyes and observation of a merry sinner; but loves to stand still, and behold and tell the sighs, and number the groans and sadly delicious accents of a grieved penitent. It is a vast work that any man may do if he never be idle: and it is a huge way that a man may go in virtue, if he never goes out of his way by a vicious habit or a great crime: and he that perpetually reads good books, if his parts be answerable, will have a huge stock of knowledge. It is so in all things

[d] [See his epitaph in Hakewill, Apol., lib. iii. cap. 6. § 1. p. 257.]

[e] [Wadding. Annot. A.D. 1304. cap. 23. tom. vi. p. 45.]

[f] [or 'Cyprus;' see Johnson; and compare vol. ii. p. 432.]

else. Strive not to forget your time, and suffer none of it to pass undiscerned; and then measure your life, and tell me how you find the measure of its abode. However, the time we live is worth the money we pay for it, and therefore it is not to be thrown away.

3. When vicious men are dying, and scared with the affrighting truths of an evil conscience, they would give all the world for a year, for a month: nay, we read of some that called out with amazement, *inducias usque ad mane*, 'truce but till the morning:' and if that year or some few months were given, those men think they could do miracles in it. And let us awhile suppose what Dives would have done, if he had been loosed from the pains of hell, and permitted to live on earth one year. Would all the pleasures of the world have kept him one hour from the temple? would he not perpetually have been under the hands of priests, or at the feet of the doctors, or by Moses' chair, or attending as near the altar as he could get, or relieving poor Lazarus, or praying to God, and crucifying all his sin? I have read of a melancholic person who saw hell but in a dream or vision, and the amazement was such that he would have chosen ten times to die rather than feel again so much of that horror; and such a person cannot be fancied but that he would spend a year in such holiness, that the religion of a few months would equal the devotion of many years even of a good man. Let us but compute the proportions. If we should spend all our years of reason so as such a person would spend that one, can it be thought that life would be short and trifling, in which he had performed such a religion, served God with so much holiness, mortified sin with so great a labour, purchased virtue at such a rate and so rare an industry? It must needs be that such a man must die when he ought to die, and be like ripe and pleasant fruit falling from a fair tree, and gathered into baskets for the planter's use. He that hath done all his business, and is begotten to a glorious hope by the seed of an immortal spirit, can never die too soon, nor live too long[g].

Xerxes[h] wept sadly, when he saw his army of two million three hundred thousand men, because he considered that within a hundred years all the youth of that army should be dust and ashes: and yet as Seneca[i] well observes of him, he was the man that should bring them to their graves; and he consumed all that army in two years, for whom he feared and wept the death after a hundred. Just so we do all. We complain that within thirty or forty years, a little more, or a great deal less, we shall descend again into the bowels of our mother, and that our life is too short for any great employment; and yet we throw away five and thirty years of our forty, and the remaining five we divide between art and nature, civility and customs, ne-

[g] Huic neque defungi visum est, nec vivere pulchrum:
Cura fuit recte vivere, sicque mori.
[Laconicum apud Plut. Consol. ad Apollon. interpr. Xylandro, tom. vi. p. 419.]

[h] [Herod. Polymn. 46.]

[i] [De brev. vit., cap. 16. tom. i. p. 516.]

cessity and convenience, prudent counsels and religion: but the portion of the last is little and contemptible, and yet that little is all that we can prudently account of our lives. We bring that fate and that death near us, of whose approach we are so sadly apprehensive.

4. In taking the accounts of your life, do not reckon by great distances, and by the periods of pleasure, or the satisfaction of your hopes, or the stating your desires; but let every intermedial day and hour pass with observation. He that reckons he hath lived but so many harvests, thinks they come not often enough, and that they go away too soon[k]: some lose the day with longing for the night, and the night in waiting for the day. Hope and fantastic expectations spend much of our lives: and while with passion we look for a coronation, or the death of an enemy, or a day of joy, passing from fancy to possession without any intermedial notices, we throw away a precious year, and use it but as the burden of our time, fit to be pared off and thrown away, that we may come at those little pleasures which first steal our hearts, and then steal our life.

5. A strict course of piety is the way to prolong our lives in the natural sense, and to add good portions to the number of our years: and sin is sometimes by natural causality, very often by the anger of God and the divine judgment, a cause of sudden and untimely death. Concerning which I shall add nothing to what I have somewhere else[l] said of this article, but only the observation of Epiphanius[m]; that for three thousand three hundred and thirty-two years, even to the twentieth age, there was not one example of a son that died before his father; but the course of nature was kept, that he who was first born in the descending line did first die (I speak of natural death, and therefore Abel cannot be opposed to this observation), till that Terah the father of Abraham taught the people a new religion, to make images of clay and worship them; and concerning him it was first remarked, that "Haran died before his father Terah in the land of his nativity;" God by an unheard-of judgment and a rare accident punishing his newly invented crime by the untimely death of his son.

6. But if I shall describe a living man, a man that hath that life that distinguishes him from a fool or a bird, that which gives him a capacity next to angels, we shall find that even a good man lives not long, because it is long before he is born to this life, and longer yet before he hath a man's growth. "He that can look upon death, and see its face with the same countenance with which he hears its story[n]; that can endure all the labours of his life with his soul supporting his body; that can equally despise riches when he hath them and when he hath them not; that is not sadder if they lie in his neigh-

[k] In spe viventibus proximum quodque tempus elabitur, subitque aviditas et miserrimum atque miserrima omnia efficiens, metus mortis.——Ex hac autem indigentia timor nascitur, et cupiditas futuri, exedens animum.—Sen. [ep. ci. tom. ii. p. 500.]

[l] Life of Christ, part iii. disc. 14.

[m] Lib. i. tom. i. Panar. sect. vi. [vol. i. p. 8.]

[n] Sen. de Vit. beat., cap. xx. [tom. i. p. 554.]

bour's trunks, nor more brag if they shine round about his own walls; he that is neither moved with good fortune coming to him nor going from him; that can look upon another man's lands evenly and pleasedly as if they were his own, and yet look upon his own, and use them too, just as if they were another man's; that neither spends his goods prodigally and like a fool, nor yet keeps them avariciously and like a wretch; that weighs not benefits by weight and number, but by the mind and circumstances of him that gives them; that never thinks his charity expensive if a worthy person be the receiver; he that does nothing for opinion sake, but every thing for conscience, being as curious of his thoughts as of his actings in markets and theatres, and is as much in awe of himself as of a whole assembly; he that knows God looks on, and contrives his secret affairs as in the presence of God and His holy angels; that eats and drinks because he needs it, not that he may serve a lust or load his belly; he that is bountiful and cheerful to his friends, and charitable and apt to forgive his enemies; that loves his country, and obeys his prince, and desires and endeavours nothing more than that he may do honour to God;" this person may reckon his life to be the life of a man, and compute his months, not by the course of the sun, but the zodiac and circle of his virtues; because these are such things which fools and children and birds and beasts cannot have; these are therefore the actions of life, because they are the seeds of immortality. That day in which we have done some excellent thing we may as truly reckon to be added to our life as were the fifteen years to the days of Hezekiah.

SECTION IV.

Consideration of the miseries of man's life.

As our life is very short, so it is very miserable; and therefore it is well it is short. God in pity to mankind, lest his burden should be insupportable and his nature an intolerable load, hath reduced our state of misery to an abbreviature; and the greater our misery is, the less while it is like to last; the sorrows of a man's spirit being like ponderous weights, which by the greatness of their burden make a swifter motion, and descend into the grave to rest and ease our wearied limbs; for then only we shall sleep quietly, when those fetters are knocked off, which not only bound our souls in prison, but also ate the flesh till the very bones opened the secret garments of their cartilages, discovering their nakedness and sorrow.

1. Here is no place to sit down in, but you must rise as soon as you are set, for we have gnats in our chambers, and worms in our

gardens[o], and spiders and flies in the palaces of the greatest kings. How few men in the world are prosperous! What an infinite number of slaves and beggars, of persecuted and oppressed people, fill all corners of the earth with groans, and heaven itself with weeping prayers and sad remembrances! How many provinces and kingdoms are afflicted by a violent war, or made desolate by popular diseases! Some whole countries are remarked with fatal evils, or periodical sicknesses. Grand Cairo in Egypt feels the plague every three years returning like a quartan ague, and destroying many thousands of persons. All the inhabitants of Arabia the desert are in continual fear of being buried in huge heaps of sand, and therefore dwell in tents and ambulatory houses, or retire to unfruitful mountains, to prolong an uneasy and wilder life. And all the countries round about the Adriatic sea feel such violent convulsions by tempests and intolerable earthquakes, that sometimes whole cities find a tomb, and every man sinks with his own house made ready to become his monument, and his bed is crushed into the disorders of a grave. Was not all the world drowned at one deluge and breach of the divine anger; and shall not all the world again be destroyed by fire[p]? Are there not many thousands that die every night, and that groan and weep sadly every day? But what shall we think of that great evil which for the sins of men God hath suffered to possess the greatest part of mankind? Most of the men that are now alive, or that have been living for many ages, are Jews, Heathens, or Turks; and God was pleased to suffer a base epileptic person, a villain and a vicious, to set up a religion which hath filled all the nearer parts of Asia, and much of Africa, and some part of Europe; so that the greatest number of men and women born in so many kingdoms and provinces are infallibly made Mahometans, strangers and enemies to Christ by whom alone we can be saved: this consideration is extremely sad, when we remember how universal and how great an evil it is, that so many millions of sons and daughters are born to enter into the possession of devils to eternal ages. These evils are the miseries of great parts of mankind, and we cannot easily consider more particularly the evils which happen to us, being the inseparable affections or incidents to the whole nature of man.

2. We find that all the women in the world are either born for barrenness, or the pains of childbirth, and yet this is one of our greatest blessings; but such indeed are the blessings of this world, we cannot be well with nor without many things. Perfumes make our heads ache, roses prick our fingers, and in our very blood, where our life dwells, is the scene under which nature acts many sharp fevers and heavy sicknesses. It were too sad if I should tell how

[o] Nulla requies in terris; surgite, postquam sederitis; hic est locus pulicum et culicum.

[p] Ἔσται καὶ Σάμος ἄμμος, ἐσεῖται Δῆλος ἄδηλος,
Καὶ Ῥώμη ῥώμη.—Sibyll. Orac. [lib. iii. p. 27 A.]

many persons are afflicted with evil spirits, with spectres and illusions of the night; and that huge multitudes of men and women live upon man's flesh; nay, worse yet, upon the sins of men, upon the sins of their sons and of their daughters, and they pay their souls down for the bread they eat, buying this day's meal with the price of the last night's sin.

3. Or if you please in charity to visit a hospital, which is indeed a map of the whole world, there you shall see the effects of Adam's sin, and the ruins of human nature; bodies laid up in heaps like the bones of a destroyed town, *homines precarii spiritus et male hærentis*, men whose souls seem to be borrowed, and are kept there by art and the force of medicine, whose miseries are so great that few people have charity or humanity enough to visit them, fewer have the heart to dress them, and we pity them in civility or with a transient prayer, but we do not feel their sorrows by the mercies of a religious pity; and therefore as we leave their sorrows in many degrees unrelieved and uneased, so we contract by our unmercifulness a guilt by which ourselves become liable to the same calamities. Those many that need pity, and those infinites of people that refuse to pity, are miserable upon a several charge, but yet they almost make up all mankind.

4. All wicked men are in love with that which entangles them in huge varieties of troubles; they are slaves to the worst of masters, to sin and to the devil, to a passion, and to an imperious woman. Good men are for ever persecuted, and God chastises every son whom He receives, and whatsoever is easy is trifling and worth nothing, and whatsoever is excellent is not to be obtained without labour and sorrow; and the conditions and states of men that are free from great cares are such as have in them nothing rich and orderly, and those that have are stuck full of thorns and trouble. Kings are full of care; and learned men in all ages have been observed to be very poor[q], *et honestas miserias accusant*, 'they complain of their honest miseries.'

5. But these evils are notorious and confessed; even they also whose felicity men stare at and admire, besides their splendour and the sharpness of their light, will with their appendent sorrows wring a tear from the most resolved eye; for not only the winter quarter is full of storms and cold and darkness, but the beauteous spring hath blasts and sharp frosts, the fruitful teeming summer is melted with heat, and burnt with the kisses of the sun her friend[r], and choked with dust, and the rich autumn is full of sickness; and we are weary of that which we enjoy, because sorrow is its biggest portion: and

[q] Vilis adulator picto jacet ebrius ostro,
Et qui solicitat nuptas, ad præmia peccat.
Sola pruinosis horret facundia pannis,
Atque inopi lingua desertas invocat artes.—Petron. cap. 83. [p. 413.]

Hinc et jocus apud Aristophanem in Avibus [934.]
— Σὺ μέντοι σπολάδα καὶ χιτῶν' ἔχεις·
ἀνάδυθι, καὶ δὸς τῷ ποιητῇ τῷ σοφῷ.

[r] ['..' with Phœbus' amorous pinches black,'—Shaksp. Ant. and Cleop., act. i. sc. 5.]

when we remember that upon the fairest face is placed one of the worst sinks of the body, the nose, we may use it not only as a mortification to the pride of beauty, but as an allay to the fairest outside of condition which any of the sons and daughters of Adam do possess. For look upon kings and conquerors: I will not tell, that many of them fall into the condition of servants[r], and their subjects rule over them, and stand upon the ruins of their families, and that to such persons the sorrow is bigger than usually happens in smaller fortunes; but let us suppose them still conquerors, and see what a goodly purchase they get by all their pains, and amazing fears, and continual dangers. They carry their arms beyond Ister, and pass the Euphrates, and bind the Germans with the bounds of the river Rhine: I speak in the style of the Roman greatness; for now-a-days the biggest fortune swells not beyond the limits of a petty province or two, and a hill confines the progress of their prosperity, or a river checks it: but whatsoever tempts the pride and vanity of ambitious persons, is not so big as the smallest star which we see scattered in disorder and unregarded upon the pavement and floor of heaven. And if we would suppose the pismires had but our understandings, they also would have the method of a man's greatness, and divide their little mole-hills into provinces and exarchates: and if they also grew as vicious and as miserable, one of their princes would lead an army out and kill his neighbour ants, that he might reign over the next handful of a turf. But then if we consider at what price and with what felicity all this is purchased, the sting of the painted snake will quickly appear, and the fairest of their fortunes will properly enter into this account of human infelicities.

We may guess at it by the constitution of Augustus's fortune[s], who struggled for his power first with the Roman citizens, then with Brutus and Cassius and all the fortune of the republic; then with his colleague Mark Antony; then with his kindred and nearest relatives; and after he was wearied with slaughter of the Romans, before he could sit down and rest in his imperial chair, he was forced to carry armies into Macedonia, Galatia, beyond Euphrates, Rhine, and Danubius; and when he dwelt at home in greatness and within the circles of a mighty power, he hardly escaped the sword of the Egnatii, of Lepidus, Cæpio, and Murena; and after he had entirely reduced the felicity and grandeur into his own family, his daughter, his only child, conspired with many of the young nobility, and being joined with adulterous complications, as with an impious sacrament[t], they affrighted and destroyed the fortune of the old man, and wrought him more sorrow than all the troubles that were hatched

[r] Vilis servus habet regni bona, cellaque capti
Deridet festram Romuleamque casam.—Petron. [fragm. p. 676.]
Omnia, crede mihi, etiam felicibus dubia sunt.—Sen. [ep. ci. tom. i. p. 499.]

[s] [Id. de brev. vit., cap. v. tom. i. p. 490.]

[t] Et adulterio velut sacramento adacti.—[Sen. ubi supr.] Tac. [Annal. i. 53; iii. 24; iv. 44, 71.]

in the baths and beds of Egypt between Antony and Cleopatra[u]. This was the greatest fortune that the world had then or ever since, and therefore we cannot expect it to be better in a less prosperity.

6. The prosperity of this world is so infinitely soured with the overflowing of evils, that he is counted the most happy who hath the fewest; all conditions being evil and miserable, they are only distinguished by the number of calamities. [The collector[x] of the Roman and foreign examples, when he had reckoned two and twenty instances of great fortunes, every one of which had been allayed with great variety of evils; in all his reading or experience, he could tell but of two who had been famed for an entire prosperity, Quintus Metellus, and Gyges the king of Lydia: and yet concerning the one of them he tells that his felicity was so inconsiderable (and yet it was the bigger of the two) that the oracle said that Aglaus Sophidius the poor Arcadian shepherd was more happy than he, that is, he had fewer troubles; for so indeed we are to reckon the pleasures of this life; the limit of our joy is the absence of some degrees of sorrow[y], and he that hath the least of this, is the most prosperous person. But then we must look for prosperity not in palaces or courts of princes, not in the tents of conquerors, or in the gaieties of fortunate and prevailing sinners; but something rather in the cottages of honest, innocent, and contented persons, whose mind is no bigger than their fortune, nor their virtue less than their security. As for others, whose fortune looks bigger, and allures fools to follow it like the wandering fires of the night, till they run into rivers or are broken upon rocks with staring and running after them, they are all in the condition of Marius, than whose condition nothing was more constant, and nothing more mutable; if we reckon them amongst the happy, they are the most happy men; if we reckon them amongst the miserable, they are the most miserable[z]. For just as is a man's condition, great or little, so is the state of his misery; all have their share; but kings and princes, great generals and consuls, rich men and mighty, as they have the biggest business and the biggest charge, and are answerable to God for the greatest accounts, so they have the biggest trouble; that the uneasiness of their appendage may divide the good and evil of the world, making the poor man's fortune as eligible as the greatest; and also restraining the vanity of man's spirit, which a great fortune is apt to swell from a vapour to a bubble; but God in mercy hath mingled wormwood with their wine, and so restrained the drunkenness and follies of prosperity.]

7. Man never hath one day to himself of entire peace from the things of this world, but either something troubles him, or nothing

[u] Plusque et iterum timenda cum Antonio mulier.—[Sen. ubi supr.]

[x] [Val. Max., lib. vii. cap. 1.]

[y] Ὅρος τοῦ μεγέθους τῶν ἡδονῶν ἡ παντὸς τοῦ ἀλγεινοῦ ὑπεξαίρεσις.—[Epicur. apud Diog. Laert., lib. x. cap. 31. tom. ii. p. 592.]

[z] Quem si inter miseros posueris, miserrimus; inter felices, felicissimus reperietur.—[Val. Max., vi. 9. § 14.]

satisfies him, or his very fulness swells him and makes him breathe short upon his bed. Men's joys are troublesome, and besides that the fear of losing them takes away the present pleasure, and a man hath need of another felicity to preserve this, they are also wavering and full of trepidation, not only from their inconstant nature, but from their weak foundation: they arise from vanity, and they dwell upon ice, and they converse with the wind, and they have the wings of a bird, and are serious but as the resolutions of a child, commenced by chance, and managed by folly, and proceed by inadvertency, and end in vanity and forgetfulness. So that as Livius Drusus said[a] of himself, he never had any play days or days of quiet when he was a boy, for he was troublesome and busy, a restless and unquiet man; the same may every man observe to be true of himself; he is always restless and uneasy, he dwells upon the waters, and leans upon thorns, and lays his head upon a sharp stone.

SECTION V.

This consideration reduced to practice.

1. THE effect of this consideration is this, that the sadnesses of this life help to sweeten the bitter cup of death. For let our life be never so long, if our strength were great as that of oxen and camels, if our sinews were strong as the cordage at the foot of an oak, if we were as fighting and prosperous people as Siccius Dentatus[b], who was on the prevailing side in a hundred and twenty battles, who had three hundred and twelve public rewards assigned him by his generals and princes for his valour and conduct in sieges and sharp encounters, and, besides all this, had his share in nine triumphs; yet still the period shall be that all this shall end in death, and the people shall talk of us awhile, good or bad, according as we deserve, or as they please, and once it shall come to pass that concerning every one of us it shall be told in the neighbourhood, that we are dead. This we are apt to think a sad story; but therefore let us help it with a sadder: for we therefore need not be much troubled that we shall die, because we are not here in ease, nor do we dwell in a fair condition; but our days are full of sorrow and anguish, dishonoured, and made unhappy with many sins, with a frail and a foolish spirit, entangled with difficult cases of conscience, insnared with passions, amazed with fears, full of cares, divided with curiosities and contradictory interests, made airy and impertinent with vanities, abused with ignorance and prodigious errors, made

[a] Uni sibi nec puero unquam ferias contigisse. . . Seditiosus et foro gravis.— [Sen. de brev. vit., cap. vi. tom. i. p. 493.]

[b] [Val. Max., lib. iii. cap. 2. § 24.]

ridiculous with a thousand weaknesses, worn away with labours, loaden with diseases, daily vexed with dangers and temptations, and in love with misery; we are weakened with delights, afflicted with want, with the evils of myself and of all my family, and with the sadnesses of all my friends, and of all good men, even of the whole church; and therefore methinks we need not be troubled that God is pleased to put an end to all these troubles, and to let them sit down in a natural period, which, if we please, may be to us the beginning of a better life. When the prince of Persia wept[c] because his army should all die in the revolution of an age, Artabanus told him that they should all meet with evils so many and so great that every man of them should wish himself dead long before that. Indeed it were a sad thing to be cut of the stone, and we that are in health tremble to think of it; but the man that is wearied with the disease looks upon that sharpness as upon his cure and remedy; and as none need to have a tooth drawn, so none could well endure it, but he that felt the pain of it in his head: so is our life so full of evils, that therefore death is no evil to them that have felt the smart of this, or hope for the joys of a better.

2. But as it helps to ease a certain sorrow, as a fire draws out fire, and a nail drives forth a nail, so it instructs us in a present duty, that is, that we should not be so fond of a perpetual storm, nor doat upon the transient gauds and gilded thorns of this world. They are not worth a passion, nor worth a sigh or a groan, not of the price of one night's watching; and therefore they are mistaken and miserable persons, who, since Adam planted thorns round about paradise, are more in love with that hedge than all the fruits of the garden, sottish admirers of things that hurt them, of sweet poisons, gilded daggers, and silken halters. Tell them they have lost a bounteous friend, a rich purchase, a fair farm, a wealthy donative, and you dissolve their patience; it is an evil bigger than their spirit can bear; it brings sickness and death; they can neither eat nor sleep with such a sorrow. But if you represent to them the evils of a vicious habit, and the dangers of a state of sin; if you tell them they have displeased God, and interrupted their hopes of heaven; it may be they will be so civil as to hear it patiently, and to treat you kindly, and first to commend, and then forget your story, because they prefer this world with all its sorrows before the pure unmingled felicities of heaven. But it is strange that any man should be so passionately in love with the thorns which grow on his own ground, that he should wear them for armlets, and knit them in his shirt, and prefer them before a kingdom and immortality. No man loves this world the better for his being poor; but men that love it because they have great possessions, love it because it is troublesome and chargeable, full of noise and temptation, because it is unsafe and ungoverned, flattered and abused; and he that considers the troubles of an over-

[c] [Herod. Polymn. 46.]

long garment and of a crammed stomach, a trailing gown and a loaden table, may justly understand that all that for which men are so passionate, is their hurt and their objection, that which a temperate man would avoid, and a wise man cannot love.

He that is no fool, but can consider wisely, if he be in love with this world, we need not despair but that a witty man might reconcile him with tortures, and make him think charitably of the rack, and be brought to dwell with vipers and dragons, and entertain his guests with the shrieks of mandrakes, cats, and screech-owls, with the filing of iron, and the harshness of rending of silk, or to admire the harmony that is made by a herd of evening wolves when they miss their draught of blood in their midnight revels. The groans of a man in a fit of the stone are worse than all these; and the distractions of a troubled conscience are worse than those groans; and yet a careless merry sinner is worse than all that. But if we could from one of the battlements of heaven espy how many men and women at this time lie fainting and dying for want of bread, how many young men are hewn down by the sword of war, how many poor orphans are now weeping over the graves of their father by whose life they were enabled to eat: if we could but hear how many mariners and passengers are at this present in a storm, and shriek out because their keel dashes against a rock, or bulges under them, how many people there are that weep with want, and are mad with oppression, or are desperate by too quick a sense of a constant infelicity; in all reason we should be glad to be out of the noise and participation of so many evils. This is a place of sorrows and tears, of great evils and a constant calamity: let us remove from hence, at least in affections and preparation of mind.

CHAPTER II.

A GENERAL PREPARATION TOWARDS A HOLY AND BLESSED DEATH; BY WAY OF EXERCISE.

SECTION I.

Three precepts preparatory to a holy death, to be practised in our whole life.

1. He that would die well must always look for death, every day knocking at the gates of the grave, and then the gates of the grave shall never prevail upon him to do him mischief[d]. This was the

[d] Propera vivere, et singulos dies singulas vitas puta. Nihil interest inter diem et seculum.—[Sen., ep. ci. tom. ii. p. 500.]

advice of all the wise and good men of the world, who, especially in the days and periods of their joy and festival egressions, chose to throw some ashes into their chalices, some sober remembrances of their fatal period[c]. Such was the black shirt of Saladine[d], the tombstone presented to the emperor of Constantinople on his coronation-day[e]; the bishop of Rome's two reeds with flax and a wax taper[f]; the Egyptian skeleton served up at feasts[g]: and Trimalcion's banquet in Petronius, in which was brought in the image of a dead man's bones of silver, with spondyles exactly turning to every of the guests[h], and saying to every one that you and you must die, and look not one upon another, for every one is equally concerned in this sad representment. These in fantastic semblances declare a severe counsel and useful meditation; and it is not easy for a man to be gay in his imagination, or to be drunk with joy or wine, pride or revenge, who considers sadly that he must ere long dwell in a house of darkness and dishonour, and his body must be the inheritance of worms, and his soul must be what he pleases, even as a man makes it here by his living good or bad. I have read of a young hermit who, being passionately in love with a young lady, could not by all the arts of religion and mortification suppress the trouble of that fancy, till at last being told that she was dead, and had been buried about fourteen days, he went secretly to her vault, and with the skirt of his mantle wiped the moisture from the carcass, and still at the return of his temptation laid it before him, saying, Behold this is the beauty of the woman thou didst so much desire; and so the man found his cure. And if we make death as present to us, our own death, dwelling and dressed in all its pomp of fancy and proper circumstances; if any thing will quench the heats of lust, or the desires of money, or the greedy passionate affections of this world, this must do it. But withal, the frequent use of this meditation, by curing our present inordinations, will make death safe and friendly, and by its very custom will make that the king of terrors shall come to us without his affrighting dresses; and that we shall sit down in the grave as we compose ourselves to sleep, and do the duties of nature and choice. The old people that lived near the Riphæan mountains[i],

[c] Si sapis, utaris totis, Coline, diebus;
Extremumque tibi semper adesse putes.—Mart. [lib. iv. ep. 54. p. 246.]

[d] [Jovius, Elog. illustr. vir., lib. i. p. 20.]

[e] [Camerarius, Opp. subcis. (from Isidore) p. 75.]

[f] [Paradini, Symb. heroic., p. 125.]

[g] [Herod. Euterp. 78. Plut. Sept. sap. conviv., tom. vi. p. 560.]

[h] Heu, heu, nos miseros, quam totus homuncio nil est!
Sic erimus cuncti, postquam nos auferet Orcus:
Ergo vivamus, dum licet esse bene.
[Petron. Satyr., cap. xxxiv. p. 163.]

[i] —— Certe populi quos despicit Arctos
Felices errore suo, quos ille timorum
Maximus haud urget, lethi metus, inde ruendi
In ferrum mens prona viris, animæque capaces
Mortis, et ignavum redituræ parcere vitæ.—Lucan. [i. 458.]

were taught to converse with death, and to handle it on all sides, and to discourse of it as of a thing that will certainly come, and ought so to do: thence their minds and resolutions became capable of death, and they thought it a dishonourable thing with greediness to keep a life that must go from us, to lay aside its thorns and to return again circled with a glory and a diadem.

2. "He that would die well must all the days of his life lay up against the day of death[k];" not only by the general provisions of holiness and a pious life indefinitely, but provisions proper to the necessities of that great day of expense in which a man is to throw his last cast for an eternity of joys or sorrows; ever remembering that this alone well performed is not enough to pass us into paradise; but that alone done foolishly is enough to send us to hell, and the want of either a holy life or death makes a man to fall short of the mighty price of our high calling. In order to this rule we are to consider what special graces we shall then need to exercise, and by the proper arts of the spirit, by a heap of proportioned arguments, by prayers and a great treasure of devotion laid up in heaven, provide beforehand a reserve of strength and mercy[l]. Men in the course of their lives walk lazily and incuriously, as if they had both their feet in one shoe: and when they are passively revolved to the time of their dissolution, they have no mercies in store, no patience, no faith, no charity to God, or despite of the world, being without gust or appetite for the land of their inheritance which Christ with so much pain and blood had purchased for them. When we come to die indeed, we shall be very much put to it to stand firm upon the two feet of a Christian, faith and patience. When we ourselves are to use the articles, to turn our former discourses into present practice, and to feel what we never felt before, we shall find it to be quite another thing to be willing presently to quit this life and all our present possessions for the hopes of a thing which we were never suffered to see, and such a thing of which we may fail so many ways, and of which if we fail any way we are miserable for ever. Then we shall find how much we have need to have secured the Spirit of God and the grace of faith, by an habitual, perfect, unmoveable resolution. The same also is the case of patience, which will be assaulted with sharp pains, disturbed fancies, great fears, want of a present mind, natural weaknesses, frauds of the devil, and a thousand accidents and imperfections. It concerns us therefore highly, in the whole course of our lives not only to accustom ourselves to a patient suffering of injuries and affronts, of persecutions and losses, of cross accidents and unnecessary circumstances; but also by representing death as present to us to consider with what arguments then to fortify our patience, and by assiduous and fervent prayer to God all our life

[k] Qui quotidie vitæ suæ summam manum imposuit, non indiget tempore.—Sen. [ep. ci. tom. ii. p. 500.]

[l] Insere nunc, Melibœe, pyros, pone ordine vites.—[Virg. ecl. i. 74.]

long to call upon Him to give us patience and great assistances, a strong faith and a confirmed hope, the Spirit of God and His holy angels assistants at that time, to resist and to subdue the devil's temptations and assaults; and so to fortify our heart that it break not into intolerable sorrows and impatience, and end in wretchedness and infidelity. But this is to be the work of our life, and not to be done at once; but, as God gives us time, by succession, by parts and little periods. For it is very remarkable that God, who giveth plenteously to all creatures,—He hath scattered the firmament with stars, as a man sows corn in his fields, in a multitude bigger than the capacities of human order; He hath made so much variety of creatures, and gives us great choice of meats and drinks, although any one of both kinds would have served our needs; and so in all instances of nature;—yet in the distribution of our time God seems to be strait-handed, and gives it to us, not as nature gives us rivers, enough to drown us, but drop by drop, minute after minute, so that we never can have two minutes together, but He takes away one when He gives us another. This should teach us to value our time, since God so values it, and by His so small distribution of it, tells us it is the most precious thing we have. Since therefore in the day of our death we can have still but the same little portion of this precious time, let us in every minute of our life, I mean in every discernible portion, lay up such a stock of reason and good works, that they may convey a value to the imperfect and shorter actions of our death-bed; while God rewards the piety of our lives by His gracious acceptation and benediction upon the actions preparatory to our death-bed.

3. He that desires to die well and happily, above all things must be careful that he do not live a soft, a delicate, and voluptuous life; but a life severe, holy, and under the discipline of the cross, under the conduct of prudence and observation, a life of warfare and sober counsels, labour and watchfulness. No man wants cause of tears and a daily sorrow. Let every man consider what he feels, and acknowledge his misery; let him confess his sin, and chastise it; let him bear his cross patiently, and his persecutions nobly, and his repentances willingly and constantly; let him pity the evils of all the world, and bear his share of the calamities of his brother; let him long and sigh for the joys of heaven; let him tremble and fear because he hath deserved the pains of hell; let him commute his eternal fear with a temporal suffering, preventing God's judgment by passing one of his own; let him groan for the labours of his pilgrimage, and the dangers of his warfare: and by that time he hath summed up all these labours, and duties, and contingencies, all the proper causes, instruments, and acts of sorrow, he will find that for a secular joy and wantonness of spirit there are not left many void spaces of his life. It was St. James's advice[m], "Be afflicted, and mourn, and

[m] Chap. iv. 9.

weep; let your laughter be turned into mourning, and your joy into weeping:" and Bonaventure[n], in the Life of Christ, reports that the holy Virgin-mother said to St. Elizabeth, that grace does not descend into the soul of a man but by prayer and affliction. Certain it is that a mourning spirit and an afflicted body are great instruments of reconciling God to a sinner, and they always dwell at the gates of atonement and restitution[o]. But besides this, a delicate and prosperous life is hugely contrary to the hopes of a blessed eternity. "Woe be to them that are at ease in Sion[p];" so it was said of old: and our blessed Lord said, "Woe be to you that laugh, for ye shall weep[q]:" but, "Blessed are they that mourn, for they shall be comforted[r]." Here or hereafter we must have our portion of sorrows; "he that now goeth on his way weeping and beareth forth good seed with him, shall doubtless come again with joy and bring his sheaves with him[s]." And certainly he that sadly considers the portion of Dives, and remembers that the account which Abraham gave him for the unavoidableness of his torment was, because he had his good things in this life, must in all reason with trembling run from a course of banquets and faring deliciously every day, as being a dangerous estate, and a consignation to an evil greater than all danger, the pains and torments of unhappy souls. If either by patience or repentance, by compassion or persecution, by choice or by conformity, by severity or discipline, we allay the festival follies of a soft life, and profess under the cross of Christ, we shall more willingly and more safely enter into our grave: but the death-bed of a voluptuous man upbraids his little and cozening prosperities, and exacts pains made sharper by the passing from soft beds, and a softer mind[t]. He that would die holily and happily, must in this world love tears, humility, solitude, and repentance.

SECTION II.

Of daily examination of our actions in the whole course of our health, preparatory to our death-bed.

He that will die well and happily must dress his soul by a diligent and frequent scrutiny; he must perfectly understand and watch the

[n] [Medit. vit. Christi, cap. iii. tom. vi. p. 351 D.]

[o] Neque enim Deus ulla re perinde atque corporis ærumna conciliatur.—**Naz.** [Orat. xxiv. cap. 11. tom. i. p. 444.]

[p] Amos vi. 1.

[q] Luke vi. 25.

[r] Matt. v. 4.

[s] Psalm cxxvi. 6.

[t] —— Sed longi pœnas fortuna favoris
Exigit a misero, quæ tanto pondere famæ
Res premit adversas, fatisque prioribus urget.
Lucan. [viii. 21.]

state of his soul; he must set his house in order before he be fit to die. And for this there is great reason, and great necessity.

Reasons for a daily examination.

1. For if we consider the disorders of every day, the multitude of impertinent words, the great portions of time spent in vanity, the daily omissions of duty, the coldness of our prayers, the indifference of our spirit in holy things, the uncertainty of our secret purposes, our infinite deceptions and hypocrisies, sometimes not known, very often not observed by ourselves, our want of charity, our not knowing in how many degrees of action and purpose every virtue is to be exercised, the secret adherencies of pride and too-forward complacency in our best actions, our failings in all our relations, the niceties of difference between some virtues and some vices, the secret undiscernible passages from lawful to unlawful in the first instances of change, the perpetual mistakings of permissions for duty, and licentious practices for permissions, our daily abusing the liberty that God gives us, our unsuspected sins in the managing a course of life certainly lawful, our little greedinesses in eating, our surprises in the proportions of our drinkings, our too great freedoms and fondnesses in lawful loves, our aptness for things sensual, and our deadness and tediousness of spirit in spiritual employments; besides infinite variety of cases of conscience that do occur in the life of every man, and in all intercourses of every life, and that the productions of sin are numerous and increasing, like the families of the northern people, or the genealogies of the first patriarchs of the world: from all this we shall find that the computations of a man's life are busy as the tables of sines and tangents, and intricate as the accounts of eastern merchants: and therefore it were but reason we should sum up our accounts at the foot of every page, I mean, that we call ourselves to scrutiny every night when we compose ourselves to the little images of death.

2. For if we make but one general account, and never reckon till we die, either we shall only reckon by great sums, and remember nothing but clamorous and crying sins, and never consider concerning particulars, or forget very many; or if we could consider all that we ought, we must needs be confounded with the multitude and variety. But if we observe all the little passages of our life, and reduce them into the order of accounts and accusations, we shall find them multiply so fast, that it will not only appear to be an ease to the accounts of our death-bed, but by the instrument of shame will restrain the inundation of evils; it being a thing intolerable to human modesty to see sins increase so fast, and virtues grow up so slow; to see every day stained with the spots of leprosy, or sprinkled with the marks of a lesser evil.

3. It is not intended we should take accounts of our lives only to

be thought religious, but that we may see our evil and amend it, that we dash our sins against the stones, that we may go to God and to a spiritual guide, and search for remedies and apply them. And indeed no man can well observe his own growth in grace but by accounting seldomer returns of sin, and a more frequent victory over temptations; concerning which every man makes his observations according as he makes his enquiries and search after himself. In order to this it was that St. Paul wrote, Before receiving the holy sacrament "let a man examine himself, and so let him eat:" this precept was given in those days when they communicated every day, and therefore a daily examination also was intended.

4. And it will appear highly fitting, if we remember that at the day of judgment not only the greatest lines of life, but every branch and circumstance of every action, every word and thought, shall be called to scrutiny and severe judgment: insomuch that it was a great truth which one[u] said, Woe be to the most innocent life if God should search into it without mixtures of mercy. And therefore we are here to follow St. Paul's advice, "Judge yourselves, and you shall not be judged of the Lord." The way to prevent God's anger is to be angry with ourselves; and by examining our actions and condemning the criminal, by being assessors in God's tribunal, at least we shall obtain the favour of the court. As therefore every night we must make our bed the memorial of our grave, so let our evening thoughts be an image of the day of judgment.

5. This advice was so reasonable and proper an instrument of virtue, that it was taught even to the scholars of Pythagoras by their master[v], "Let not sleep seize upon the regions of your senses, before you have three times recalled the conversation and accidents of the day." Examine what you have committed against the divine law, what you have omitted of your duty, and in what you have made use of the divine grace to the purposes of virtue and religion; joining the judge, reason, to the legislative mind or conscience, that God may reign there as a lawgiver and a judge. Then Christ's kingdom is set up in our hearts; then we always live in the eye of our Judge, and live by the measures of reason, religion, and sober counsels.

The benefits we shall receive by practising this advice in order to a blessed death, will also add to the account of reason and fair inducements.

The benefits of this exercise.

1. By a daily examination of our actions we shall the easier cure a great sin, and prevent its arrival to become habitual. For to examine we suppose to be a relative duty, and instrumental to some-

[u] [S. Aug. Confess., lib. ix. cap. 13. tom. i. col. 169.]

[v] [Aur. Carm., lin. 40. p. 726.] Hierocl. [p. 152.]

thing else: we examine ourselves that we may find out our failings, and cure them; and therefore if we use our remedy when the wound is fresh and bleeding, we shall find the cure more certain and less painful. For so a taper[w], when its crown of flame is newly blown off, retains a nature so symbolical to light, that it will with greediness reenkindle and snatch a ray from the neighbour fire. So is the soul of man when it is newly fallen into sin; although God be angry with it, and the state of God's favour and its own graciousness is interrupted, yet the habit is not naturally changed; and still God leaves some roots of virtue standing, and the man is modest, or apt to be made ashamed, and he is not grown a bold sinner; but if he sleeps on it, and returns again to the same sin, and by degrees grows in love with it, and gets the custom, and the strangeness of it is taken away, then it is his master, and is swelled into a heap, and is abetted by use, and corroborated by newly-entertained principles, and is insinuated into his nature, and hath possessed his affections, and tainted the will and the understanding: and by this time, a man is in the state of a decaying merchant, his accounts are so great, and so intricate, and so much in arrear, that to examine it will be but to represent the particulars of his calamity; therefore they think it better to pull the napkin before their eyes, than to stare upon the circumstances of their death.

2. A daily or frequent examination of the parts of our life will interrupt the proceeding and hinder the journey of little sins into a heap. For many days do not pass the best persons, in which they have not many idle words or vainer thoughts to sully the fair whiteness of their souls: some indiscreet passions or trifling purposes, some impertinent discontents or unhandsome usages of their own persons or their dearest relatives. And though God is not extreme to mark what is done amiss, and therefore puts these upon the accounts of His mercy and the title of the cross; yet in two cases these little sins combine and cluster, and we know that grapes were once in so great a bunch that one cluster was the load of two men; that is, when either we are in love with small sins; or when they proceed from a careless and incurious spirit into frequency and continuance. For so the smallest atoms that dance in all the little cells of the world are so trifling and immaterial that they cannot trouble an eye, nor vex the tenderest part of a wound where a barbed arrow dwelt; yet when by their infinite numbers (as Melissa[x] and Parmenides affirm[y]) they danced first into order, then into little bodies, at last they made the matter of the world: so are the little indiscretions of our life: they are always inconsiderable, if they be considered, and contemptible, if they be not despised, and God does not regard them, if we do. We

[w] [See vol. ii. p. 672.]

[x] [lege 'Melissus.']

[y] [Aristot. Metaph. i. 5, una cum commentt. Simplic. et Alex. Aphrod.—Vid. Karsten, Philos. Gr. vet. reliq. Parmen. § 11. p. 185 sqq. 8vo. Bruxell. 1830. —Item Plut. De plac. philos., lib. i. cap. 24. tom. ix. p. 505.]

may easily keep them asunder by our daily or nightly thoughts, and prayers, and severe sentences, but even the least sand can check the tumultuous pride, and become a limit to the sea, when it is in a heap and in united multitudes; but if the wind scatter and divide them, the little drops and the vainer froth of the water begins to invade the strand. Our sighs can scatter such little offences; but then be sure to breathe such accents frequently, lest they knot, and combine, and grow big as the shore, and we perish in sand, in trifling instances. "He that despiseth little things, shall perish by little and little;" so said the son of Sirach[z].

3. A frequent examination of our actions will intenerate and soften our consciences, so that they shall be impatient of any rudeness or heavier load: and he that is used to shrink when he is pressed with a branch of twining osier[a], will not willingly stand in the ruins of a house when the beam dashes upon the pavement. And provided that our nice and tender spirit be not vexed into scruple, nor the scruple turn into unreasonable fears, nor the fears into superstition; he that by any arts can make his spirit tender and apt for religious impressions, hath made the fairest seat for religion, and the unaptest and uneasiest entertainment for sin and eternal death, in the whole world.

4. A frequent examination of the smallest parts of our lives is the best instrument to make our repentance particular, and a fit remedy to all the members of the whole body of sin. For our examination put off to our death-bed of necessity brings us into this condition, that very many thousands of our sins must be (or not be at all) washed off with a general repentance, which the more general and indefinite it is, it is ever so much the worse. And if he that repents the longest and the oftenest, and upon the most instances, is still during his whole life but an imperfect penitent, and there are very many reserves left to be wiped off by God's mercies, and to be eased by collateral assistances, or to be groaned for at the terrible day of judgment; it will be but a sad story to consider that the sins of a whole life, or of very great portions of it, shall be put upon the remedy of one examination, and the advices of one discourse, and the activities of a decayed body and a weak and an amazed spirit. Let us do the best we can, we shall find that the mere sins of ignorance and unavoidable forgetfulness will be enough to be intrusted to such a bank; and that if a general repentance will serve towards their expiation, it will be an infinite mercy: but we have nothing to warrant our confidence if we shall think it to be enough on our death-bed to confess the notorious actions of our lives, and to say, "the Lord be merciful unto me for the infinite transgressions of my life which I have wilfully or carelessly forgot;" for very many of which the re-

[z] [Ecclus. xix. 1.]

[a] Qui levi comminatione pellitur, non opus est ut fortitudine et armis invadatur.—Seneca. [vid. de provid. cap. 3.]

pentance, the distinct, particular, circumstantiate repentance of a whole life would have been too little, if we could have done more.

5. After the enumeration of these advantages I shall not need to add, that if we decline or refuse to call ourselves frequently to account, and to use daily advices concerning the state of our souls, it is a very ill sign that our souls are not right with God, or that they do not dwell in religion: but this I shall say, that they who do use this exercise frequently will make their conscience much at ease, by casting out a daily load of humour and surfeit, the matter of diseases and the instruments of death. "He that does not frequently search his conscience is a house without a window," and like a wild untutored son of a fond and undiscerning widow.

But if this exercise seem too great a trouble, and that by such advices religion will seem a burden; I have two things to oppose against it.

1. One is, that we had better bear the burden of the Lord than the burden of a base and polluted conscience. Religion cannot be so great a trouble as a guilty soul; and whatsoever trouble can be fancied in this or any other action of religion, it is only to unexperienced persons. It may be a trouble at first, just as is every change and every new accident: but if you do it frequently and accustom your spirit to it, as the custom will make it easy[b], so the advantages will make it delectable; that will make it facile as nature, these will make it as pleasant and eligible as reward.

2. The other thing I have to say is this; that to examine our lives will be no trouble if we do not intricate it with businesses of the world and the labyrinths of care and impertinent affairs[c]. A man had need have a quiet and disentangled life who comes to search into all his actions, and to make judgment concerning his errors and his needs, his remedies and his hopes. They that have great intrigues of the world, have a yoke upon their necks, and cannot look back: and he that covets many things greedily, and snatches at high things ambitiously, that despises his neighbour proudly, and bears his crosses peevishly, or his prosperity impotently and passionately; he that is prodigal of his precious time, and is tenacious and retentive of evil purposes, is not a man disposed to this exercise; he hath reason to be afraid of his own memory, and to dash his glass in pieces because it must needs represent to his own eyes an intolerable deformity. He therefore that resolves to live well whatsoever it costs him, he that will go to heaven at any rate, shall best tend this duty by neglecting the affairs of the world in all things where prudently he may. But if we do otherwise, we shall find that the accounts of our death-bed and

[b] Elige vitam optimam, consuetudo faciet jucundissimam.—Seneca. [Pythagoricum apud Plut. de exil., tom. viii. p. 376.]

[c] Securæ et quietæ mentis est in omnes vitæ partes discurrere; occupatorum animi velut sub jugo sunt; . . respicere non possunt.—Sen. [De brev. vit., cap. x. tom. i. p. 501.]

the examination made by a disturbed understanding will be very empty of comfort and full of inconveniences.

6. For hence it comes that men die so timorously and uncomfortably as if they were forced out of their lives by the violences of an executioner. Then without much examination they remember how wickedly they have lived, without religion, against the laws of the covenant of grace, without God in the world: then they see sin goes off like an amazed, wounded, affrighted person from a lost battle, without honour, without a veil, with nothing but shame and sad remembrances: then they can consider that if they had lived virtuously, all the trouble and objection of that would now be past, and all that had remained should be peace and joy, and all that good which dwells within the house of God, and eternal life. But now they find they have done amiss and dealt wickedly, they have no bank of good works but a huge treasure of wrath, and they are going to a strange place, and what shall be their lot is uncertain: so they say when they would comfort and flatter themselves; but in truth of religion their portion is sad and intolerable, without hope and without refreshment, and they must use little silly arts to make them go off from their stage of sins with some handsome circumstances of opinion: they will in civility be abused, that they may die quietly, and go decently to their execution, and leave their friends indifferently contented, and apt to be comforted; and by that time they are gone awhile, they see that they deceived themselves all their days, and were by others deceived at last.

Let us make it our own case: we shall come to that state and period of condition in which we shall be infinitely comforted if we have lived well, or else be amazed and go off trembling, because we are guilty of heaps of unrepented and unforsaken sins. It may happen we shall not then understand it so, because most men of late ages have been abused with false principles, and they are taught, or they are willing to believe, that a little thing is enough to save them, and that heaven is so cheap a purchase that it will fall upon them whether they will or no. The misery of it is, they will not suffer themselves to be confuted till it be too late to recant their error. In the interim, they are impatient to be examined as a leper is of a comb, and are greedy of the world as children of raw fruit; and they hate a severe reproof as they do thorns in their bed; and they love to lay aside religion as a drunken person does to forget his sorrow; and all the way they dream of fine things, and their dreams prove contrary, and become the hieroglyphics of an eternal sorrow. The daughter of Polycrates[d] dreamed that her father was lifted up, and that Jupiter washed him, and the sun anointed him; but it proved to him but a sad prosperity: for after a long life of constant prosperous successes he was surprised by his enemies, and hanged up till the dew of heaven wet his cheeks, and the sun melted his grease. Such is the

[d] [Herod. Thal. 124, 5.]

condition of those persons who, living either in the despite or in the neglect of religion, lie wallowing in the drunkenness of prosperity or worldly cares; they think themselves to be exalted, till the evil day overtakes them; and then they can expound their dream of life to end in a sad and hopeless death. I remember that Cleomenes[e] was called a god by the Egyptians, because when he was hanged a serpent grew out of his body and wrapped itself about his head; till the philosophers of Egypt said it was natural that from the marrow of some bodies such productions should arise. And indeed it represents the condition of some men, who being dead are esteemed saints and beatified persons, when their head is encircled with dragons, and is entered into the possession of the devil, that old serpent and deceiver; for indeed their life was secretly so corrupted, that such serpents fed upon the ruins of the spirit, and the decays of grace and reason. To be cozened in making judgments concerning our final condition is extremely easy; but if we be cozened, we are infinitely miserable.

SECTION III.

Of exercising charity during our whole life.

He that would die well and happily must in his life-time according to all his capacities exercise charity[f]; and because religion is the life of the soul, and charity is the life of religion, the same which gives life to the better part of man, which never dies, may obtain of God a mercy to the inferior part of man in the day of its dissolution.

1. Charity is the great channel through which God passes all His mercy upon mankind. For we receive absolution of our sins in proportion to our forgiving our brother: this is the rule of our hopes, and the measure of our desire in this world; and in the day of death and judgment the great sentence upon mankind shall be transacted according to our alms, which is the other part of charity. Certain it is that God cannot, will not, never did, reject a charitable man in his greatest needs and in his most passionate prayers[g]; for God himself is love, and every degree of charity that dwells in us is the participation of the divine nature: and therefore when upon our death-bed a cloud covers our head, and we are enwrapped with sorrow; when we

[e] [Plut. vit. Cleom., cap. xxxix. tom. iv. p. 608.]

[f] Respice quid prodest præsentis temporis ævum;
Omne quod est, nihil est, præter amare Deum.

[g] Quod expendi habui,
Quod donavi habeo;
Quod negavi punior,
Quod servavi perdidi.

[This and the preceding were common epitaphs formerly; see Weever's Funeral Monuments, pp. 401, 748; 581, 607.]

feel the weight of a sickness, and do not feel the refreshing visitations of God's loving-kindness; when we have many things to trouble us, and looking round about us we see no comforter; then call to mind what injuries you have forgiven, how apt you were to pardon all affronts and real persecutions, how you embraced peace when it was offered you, how you followed after peace when it ran from you: and when you are weary of one side, turn upon the other, and remember the alms that by the grace of God and His assistances you have done, and look up to God, and with the eye of faith behold Him coming in the cloud, and pronouncing the sentence of doomsday according to His mercies and thy charity.

2. Charity with its twin-daughters, alms and forgiveness, is especially effectual for the procuring God's mercies in the day and the manner of our death. "Alms deliver from death," said old Tobias[h]; and, "alms make an atonement for sins," said the son of Sirach[i]: and so said Daniel[k], and so say all the wise men of the world. And in this sense also is that of St. Peter[l], "Love covers a multitude of sins;" and St. Clement in his Constitutions[m] gives this counsel, "If you have any thing in your hands, give it, that it may work to the remission of thy sins: for by faith and alms sins are purged." The same also is the counsel of Salvian[n], who wonders that men, who are guilty of great and many sins, will not work out their pardon by alms and mercy. But this also must be added out of the words of Lactantius[o], who makes this rule complete and useful; "But think not, because sins are taken away by alms, that by thy money thou mayest purchase a licence to sin: for sins are abolished, if because thou hast sinned thou givest to God," that is, to God's poor servants, and His indigent necessitous creatures: but "if thou sinnest upon confidence of giving, thy sins are not abolished. For God desires infinitely that men should be purged from their sins, and therefore commands us to repent; but to repent is nothing else but to profess and affirm (that is, to purpose, and to make good that purpose), that they will sin no more." Now alms are therefore effective to the abolition and pardon of our sins, because they are preparatory to, and impetratory of, the grace of repentance, and are fruits of repentance: and therefore St. Chrysostom[p] affirms, that repentance without alms is dead, and without wings, and can never soar upwards to the element of love. But because they are a part of repentance, and hugely pleasing to Almighty God, therefore they deliver us from the evils of an unhappy and accursed death; for so Christ delivered His disciples from the sea,

[h] Tob. iv. 10; xii. 9.
[i] Ecclus. iii. 30.
[k] Dan. iv. 27.
[l] 1 Pet. iv. 8; Isa. i. 17.
[m] Lib. vii. [cap. 12.] Ἐὰν ἔχεις διὰ τῶν χειρῶν σου, δός, ἵνα ἐργάσῃ εἰς λύτρωσιν ἁμαρτιῶν σου· ἐλεημοσύναις γὰρ καὶ πίστεσιν ἀπεκαθαίρονται ἁμαρτίαι.
[n] [Adv. avarit., lib. ii. p. 205 sqq.]
[o] Agere autem pœnitentiam nihil aliud est quam profiteri et affirmare se ulterius non peccaturum.—[Div. Inst., lib. vi. cap. 13. tom. i. p. 470.]
[p] De pœnitentia. [hom. vii. § 6. tom. ii. p. 336 C.]

when He appeased the storm, though they still sailed in the channel: and this St. Jerome verifies with all his reading and experience, saying, "I do not remember to have read that ever any charitable person died an evil death[q]." And although a long experience hath observed God's mercies to descend upon charitable people, like the dew upon Gideon's fleece, when all the world was dry; yet for this also we have a promise, which is not only an argument of a certain number of years, as experience is, but a security for eternal ages: "make ye friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." When faith fails, and chastity is useless, and temperance shall be no more, then charity shall bear you upon wings of cherubims to the eternal mountain of the Lord. "I have been a lover of mankind, and a friend, and merciful; and now I expect to communicate in that great kindness which He shews that is the great God and father of men and mercies," said Cyrus the Persian on his death-bed[r].

I do not mean this should only be a death-bed charity, any more than a death-bed repentance; but it ought to be the charity of our life and healthful years, a parting with portions of our goods then[s], when we can keep them: we must not first kindle our lights when we are to descend into our houses of darkness, or bring a glaring torch suddenly to a dark room, that will amaze the eye, and not delight it, or instruct the body; but if our tapers have, in their constant course, descended into their grave crowned all the way with light, then let the death-bed charity be doubled, and the light burn brightest when it is to deck our hearse. But concerning this I shall afterwards give account.

SECTION IV.

General considerations to enforce the former practices.

THESE are the general instruments of preparation in order to a holy death: it will concern us all to use them diligently and speedily; for we must be long in doing that, which must be done but once[t]: and therefore we must begin betimes, and lose no time; especially since it is so great a venture, and upon it depends so great a state.

[q] Nunquam memini me legisse mala morte mortuum, qui libenter opera caritatis exercuit.—Ad Nepot. [vid. p. 195. sup.]

[r] Ἐγὼ φιλάνθρωπος ἐγενόμην, καὶ νῦν ἡδέως ἂν μοι δοκῶ κοινωνῆσαι τοῦ εὐεργετοῦντος ἀνθρώπους. [Xen. Cyrop., lib. viii. cap. 7. fin., tom. ii. p. 528.]

[s] Da dum tempus habes; tibi propria sit manus hæres;
Auferet hoc nemo, quod dabis ipse Deo.—Goner. in voce adamant.
[This reference disappears in the later editions, Taylor having apparently lost the clue to its meaning; it should be 'Gover. in Voce clamant.' i. e. 'Gower in his Vox clamantis,' a poem which exists only in M.S. The lines quoted are, however, not in the 'Vox clamantis,' but in an addition to it in the Cotton M.S., and were seen by Taylor in Weever's Funeral Monuments, p. 19.]

[t] Quod sæpe fieri non potest, fiat diu.—Sen. [Œdip., act. v. lin. 948.]

Seneca said well, "There is no science or art in the world so hard as to live and die well: the professors of other arts are vulgar and many[u];" but he that knows how to do this business, is certainly instructed to eternity. But then let me remember this, that a wise person will also put most upon the greatest interest. Common prudence will teach us this. No man will hire a general to cut wood, or shake hay with a sceptre, or spend his soul and all his faculties upon the purchase of a cockle-shell; but he will fit instruments to the dignity and exigence of the design: and therefore since heaven is so glorious a state, and so certainly designed for us if we please, let us spend all that we have, all our passions and affections, all our study and industry, all our desires and stratagems, all our witty and ingenuous faculties[v], towards the arriving thither; whither if we do come, every minute will infinitely pay for all the troubles of our whole life; if we do not, we shall have the reward of fools, an unpitied and an upbraided misery[x].

To this purpose I shall represent the state of dying and dead men in the devout words of some of the fathers of the church, whose sense I shall exactly keep, but change their order; that by placing some of their dispersed meditations into a chain or sequel of discourse, I may with their precious stones make a union[y], and compose them into a jewel: for though the meditation is plain and easy, yet it is affectionate, and material, and true, and necessary.

The circumstances of a dying man's sorrow, and danger.

When the sentence of death is decreed, and begins to be put in execution, it is sorrow enough to see or feel respectively the sad accents of the agony and last contentions of the soul, and the reluctances and unwillingnesses of the body: the forehead washed with a new and stranger baptism, besmeared with a cold sweat[z], tenacious and clammy, apt to make it cleave to the roof of his coffin; the nose cold and undiscerning, not pleased with perfumes, nor suffering violence with a cloud of unwholesome smoke; the eyes dim as a sullied mirror, or the face of heaven, when God shews His anger in a prodigious storm; the feet cold, the hands stiff, the physicians despairing, our friends weeping, the rooms dressed with darkness and sorrow[a],

[u] Nullius rei [quam vivere] difficilior est scientia: professores aliarum artium vulgo multique sunt.—Sen. [De brev. vit. cap. vi. fin. tom. i. p. 495.]

[x] Nunc ratio nulla 'st restandi, nulla facultas;
Æternas quoniam pœnas in morte timendum.—Lucret. [i. 112.]

[y] Virtutem videant, intabescantque relicta.—[Pers. Sat. iii. 38.]

[y] [Union ('unio' lat.) a pearl. Did the author confuse the two meanings of the word?]

[z] Nilus. [In his treatise called Peristeria, addressed to Agathius, sect. vii. cap. 1; as quoted by Anast. Sinaita, Quæstt., p. 256. (ed. Gretser. 4to. Ingoldst. 1617,) where Taylor saw the passage.]

[a] S. Basil. [Qu.? Hom. de gratiarum actione, § 6. tom. ii. p. 31 A.]

and the exterior parts betraying what are the violences which the soul and spirit suffer; the nobler part, like the lord of the house, being assaulted by exterior rudenesses, and driven from all the outworks, at last, faint and weary with short and frequent breathings, interrupted with the longer accents of sighs, without moisture but the excrescencies of a spilt humour when the pitcher is broken at the cistern, it retires to its last fort, the heart; whither it is pursued, and stormed, and beaten out, as when the barbarous Thracian sacked the glory of the Grecian empire. Then calamity is great, and sorrow rules in all the capacities of man: then the mourners weep, because it is civil, or because they need thee, or because they fear: but who suffers for thee with a compassion sharp as is thy pain? Then the noise is like the faint echo of a distant valley, and few hear, and they will not regard thee, who seemest like a person void of understanding and of a departing interest. *Vere tremendum est mortis sacramentum*[b]. But these accidents are common to all that die; and when a special providence shall distinguish them, they shall die with easy circumstances; but as no piety can secure it, so must no confidence expect it; but wait for the time, and accept the manner of the dissolution. But that which distinguishes them, is this:—

He that hath lived a wicked life, if his conscience be alarmed, and that he does not die like a wolf or a tiger, without sense or remorse of all his wildness and his injury, his beastly nature, and desert and untilled manners, if he have but sense of what he is going to suffer, or what he may expect to be his portion; then we may imagine the terror of their abused fancies, how they see affrighting shapes[c], and because they fear them, they feel the gripes of devils, urging the unwilling souls from the kinder and fast embraces of the body, calling to the grave and hastening to judgment, exhibiting great bills of uncancelled crimes, awaking and amazing the conscience, breaking all their hope in pieces, and making faith useless and terrible, because the malice was great, and the charity was none at all. Then 'they look for some to have pity on them, but there is no man.' No man dares be their pledge: no man can redeem their soul, which now feels what it never feared. Then the tremblings and the sorrow, the memory of the past sin, and the fear of future pains, and the sense of an angry God, and the presence of some devils, consign him to the eternal company of all the damned and accursed spirits[d]. Then they want an angel for their guide, and the Holy Spirit for their comforter, and a good conscience for their testimony, and Christ for their advocate, and they die and are left in prisons of earth or air, in secret and undiscerned regions, to weep and tremble, and infinitely to fear the coming of the day of Christ; at which time they shall be

[b] [μυστήριον· Nilus ubi supr.]

[c] St. Chrysost. [On S. Matth. quoted by Anastasius (see note z above) p. 254. where Taylor no doubt saw the passage.]

[d] Ephraem Syrus. [e. g. in Serm. 'In eos qui in Christo obdormierunt,' tom. iii. p. 262 F, sqq.]

brought forth to change their condition into a worse, where they shall for ever feel more than we can believe or understand.

But when a good man dies, one that hath lived innocently, or made joy in heaven at his timely and effective repentance, and in whose behalf the holy Jesus hath interceded prosperously, and for whose interest the Spirit makes interpellations with groans and sighs unutterable, and in whose defence the angels drive away the devils on his death-bed, because his sins are pardoned, and because he resisted the devil in his life-time, and fought successfully, and persevered unto the end; then the joys break forth through the clouds of sickness, and the conscience stands upright, and confesses the glories of God, and owns so much integrity, that it can hope for pardon, and obtain it too; then the sorrows of the sickness, and the flames of the fever, or the faintness of the consumption, do but untie the soul from its chain, and let it go forth, first into liberty, and then to glory: for it is but for a little while that the face of the sky was black, like the preparations of the night, but quickly the cloud was torn and rent, the violence of thunder parted it into little portions, that the sun might look forth with a watery eye, and then shine without a tear. But it is an infinite refreshment to remember all the comforts of his prayers, the frequent victory over his temptations, the mortification of his lust, the noblest sacrifice to God, in which He most delights, that we have given Him our wills, and killed our appetites for the interests of His services: then all the trouble of that is gone; and what remains is a portion in the inheritance of Jesus, of which he now talks no more as a thing at distance, but is entering into the possession. When the veil is rent[e], and the prison doors are open at the presence of God's angel, the soul goes forth full of hope, sometimes with evidence, but always with certainty in the thing, and instantly it passes into the throngs of spirits, where angels meet it singing, and the devils flock with malicious and vile purposes, desiring to lead it away with them into their houses of sorrow; there they see things which they never saw, and hear voices which they never heard. There the devils charge them with many sins, and the angels remember that themselves rejoiced when they were repented of. Then the devils aggravate and describe all the circumstances of the sin, and add calumnies; and the angels bear the soul forward still, because their Lord doth answer for them. Then the devils rage and gnash their teeth[f]; they see the soul chaste and pure, and they are ashamed; they see it penitent, and they despair; they perceive that the tongue was refrained and sanctified, and then hold their peace. Then the soul passes forth and rejoices, passing by the devils in scorn and triumph, being securely carried into the bosom of the Lord, where they shall rest till their crowns are finished and their mansions are prepared; and then they shall feast and sing, rejoice and worship,

[e] S. Martyrius, S. Eustratius Martyr. tom. vi. p. 891.] [Metaphr. in Sur. de Sanctis, in Dec. xiii.

[f] S. Chrysostomus. [not. c, supr.]

for ever and ever[g]. Fearful and formidable to unholy persons is the first meeting with spirits in their separation: but the victory which holy souls receive by the mercies of Jesus Christ and the conduct of angels, is a joy that we must not understand till we feel it; and yet such which by an early and a persevering piety we may secure; but let us enquire after it no further, because it is secret.

CHAPTER III.

OF THE STATE OF SICKNESS, AND THE TEMPTATIONS INCIDENT TO IT, WITH THEIR PROPER REMEDIES.

SECTION I.

Of the state of sickness.

ADAM'S sin brought death into the world, and man did die the same day in which he sinned, according as God had threatened. He did not die, as death is taken for a separation of soul and body; that is not death properly, but the ending of the last act of death; just as a man is said to be born, when he ceases any longer to be borne in his mother's womb; but whereas to man was intended a life long and happy, without sickness, sorrow, or infelicity, and this life should be lived here or in a better place, and the passage from one to the other should have been easy, safe, and pleasant, now that man sinned, he fell from that state to a contrary.

If Adam had stood, he should not always have lived in this world; for this world was not a place capable of giving a dwelling to all those myriads of men and women, which should have been born in all the generations of infinite and eternal ages; for so it must have been, if man had not died at all, nor yet have removed hence at all. Neither is it likely that man's innocence should have lost to him all possibility of going thither, where the duration is better, measured by a better time, subject to fewer changes, and which is now the reward of a returning virtue, which in all natural senses is less than innocence, save that it is heightened by Christ to an equality of acceptation with the state of innocence: but so it must have been, that his innocence should have been punished with an eternal confinement to this state, which in all reason is the less perfect, the state

[g] Μεγίστη τῶν ἀρετῶν θεοσέβεια, δι' ἧς ἀθανατίζεται ἡ ψυχή.—Philo. [De mund. opif., tom. i. p. 106.]

of a traveller, not of one possessed of his inheritance. It is therefore certain, man should have changed his abode: for so did Enoch, and so did Elias, and so shall all the world that shall be alive at the day of judgment; they shall not die, but they shall change their place and their abode, their duration and their state, and all this without death.

That death therefore which God threatened to Adam, and which passed upon his posterity, is not the going out of this world, but the manner of going. If he had stayed in innocence, he should have gone from hence placidly and fairly, without vexatious and afflictive circumstances; he should not have died by sickness, misfortune, defect, or unwillingness: but when he fell, then he began to die; the "same day," so said God, and that must needs be true: and therefore it must mean that upon that very day he fell into an evil and dangerous condition, a state of change and affliction[h]; then death began, that is, the man began to die by a natural diminution, and aptness to disease and misery. His first state was, and should have been so long as it lasted, a happy duration; his second was a daily and miserable change, and this was the dying properly.

This appears in the great instance of damnation, which, in the style of scripture, is called eternal death: not because it kills or ends the duration; it hath not so much good in it; but because it is a perpetual infelicity. Change or separation of soul and body is but accidental to death; death may be with or without either: but the formality, the curse and the sting of death, that is, misery, sorrow, fear, diminution, defect, anguish, dishonour, and whatsoever is miserable and afflictive in nature, that is death. Death is not an action, but a whole state and condition; and this was first brought in upon us by the offence of one man.

But this went no farther than thus to subject us to temporal infelicity. If it had proceeded so as was supposed, man had been much more miserable; for man had more than one original sin, in this sense: and though this death entered first upon us by Adam's fault, yet it came nearer unto us and increased upon us by the sins of more of our forefathers. For Adam's sin left us in strength enough to contend with human calamities for almost a thousand years together: but the sins of his children, our forefathers, took off from us half the strength about the time of the flood; and then from five hundred to two hundred and fifty, and from thence to one hundred and twenty, and from thence to threescore and ten; so often halving it, till it is almost come to nothing. But by the sins of men in the several generations of the world, death, that is, misery and disease, is hastened so upon us, that we are of a contemptible age: and because we are to die by suffering evils, and by the daily lessening of our strength and health; this death is so long a doing, that it makes so

[h] Prima quæ vitam dedit hora, carpit.—[Sen.] Herc. Fur. [act. iii. lin. 874.] Nascentes morimur, finisque ab origine pendet.—Manil. [iv. 16.]

great a part of our short life useless and unserviceable, that we have not time enough to get the perfection of a single manufacture, but ten or twelve generations of the world must go to the making up of one wise man, or one excellent art: and in the succession of those ages there happen so many changes and interruptions, so many wars and violences, that seven years' fighting sets a whole kingdom back in learning and virtue, to which they were creeping, it may be, a whole age.

And thus also we do evil to our posterity, as Adam did to his, and Cham did to his, and Eli to his, and all they to theirs who by sins caused God to shorten the life and multiply the evils of mankind: and for this reason it is the world grows worse and worse, because so many original sins are multiplied, and so many evils from parents descend upon the succeeding generations of men, that they derive nothing from us but original misery.

But He who restored the law of nature, did also restore us to the condition of nature; which, being violated by the introduction of death, Christ then repaired when He suffered and overcame death for us; that is, He hath taken away the unhappiness of sickness, and the sting of death, and the dishonours of the grave, of dissolution and weakness, of decay and change, and hath turned them into acts of favour, into instances of comfort, into opportunities of virtue; Christ hath now knit them into rosaries and coronets, He hath put them into promises and rewards, He hath made them part of the portion of His elect; they are instruments, and earnests, and securities, and passages, to the greatest perfection of human nature, and the divine promises. So that it is possible for us now to be reconciled to sickness; it came in by sin, and therefore is cured when it is turned into virtue; and although it may have in it the uneasiness of labour, yet it will not be uneasy as sin, or the restlessness of a discomposed conscience: if therefore we can well manage our state of sickness, that we may not fall by pain, as we usually do by pleasure, we need not fear; for no evil shall happen to us.

SECTION II.

Of the first temptation proper to the state of sickness, impatience.

MEN that are in health are severe exactors of patience at the hands of them that are sick; and they usually judge it not by terms of relation between God and the suffering man, but between him and the friends that stand by the bed-side: it will be therefore necessary that we truly understand to what duties and actions the patience of a sick man ought to extend.

1. Sighs and groans, sorrow and prayers, humble complaints and

dolorous[i] expressions, are the sad accents of a sick man's language: for it is not to be expected that a sick man should act a part of patience with a countenance like an orator, or grave like a dramatic person: it were well if all men could bear an exterior decency in their sickness, and regulate their voice, their face, their discourse, and all their circumstances, by the measures and proportions of comeliness, and satisfaction to all the standers by. But this would better please them than assist him; the sick man would do more good to others than he would receive to himself.

2. Therefore silence and still composures, and not complaining, are no parts of a sick man's duty; they are not necessary parts of patience[k]. We find that David roared for the very disquietness of his sickness, and he lay chattering like a swallow, and his throat was dry with calling for help upon his God. That's the proper voice of sickness: and certain it is that the proper voices of sickness are expressly vocal and petitory in the ears of God, and call for pity in the same accent as the cries and expressions of widows and orphans do for vengeance upon their persecutors, though they say no collect against them. For there is the voice of man, and there is the voice of the disease, and God hears both; and the louder the disease speaks, there is the greater need of mercy and pity, and therefore God will the sooner hear it. Abel's blood had a voice, and cried to God; and humility hath a voice, and cries so loud to God that it pierces the clouds; and so hath every sorrow and every sickness: and when a man cries out, and complains but according to the sorrows of his pain[l], it cannot be any part of a culpable impatience, but an argument for pity.

3. Some men's senses are so subtile, and their perceptions so quick and full of relish, and their spirits so active, that the same load is double upon them to what it is to another person: and therefore comparing the expressions of the one to the silence of the other, a different judgment cannot be made concerning their patience. Some natures are querulous, and melancholic, and soft, and nice, and tender, and weeping, and expressive; others are sullen, dull, without apprehension, apt to tolerate and carry burdens: and the crucifixion of our blessed Saviour, falling upon a delicate and virgin body of curious temper, and strict, equal composition, was naturally more full of torment than that of the ruder thieves, whose proportions were coarser and uneven.

4. In this case it was no imprudent advice which Cicero gave[m],

[i] Ejulatu, questu, gemitu, fremitibus,
Resonando, multum flebiles voces refert.
Cic. Tusc. quæst. [ii. 14. tom. ii. p. 287.]

[k] Concedendum est gementi.—[ibid. cap. 6.]

[l] ——— Flagrantior æquo
Non debet dolor esse viri, nec vulnere major.—Juv. [xiii. 11.]

[m] Omnino si quicquam est decorum, nihil est profecto magis quam æquabilitas universæ vitæ, tum singularum actionum; quam conservare non possis, si

"nothing in the world is more amiable than an even temper in our whole life, and in every action; but this evenness cannot be kept, unless every man follows his own nature, without striving to imitate the circumstances of another." And what is so in the thing itself, ought to be so in our judgments concerning the things: we must not call any one impatient if he be not silent in a fever, as if he were asleep; or as if he were dull, as Herod's son of Athens[n].

5. Nature in some cases hath made cryings out and exclamations to be an entertainment of the spirit, and an abatement or diversion of the pain. For so did the old champions, when they threw their fatal nets that they might load their enemy with the snares and weights of death; they groaned aloud, and sent forth the anguish of their spirit into the eyes and heart of the man that stood against them[o]: so it is in the endurance of some sharp pains; the complaints and shriekings, the sharp groans and the tender accents, send forth the afflicted spirits, and force a way that they may ease their oppression and their load; that when they have spent some of their sorrows by a sally forth, they may return better able to fortify the heart. Nothing of this is a certain sign, much less an action or part, of impatience; and when our blessed Saviour suffered His last and sharpest pang of sorrow, He cried out with a loud voice, and resolved to die, and did so.

SECTION III.

Constituent or integral parts of patience.

1. THAT we may secure our patience, we must take care that our complaints be without despair. Despair sins against the reputation of God's goodness, and the efficacy of all our old experience. By despair we destroy the greatest comfort of our sorrows, and turn our sickness into the state of devils and perishing souls. No affliction is greater than despair: for that is it which makes hell-fire, and turns a natural evil into an intolerable; it hinders prayers, and fills up the intervals of sickness with a worse torture; it makes all spiritual arts useless, and the office of spiritual comforters and guides to be impertinent.

Against this, hope is to be opposed: and its proper acts, as it relates to the virtue and exercise of patience, are, first, praying to God for help and remedy; secondly, sending for the guides of souls; thirdly, using all holy exercises and acts of grace proper to that state:

aliorum naturam imitans, omittas tuam. —[Cic. De off. i. 31. tom. iii. p. 209.]

[n] [Philostr. in vit. Herod. Athen. Vit. sophist., lib. ii. p. 556 D.]

[o] Quia in profundenda voce omne corpus intenditur, venitque plaga vehementior.—Cic. Pro Muren. 48. [leg. Tusc. qu. lib. ii. cap. 23.]

which whoso does, hath not the impatience of despair; every man that is patient hath hope in God in the day of his sorrows.

2. Our complaints in sickness must be without murmur. Murmur sins against God's providence and government; by it we grow rude, and, like the falling angels, displeased at God's supremacy: and nothing is more unreasonable; it talks against God, for whose glory all speech was made; it is proud and fantastic, hath better opinions of a sinner than of the divine justice, and would rather accuse God than himself.

Against this is opposed that part of patience which resigns the man into the hands of God, saying with old Eli, "It is the Lord, let Him do what He will;" and, "Thy will be done in earth as it is in heaven:" and so by admiring God's justice and wisdom, does also dispose the sick person for receiving God's mercy, and secures him the rather in the grace of God. The proper acts of this part of patience are, first, to confess our sins and our own demerits; secondly, it increases and exercises humility; thirdly, it loves to sing praises to God, even from the lowest abyss of human misery.

3. Our complaints in sickness must be without peevishness. This sins against civility, and that necessary decency which must be used toward the ministers and assistants. By peevishness we increase our own sorrows, and are troublesome to them that stand there to ease ours. It hath in it harshness of nature and ungentleness, wilfulness and fantastic opinions, morosity and incivility.

Against it are opposed obedience, tractability, easiness of persuasion, aptness to take counsel. The acts of this part of patience are, first, to obey our physicians; secondly, to treat our persons with respect to our present necessities; thirdly, not to be ungentle and uneasy to the ministers and nurses that attend us[p], but to take their diligent and kind offices as sweetly as we can, and to bear their indiscretions or unhandsome accidents contentedly and without disquietness within, or evil language or angry words without; fourthly, not to use unlawful means for our recovery.

If we secure these particulars, we are not lightly to be judged of by noises and postures, by colours and images of things, by paleness, or tossings from side to side. For it were a hard thing that those persons who are loaden with the greatest of human calamities should be strictly tied to ceremonies and forms of things. He is patient, that calls upon God; that hopes for health or heaven; that believes God is wise and just in sending him afflictions; that confesses his sins, and accuses himself, and justifies God; that expects God will turn this into good; that is civil to his physicians and his servants; that converses with the guides of souls, the ministers of religion; and in all things submits to God's will, and would use no indirect means for his recovery, but had rather be sick and die than enter at all into God's displeasure.

[p] Vide ch. iv. sect. i.

SECTION IV.

Remedies against impatience, by way of consideration.

As it happens concerning death, so it is in sickness, which is death's handmaid: it hath the fate to suffer calumny and reproach, and hath a name worse than its nature.

1. For there is no sickness so great but children endure it, and have natural strengths to bear them out quite through the calamity, what period soever nature hath allotted it. Indeed they make no reflections upon their sufferings, and complain of sickness with an uneasy sigh, or a natural groan, but consider not what the sorrows of sickness mean; and so bear it by a direct sufferance, and as a pillar bears the weight of a roof. But then why cannot we bear it so too? For this which we call a reflection upon or a considering of our sickness, is nothing but a perfect instrument of trouble, and consequently a temptation to impatience; it serves no end of nature, it may be avoided: and we may consider it only as an expression of God's anger, and an emissary or procurator of repentance; but all other considering it[q], except where it serves the purposes of medicine and art, is nothing but, under the colour of reason, an unreasonable device to heighten the sickness and increase the torment. But then as children want this act of reflex perception or reasonable sense, whereby their sickness becomes less pungent and dolorous; so also do they want the helps of reason whereby they should be able to support it. For certain it is, reason was as well given us to harden our spirits, and stiffen them in passions and sad accidents, as to make us bending and apt for action: and if in men God hath heightened the faculties of apprehension, He hath increased the auxiliaries of reasonable strengths; that God's rod and God's staff might go together, and the beam of God's countenance may as well refresh us with its light as scorch us with its heat. For poor children that endure so much have not inward supports and refreshments to bear them through it: they never heard the sayings of old men, nor have been taught the principles of severe philosophy, nor are assisted with the results of a long experience, nor know they how to turn a sickness into virtue, and a fever into a reward; nor have they any sense of favours, the remembrance of which may alleviate their burden; and yet nature hath in them teeth and nails enough to scratch and fight against the sickness, and by such aids as God is pleased to give them they wade through the storm, and murmur not. And besides this, yet although infants have not such brisk perceptions upon the stock of reason, they have a more tender feeling upon the accounts of sense, and their flesh is as uneasy by their natural softness and weak shoulders

[q] Prætulerim—delirus inersque videri,
Dum mea delectent mala me, vel denique fallant,
Quam sapere et ringi.—Hor. [Ep. ii. 2. lin. 126.]

as ours by our too forward apprehensions. Therefore bear up[r]; either you or I, or some man wiser, and many a woman weaker than us both, or the very children, have endured worse evil than this that is upon thee now.

2. That sorrow is hugely tolerable which gives its smart but by instants and smallest proportions of time. No man at once feels the sickness of a week, or of a whole day, but the smart of an instant; and still every portion of a minute feels but its proper share, and the last groan ended all the sorrow of its peculiar burden. And what minute can that be which can pretend to be intolerable? and the next minute is but the same as the last, and the pain flows like the drops of a river, or the little shreds of time; and if we do but take care of the present minute, it cannot seem a great charge or a great burden; but that care will secure our duty, if we still but secure the present minute.

3. If we consider how much men can suffer if they list, and how much they do suffer for great and little causes, and that no causes are greater than the proper causes of patience in sickness, that is, necessity and religion; we cannot without huge shame to our nature, to our persons and to our manners, complain of this tax and impost of nature. This experience added something to the old philosophy. When the gladiators were exposed naked to each other's short swords, and were to cut each other's souls away in portions of flesh as if their forms had been as divisible as the life of worms, they did not sigh or groan; it was a shame to decline the blow but according to the just measures of art. The women that saw the wound shriek out, and he that receives it holds his peace[s]. He did not only stand bravely, but would also fall so[t]; and when he was down, scorned to shrink his head when the insolent conqueror came to lift it from his shoulders: and yet this man, in his first design, only aimed at liberty, and the reputation of a good fencer; and when he sunk down, he saw he could only receive the honour of a bold man, the noise of which he shall never hear when his ashes are crammed in his narrow urn. And what can we complain of the weakness of our strengths, or the pressures of diseases, when we see a poor soldier stand in a breach almost starved with cold and hunger, and his cold apt to be relieved only by the heats of anger, a fever, or a fired musket, and his hunger slacked by a greater pain and a huge fear? This man shall stand in his arms and wounds, *patiens luminis atque solis*[u], pale and faint, weary and watchful; and at night shall have a bullet pulled out of his flesh, and shivers from his bones, and endure

[r] Στῆθος δὲ πλήξας, κραδίην ἠνίπαπε μύθῳ·
Τέτλαθι δή, κραδίη· καὶ κύντερον, ἄλλο ποτ' ἔτλης.
Ulysses apud Hom. [Od. υ. 17.]

[s] Spectatores vociferantur, ictus tacet.

[t] Quis mediocris gladiator ingemuit? quis vultum mutavit unquam? quis non modo stetit, verum etiam decubuit turpiter?—Cic. Tusc. qu. [ii. 17.]

[u] [Vid. Hor., od. lib. i. 8. 4.]

his mouth to be sewed up from a violent rent to its own dimension; and all this for a man whom he never saw, or, if he did, was not noted by him; but one that shall condemn him to the gallows if he runs from all this misery. It is seldom that God sends such calamities upon men, as men bring upon themselves, and suffer willingly. But that which is most considerable is, that any passion and violence upon the spirit of man makes him able to suffer huge calamities with a certain constancy and an unwearied patience. Scipio Africanus[u] was wont to commend that saying in Xenophon[w], That the same labours of warfare were easier far to a general than to a common soldier; because he was supported by the huge appetites of honour, which made his hard marches nothing but steppings forward and reaching at a triumph. Did not the lady of Sabinus[x], for others' interest, bear twins privately and without groaning? Are not the labours and cares, the spare diet and the waking nights of covetous and adulterous, of ambitious and revengeful persons, greater sorrows and of more smart than a fever, or the short pains of child-birth? What will not tender women suffer to hide their shame? And if vice and passion, lust and inferior appetites can supply to the tenderest persons strengths more than enough for the sufferance of the greatest natural violences, can we suppose that honesty and religion and the grace of God are more nice, tender, and effeminate?

4. Sickness is the more tolerable, because it cures very many evils, and takes away the sense of all the cross fortunes which amaze the spirits of some men, and transport them certainly beyond all the limits of patience. Here all losses and disgraces, domestic cares and public evils, the apprehensions of pity and a sociable calamity, the fears of want and the troubles of ambition, lie down and rest upon the sick man's pillow. One fit of the stone takes away from the fancies of men all relations to the world and secular interests: at least they are made dull and flat, without sharpness and an edge. And he that shall observe the infinite variety of troubles which afflicts some busy persons and almost all men in very busy times, will think it not much amiss, that those huge numbers were reduced to certainty, to method and an order: and there is no better compendium for this than that they be reduced to one. And a sick man seems so unconcerned in the things of the world, that although this separation be done with violence, yet it is no otherwise than all noble contentions are, and all honours are purchased, and all virtues are acquired, and all vices mortified, and all appetites chastised, and all rewards obtained: there is infallibly to all these a difficulty and a sharpness annexed, without which there could be no proportion between a work and a reward. To this add, that sickness does not take off the sense of secular troubles and worldly cares from us by employing all the perceptions and apprehensions of men; by filling all faculties with sorrow, and leaving no room for the lesser instances of troubles,

[u] [Cic. Tusc. ii. 25.] [w] [Cyrop. i. 6. § 25.] [x] [Plut. Amat. tom. ix. p. 89.]

as little rivers are swallowed up in the sea; but sickness is a messenger of God, sent with purposes of abstraction and separation, with a secret power and a proper efficacy to draw us off from unprofitable and useless sorrows: and this is effected, partly by reason that it represents the uselessness of the things of this world, and that there is a portion of this life in which honours and things of the world cannot serve us to many purposes; partly by preparing us to death, and telling us that a man shall descend thither whence this world cannot redeem us, and where the goods of this world cannot serve us.

5. And yet after all this, sickness leaves in us appetites so strong, and apprehensions so sensible, and delights so many, and good things in so great a degree, that a healthless body and a sad disease do seldom make men weary of this world, but still they would fain find an excuse to live. The gout, the stone, and the tooth-ache, the sciatica, sore eyes, and an aching head, are evils indeed; but such which, rather than die, most men are willing to suffer; and Mæcenas[y] added also a wish, rather to be crucified than to die: and though his wish was low, timorous, and base, yet we find the same desires in most men, dressed up with better circumstances. It was a cruel mercy in Tamerlane[z], who commanded all the leprous persons to be put to death, as we knock some beasts quickly on their head, to put them out of pain, and lest they should live miserably: the poor men would rather have endured another leprosy, and have more willingly taken two diseases than one death. Therefore Cæsar wondered that the old crazed soldier begged leave he might kill himself, and asked him, "Dost thou think then to be more alive than now thou art?" We do not die suddenly, but we descend to death by steps and slow passages; and therefore men, so long as they are sick, are unwilling to proceed and go forward in the finishing that sad employment. Between a disease and death there are many degrees, and all those are like the reserves of evil things, the declining of every one of which is justly reckoned amongst those good things, which alleviate the sickness and make it tolerable. Never account that sickness intolerable, in which thou hadst rather remain than die: and yet if thou hadst rather die than suffer it, the worst of it that can be said is this, that this sickness is worse than death; that is, it is worse than that which is the best of all evils, and the end of all troubles; and then you have said no great harm against it.

6. Remember, that thou art under a supervening necessity. Nothing is intolerable, that is necessary: and therefore when men are

[y] Debilem facito manu,
Debilem pede, coxa,
. . . . .
Lubricos quate dentes;
Vita dum superest, bene est.
Hanc mihi, vel acuta
Si sedeam cruce, sustine.—Sen. [ep. ci. tom. ii. p. 501.]

[z] [Chalcocond. de reb. Turc., lib. iii. p. 61 B.—fol. Ven. 1729.]

to suffer a sharp incision, or what they are pleased to call intolerable, tie the man down to it, and he endures it[y]. Now God hath bound this sickness upon thee by the condition of nature, for every flower must wither and drop; it is also bound upon thee by special providence, and with a design to try thee, and with purposes to reward and to crown thee. These cords thou canst not break; and therefore lie thou down gently, and suffer the hand of God to do what He please, that at least thou mayest swallow an advantage which the care and severe mercies of God force down thy throat.

7. Remember that all men have passed this way[z], the bravest, the wisest and the best men have been subject to sickness and sad diseases; and it is esteemed a prodigy that a man should live to a long age and not be sick, and it is recorded for a wonder concerning Xenophilus the musician[a] that he lived to a hundred and six years of age in a perfect and continual health. No story tells the like of a prince, or a great or a wise person[b]; unless we have a mind to believe the tales concerning Nestor[c] and the Eubœan Sibyl, or reckon Cyrus of Persia[d], or Masinissa the Mauritanian[d] to be rivals of old age, or that Arganthonius the Tartessian king did really outstrip that age, according as his story tells, reporting him to have reigned eighty years[e], and to have lived a hundred and twenty. Old age and healthful bodies are seldom made the appendages to great fortunes: and under so great and so universal precedents[f], so common fate of men, he that will not suffer his portion, deserves to be something else than a man, but nothing that is better.

8. We find in story that many gentiles, who walked by no light but that of reason, opinion, and human examples, did bear their sickness nobly, and with great contempt of pain, and with huge interests of virtue. When Pompey[g] came from Syria, and called at Rhodes to see Posidonius the philosopher, he found him hugely afflicted with the gout, and expressed his sorrow that he could not hear his lectures, from which by this pain he must needs be hindered. Posidonius told him, "But you may hear me for all this:" and he discoursed excellently in the midst of his tortures, even then when

[y] —— Improbæque tigres
Indulgent patientiam flagello.
[Mart., lib. i. ep. 105.]
Impiger et fortis virtute coacta.—[Lucan. iv. 798.]

[z] Cerno equidem gemina constratos morte Philippos,
Thessaliæque rogos, et funera gentis Iberæ.—[Petron. Sat. 121.]

[a] [Plin. Nat. hist., lib. vii. cap. 51.]

[b] Rara est in nobilitate senectus.—[Vid. Juv., Sat. iv. 97.]

[c] [Hom. Od. γ′ 245.]

[d] [Cic. de Senect., cap. x. tom. iii. p. 304, 5.]

[e] [Ibid. cap. xix. p. 316.]

[f] Ferre quam sortem patiuntur omnes,
Nemo recusat.—[Sen. Troad., act. iv. lin. 1016.]

[g] [Cic. Tusc. qu., lib. ii. cap. 25. tom. ii. p. 297.]

the torches were put to his feet[h], "that nothing was good but what was honest;" and therefore "nothing could be an evil, if it were not criminal:" and summed up his lectures with this saying, "O pain, in vain dost thou attempt me; for I will never confess thee to be an evil, as long as I can honestly bear thee." And when Pompey himself was desperately sick at Naples[i], the Neapolitans wore crowns and triumphed, and the men of Puteoli came to congratulate his sickness, not because they loved him not, but because it was the custom of their country to have better opinions of sickness than we have. The boys of Sparta[k] would at their altars endure whipping, till their very entrails saw the light through their torn flesh; and some of them to death, without crying or complaint. Cæsar would drink his portions of rhubarb rudely mixed, and unfitly allayed, with little sippings, and tasted the horror of the medicine, spreading the loathsomeness of his physic so, that all the parts of his tongue and palate might have an entire share: and when C. Marius[l] suffered the veins of his leg to be cut out for the curing his gout, and yet shrunk not, he declared not only the rudeness of their physic, but the strength of a man's spirit, if it be contracted and united by the aids of reason or religion, by resolution or any accidental harshness, against a violent disease.

9. All impatience, howsoever expressed, is perfectly useless to all purposes of ease, but hugely affective to the multiplying the trouble: and the impatience and vexation is another, but the sharper disease of the two: it does mischief by itself, and mischief by the disease. For men grieve themselves as much as they please[m]; and when by impatience they put themselves into the retinue of sorrows, they become solemn mourners. For so have I seen the rays of the sun[n] or moon dash upon a brazen vessel, whose lips kissed the face of those waters that lodged within its bosom; but being turned back, and sent off with its smooth pretences or rougher waftings, it wandered about the room, and beat upon the roof, and still doubled its heat and motion. So is a sickness and a sorrow, entertained by an unquiet and a discontented man, turned back either with anger or with excuses; but then the pain passes from the stomach to the liver, and from the liver to the heart, and from the heart to the head, and from

[h] Cum [quasi] faces doloris admoverentur.—[Cic. ubi supr.]

[i] [Cic. Tusc. qu., i. 35. Plut. in Pomp., cap. lvii. tom. iii. p. 825.]

[k] [Cic. Tusc. qu., lib. ii. cap. 13.]

[l] [Plut in Mar., cap. vi. tom. ii. p. 811. Cic. Tusc. qu., lib. ii. cap. 14, 21. Plin. Nat. hist., xi. 45.]

[m] Tantum doluerunt, quantum doloribus se inseruerunt.—S. August.

[n] Virg. [Æn.] viii. 2. [leg. 22.]

—Ceu rore seges viret,
Sic crescunt riguis tristia fletibus;
Urget lacryma lacrymam,
Fœcundusque sui se numerat dolor.
Quem fortuna semel virum
Udo degenerem lumine viderit,
Illum sæpe ferit.——

[Sarbiev. Lyric., lib. iv. od. 13. lin. 5.]

feeling to consideration, from thence to sorrow, and at last ends in impatience and useless murmur; and all the way the man was impotent and weak, but the sickness was doubled, and grew imperious and tyrannical over the soul and body. Masurius Sabinus[n] tells that the image of the goddess Angerona was with a muffler upon her mouth placed upon the altar of Volupia, to represent that those persons who bear their sicknesses and sorrows without murmur[o] shall certainly pass from sorrow to pleasure and the ease and honours of felicity; but they that with spite and indignation bite the burning coal or shake the yoke upon their necks, gall their spirits, and fret the skin, and hurt nothing but themselves.

10. Remember that this sickness is but for a short time: if it be sharp, it will not last long; if it be long, it will be easy and very tolerable. And although St. Eadsine, archbishop of Canterbury, had twelve years of sickness, yet all that while he ruled his church prudently[p], gave example of many virtues, and after his death was enrolled in the calendar of saints who had finished their course prosperously. Nothing is more unreasonable than to entangle our spirits in wildness and amazement, like a partridge fluttering in a net, which she breaks not, though she breaks her wings.

SECTION V.

Remedies against impatience, by way of exercise.

1. The fittest instrument of esteeming sickness easily tolerable is, to remember that which indeed makes it so; and that is, that God doth minister proper aids and supports to every of His servants whom He visits with His rod. He knows our needs, He pities our sorrows, He relieves our miseries, He supports our weakness, He bids us ask for help, and He promises to give us all that, and He usually gives us more: and indeed it is observable that no story tells of any godly man who, living in the fear of God, fell into a violent and unpardoned impatience in his natural sickness, if he used those means which God and His holy church have appointed. We see almost all men bear their last sickness with sorrows indeed, but without violent passions; and unless they fear death violently, they suffer the sickness with some indifferency; and it is a rare thing to see a man who enjoys his reason in his sickness, to express the proper signs of a direct and solemn impatience. For when God lays a sickness upon

[n] [Apud Macrob. Saturn., lib. i. cap. 10. p. 250.]

[o] —— Levius fit patientia
Quicquid corrigere est nefas.
Hor. [Od., lib. i. 24. lin. 19.]

[p] [Sed vid. Guil. Malmesb. De gest. pontif., lib. i. p. 204. et post illum Godwin. de præsul., tom. i. p. 55.]

us, He seizes commonly on a man's spirits, which are the instruments of action and business; and when they are secured from being tumultuous, the sufferance is much the easier: and therefore sickness secures all that which can do the man mischief; it makes him tame and passive, apt for suffering, and confines him to an unactive condition. To which if we add that God then commonly produces fear, and all those passions which naturally tend to humility and poverty of spirit, we shall soon perceive by what instruments God verifies His promise to us, which is the great security for our patience and the easiness of our condition, that God will lay no more upon us than He will make us able to bear, but together with the affliction He will find a way to escape[q]. Nay, if any thing can be more than this, we have two or three promises, in which we may safely lodge ourselves, and roll from off our thorns, and find ease and rest; God hath promised to be with us in our trouble, and to be with us in our prayers, and to be with us in our hope and confidence[r].

2. Prevent the violence and trouble of thy spirit by an act of thanksgiving, for which in the worst of sicknesses thou canst not want cause, especially if thou rememberest that this pain is not an eternal pain; bless God for that; but take heed also lest you so order your affairs, that you pass from hence to an eternal sorrow: if that be hard, this will be intolerable; but as for the present evil, a few days will end it.

3. Remember that thou art a man, and a Christian: as the covenant of nature hath made it necessary, so the covenant of grace hath made it to be chosen by thee, to be a suffering person: either you must renounce your religion, or submit to the impositions of God, and thy portion of sufferings. So that here we see our advantages, and let us use them accordingly. The barbarous and warlike nations of old[s] could fight well and willingly, but could not bear sickness manfully. The Greeks[s] were cowardly in their fights, as most wise men are; but because they were learned and well taught, they bore their sickness with patience and severity. The Cimbrians[s] and Celtiberians[s] rejoice in battle, like giants; but in their diseases they weep like women. These according to their institution and designs had unequal courages, and accidental fortitude. But since our religion hath made a covenant of sufferings, and the great business of our lives is sufferings, and most of the virtues of a Christian are passive graces, and all the promises of the gospel are passed upon us through Christ's cross, we have a necessity upon us to have an equal courage in all the variety of our sufferings: for without a universal fortitude we can do nothing of our duty.

4. Resolve to do as much as you can; for certain it is we can suffer very much if we list; and many men have afflicted themselves unreasonably by not being skilful to consider how much their strength

[q] 1 Cor. x. 13.
[r] Psalm ix. 9; Matt. vii. 7; Jam. v. 13; Psalm xxxi. 19, 24; xxxiv. 22.
[s] [Cic. Tusc. qu., lib. ii. cap. 26.]

and state could permit; and our flesh is nice and imperious, crafty to persuade reason that she hath more necessities than indeed belong to her, and that she demands nothing superfluous. Suffer as much in obedience to God as you can suffer for necessity or passion, fear or desire. And if you can for one thing, you can for another, and there is nothing wanting but the mind. Never say, I can do no more, I cannot endure this; for God would not have sent it if He had not known thee strong enough to abide it; only He, that knows thee well already, would also take this occasion to make thee know thyself: but it will be fit that you pray to God to give you a discerning spirit, that you may rightly distinguish just necessity from the flattery and fondnesses of flesh and blood.

5. Propound to your eyes and heart the example of the holy Jesus upon the cross; He endured more for thee than thou canst either for thyself or Him: and remember that if we be put to suffer, and do suffer, in a good cause, or in a good manner, so that in any sense our sufferings be conformable to His sufferings, or can be capable of being united to His, we shall reign together with Him. The high-way of the cross which the King of sufferings hath trodden before us, is the way to ease, to a kingdom, and to felicity.

6. The very suffering is a title to an excellent inheritance: for God chastens every son whom He receives; and if we be not chastised we are bastards, and not sons. And be confident that although God often sends pardon without correction, yet He never sends correction without pardon, unless it be thy fault; and therefore take every or any affliction as an earnest-penny of thy pardon; and upon condition there may be peace with God, let any thing be welcome that He can send as its instrument or condition. Suffer therefore God to choose His own circumstances of adopting thee, and be content to be under discipline, when the reward of that is to become the son of God, and by such inflictions He hews and breaks thy body, first dressing it to funeral, and then preparing it for immortality. And if this be the effect or the design of God's love to thee, let it be occasion of thy love to Him; and remember that the truth of love is hardly known but by somewhat that puts us to pain.

7. Use this as a punishment for thy sins; and so God intends it most commonly; that is certain: if therefore thou submittest to it, thou approvest of the divine judgment: and no man can have cause to complain of any thing but of himself, if either he believes God to be just, or himself to be a sinner; if he either thinks he hath deserved hell, or that this little may be a means to prevent the greater, and bring him to heaven.

8. It may be that this may be the last instance and the last opportunity that ever God will give thee to exercise any virtue, to do Him any service or thyself any advantage; be careful that thou losest not this, for to eternal ages this never shall return again.

9. Or if thou peradventure shalt be restored to health, be careful

that in the day of thy thanksgiving thou mayest not be ashamed of thyself for having behaved thyself poorly and weakly upon thy bed. It will be a sensible and excellent comfort to thee, and double upon thy spirit, if when thou shalt worship God for restoring thee thou shalt also remember that thou didst do Him service in thy suffering, and tell that God was hugely gracious to thee in giving thee the opportunity of a virtue at so easy a rate as a sickness from which thou didst recover.

10. Few men are so sick but they believe that they may recover; and we shall seldom see a man lie down with a perfect persuasion that it is his last hour: for many men have been sicker, and yet have recovered; but whether thou dost or no, thou hast a virtue to exercise which may be a handmaid to thy patience. Epaphroditus was sick, sick unto death, and yet God had mercy upon him; and He hath done so to thousands, to whom He found it useful in the great order of things and the events of universal providence. If therefore thou desirest to recover, here is cause enough of hope, and hope is designed in the arts of God and of the Spirit to support patience: but if thou recoverest not, yet there is something that is matter of joy naturally, and very much spiritually, if thou belongest to God; and joy is as certain a support to patience as hope: and it is no small cause of being pleased, when we remember that if we recover not, our sickness shall the sooner sit down in rest and joy. For recovery by death, as it is easier and better than the recovery by a sickly health, so it is not so long in doing: it suffers not the tediousness of a creeping restitution, nor the inconvenience of surgeons and physicians, watchfulness and care, keepings in and suffering trouble, fears of relapse, and the little relics of a storm.

11. While we hear, or use, or think of, these remedies, part of the sickness is gone away, and all of it is passing. And if by such instruments we stand armed and ready dressed beforehand, we shall avoid the mischiefs of amazements and surprise[t]; while the accidents of sickness are such as were expected, and against which we stood in readiness, with our spirits contracted, instructed, and put upon the defensive.

12. But our patience will be the better secured, if we consider that it is not violently tempted by the usual arrests of sickness; for patience is with reason demanded while the sickness is tolerable, that is, so long as the evil is not too great; but if it be also eligible, and have in it some degrees of good, our patience will have in it the less difficulty and the greater necessity: this therefore will be a new stock of consideration; sickness is in many degrees eligible to many men, and to many purposes.

[t] Nulla mihi nova nunc facies inopinave surgit:
Omnia præcepi atque animo mecum ante peregi.—[vid.] Virg. [Æn. vi. 104.]

SECTION VI.

Advantages of sickness.

1. I CONSIDER one of the greatest felicities of heaven consists in an immunity from sin: then we shall love God without mixtures of malice: then we shall enjoy without envy: then we shall see fuller vessels running over with glory, and crowned with bigger circles; and this we shall behold without spilling from our eyes—those vessels of joy and grief—any sign of anger, trouble, or a repining spirit: our passions shall be pure, our charity without fear, our desire without lust, our possessions all our own; and all in the inheritance of Jesus, in the richest soil of God's eternal kingdom. Now half of this reason which makes heaven so happy by being innocent, is also in the state of sickness, making the sorrows of old age smooth, and the groans of a sick heart apt to be joined to the music of angels: and though they sound harsh to our untuned ears and discomposed organs, yet those accents must needs be in themselves excellent which God loves to hear, and esteems them as prayers, and arguments of pity, instruments of mercy and grace, and preparatives to glory.

In sickness the soul begins to dress herself for immortality. And first, she unties the strings of vanity, that make her upper garment cleave to the world and sit uneasy; first she puts off the light and fantastic summer robe of lust and wanton appetite: and as soon as that *cestus*, that lascivious girdle, is thrown away, then the reins chasten us, and give us warning in the night; then that which called us formerly to serve the manliness of the body, and the childishness of the soul, keeps us waking, to divide the hours with the intervals of prayer, and to number the minutes with our penitential groans; then the flesh sits uneasily, and dwells in sorrow; and then the spirit feels itself at ease, freed from the petulant solicitations of those passions which in health were as busy and as restless as atoms in the sun, always dancing, and always busy, and never sitting down, till a sad night of grief and uneasiness draws the veil, and lets them die alone in secret dishonour.

2. Next to this, the soul by the help of sickness knocks off the fetters of pride and vainer complacencies. Then she draws the curtains, and stops the light from coming in, and takes the pictures down, those fantastic images of self-love[u], and gay remembrances of vain opinion and popular noises. Then the spirit stoops into the sobrieties of humble thoughts, and feels corruption chiding the forwardness of fancy, and allaying the vapours of conceit and factious

[u] Nunc festinatos nimium sibi sentit honores,
Actaque lauriferæ damnat Syllana juventæ.—Lucan. [viii. 24.]

opinions. For humility is the soul's grave, into which she enters, not to die, but to meditate and inter some of its troublesome appendages. There she sees the dust, and feels the dishonours of the body, and reads the register of all its sad adherencies; and then she lays by all her vain reflections, beating upon her crystal and pure mirror from the fancies of strength and beauty, and little decayed prettinesses of the body. And when in sickness we forget all our knotty discourses of philosophy, and a syllogism makes our head ache, and we feel our many and loud talkings served no lasting end of the soul, no purpose that now we must abide by, and that the body is like to descend to the land where all things are forgotten; then she lays aside all her remembrances of applauses, all her ignorant confidences, and cares only to know "Christ Jesus and Him crucified," to know Him plainly, and with much heartiness and simplicity. And I cannot think this to be a contemptible advantage. For ever since man tempted himself by his impatient desires of knowing, and being as God, man thinks it the finest thing in the world to know much, and therefore is hugely apt to esteem himself better than his brethren if he knows some little impertinencies, and them imperfectly, and that with infinite uncertainty: but God hath been pleased with a rare art to prevent the inconveniences apt to arise by this passionate longing after knowledge; even by giving to every man a sufficient opinion of his own understanding: and who is there in the world that thinks himself to be a fool, or indeed not fit to govern his brother? There are but few men but they think they are wise enough, and every man believes his own opinion the soundest; and if it were otherwise, men would burst themselves with envy, or else become irrecoverable slaves to the talking and disputing man. But when God intended this permission to be an antidote of envy, and a satisfaction and allay to the troublesome appetites of knowing, and made that this universal opinion, by making men in some proportions equal, should be a keeper out or a great restraint to slavery and tyranny respectively; man (for so he uses to do) hath turned this into bitterness: for when nature had made so just a distribution of understanding that every man might think he had enough, he is not content with that, but will think he hath more than his brother: and whereas it might well be employed in restraining slavery, he hath used it to break off the bands of all obedience, and it ends in pride and schisms, in heresies and tyrannies; and it being a spiritual evil, it grows upon the soul with old age and flattery, with health and the supports of a prosperous fortune. Now besides the direct operations of the Spirit and a powerful grace, there is in nature left to us no remedy for this evil, but a sharp sickness, or an equal sorrow and allay of fortune: and then we are humble enough to ask counsel of a despised priest, and to think that even a common sentence from the mouth of an appointed comforter streams forth more refreshment than all our own wiser and more reputed discourses: then our understandings and our

bodies[x], peeping through their own breaches, see their shame and their dishonour, their dangerous follies and their huge deceptions; and they go into the clefts of the rock, and every little hand may cover them.

3. Next to these, as the soul is still undressing, she takes off the roughness of her great and little angers and animosities, and receives the oil of mercies and smooth forgiveness, fair interpretations and gentle answers, designs of reconcilement and christian atonement in their places. For so did the wrestlers in Olympus[y], they stripped themselves of all their garments, and then anointed their naked bodies with oil, smooth and vigorous; with contracted nerves and enlarged voice they contended vehemently, till they obtained their victory, or their ease; and a crown of olive, or a huge pity, was the reward of their fierce contentions. Some wise men have said, that anger sticks to a man's nature as inseparably[z] as other vices do to the manners of fools, and that anger is never quite cured: but God, that hath found out remedies for all diseases, hath so ordered the circumstances of man, that in the worser sort of men anger and great indignation consume and shrivel into little peevishnesses and uneasy accents of sickness, and spend themselves in trifling instances; and in the better and more sanctified it goes off in prayers, and alms, and solemn reconcilement: and however, the temptations of this state, such I mean which are proper to it, are little and inconsiderable; the man is apt to chide a servant too bitterly, and to be discontented with his nurse, or not satisfied with his physician, and he rests uneasily, and (poor man) nothing can please him. And indeed these little undecencies must be cured and stopped, lest they run into an inconvenience; but sickness is in this particular a little image of the state of blessed souls, or of Adam's early morning in paradise, free from the troubles of lust, and violences of anger, and the intricacies of ambition, or the restlessness of covetousness. For though a man may carry all these along with him into his sickness, yet there he will not find them; and in despite of all his own malice, his soul shall find some rest from labouring in the galleys and baser captivity of sin: and if we value those moments of being in the love of God and in the kingdom of grace which certainly are the beginnings of felicity, we may also remember that the not sinning actually is one step of innocence; and therefore that state is not intolerable, which, by a sensible trouble, makes it in most instances impossible to commit those great sins which make death, hell, and horrid damnations. And then let us but add this to it, that God sends sicknesses, but He never causes sin; that God is angry with a sinning person, but

[x] — Ubi jam validis quassatum est viribus ævi
Corpus, et obtusis ceciderunt viribus artus,
Claudicat ingenium, delirat linguaque mensque.—Lucr. [iii. 452.]

[y] [Olympia?]

[z] —Quatenus excidi penitus vitium iræ,
Cætera item nequeunt stultis hærentia.—Hor. [Sat., lib. i. 3. lin. 76.]

never with a man for being sick; that sin causes God to hate us, and sickness causes Him to pity us; that all wise men in the world choose trouble rather than dishonour, affliction rather than baseness; and that sickness stops the torrent of sin, and interrupts its violence, and even to the worst men makes it to retreat many degrees. We may reckon sickness amongst good things, as we reckon rhubarb, and aloes, and child-birth, and labour, and obedience, and discipline: these are unpleasant, and yet safe; they are troubles in order to blessings, or they are securities from danger, or the hard choices of a less and a more tolerable evil.

4. Sickness is in some sense eligible, because it is the opportunity and the proper scene of exercising some virtues[a]; it is that agony in which men are tried for a crown. And if we remember what glorious things are spoken of the grace of faith, that it is the life of just men, the restitution of the dead in trespasses and sins, the justification of a sinner, the support of the weak, the confidence of the strong, the magazine of promises, and the title to very glorious rewards; we may easily imagine, that it must have in it a work and a difficulty in some proportion answerable to so great effects. But when we are bidden to believe strange propositions, we are put upon it when we cannot judge, and those propositions have possessed our discerning faculties, and have made a party there, and are become domestic, before they come to be disputed; and then the articles of faith are so few, and are made so credible, and in their event and in their object are so useful and gaining upon the affections, that he were a prodigy of man, and would be so esteemed, that should in all our present circumstances disbelieve any point of faith; and all is well as long as the sun shines, and the fair breath of heaven gently wafts us to our own purposes. But if you will try the excellency and feel the work of faith, place the man in a persecution; let him ride in a storm; let his bones be broken with sorrow, and his eyelids loosened with sickness; let his bread be dipped in tears, and all the daughters of music be brought low: let God commence a quarrel against him, and be bitter in the accents of His anger or His discipline; then God tries your faith. Can you then trust His goodness, and believe Him to be a father, when you groan under His rod? can you rely upon all the strange propositions of scripture, and be content to perish if they be not true? can you receive comfort in the discourses of death and heaven, of immortality and the resurrection, of the death of Christ and conforming to His sufferings? Truth is, there are but two great periods in which faith demonstrates itself to be a powerful and mighty grace; and they are, persecution and the approaches of death, for the passive part: and a temptation, for the active. In the days of pleasure and the night of pain, faith is to fight her *agonisticon*, to contend for mastery: and faith overcomes all al-

[a] Nolo quod cupio statim tenere,
Nec victoria mi placet parata.—Petron. [Satyr., cap. xv. p. 54.]

luring and fond temptations to sin, and faith overcomes all our weaknesses and faintings in our troubles. By the faith of the promises, we learn to despise the world, choosing those objects which faith discovers; and by expectation of the same promises, we are comforted in all our sorrows, and enabled to look through and see beyond the cloud: but the vigour of it is pressed and called forth when all our fine discourses come to be reduced to practice. For in our health and clearer days it is easy to talk of putting trust in God[b]; we readily trust Him for life, when we are in health; for provisions, when we have fair revenues; and for deliverance, when we are newly escaped: but let us come to sit upon the margent of our grave, and let a tyrant lean hard upon our fortunes and dwell upon our wrong, let the storm arise, and the keels toss till the cordage crack, or that all our hopes bulge under us, and descend into the hollowness of sad misfortunes; then can you believe, when you neither hear, nor see, nor feel anything but objections? This is the proper work of sickness: faith is then brought into the theatre; and so exercised, that if it abides but to the end of the contention, we may see that work of faith, which God will hugely crown: the same I say of hope, and of charity or the love of God, and of patience, which is a grace produced from the mixtures of all these; they are virtues which are greedy of danger[c]. And no man was ever honoured by any wise or discerning person for dining upon Persian carpets, nor rewarded with a crown for being at ease[d]. It was the fire[e] that did honour to Mutius Scævola; poverty made Fabricius famous; Rutilius was made excellent by banishment, Regulus by torments, Socrates by prison, Cato by his death; and God hath crowned the memory of Job with a wreath of glory because he sate upon his dunghill wisely and temperately; and his potsherd and his groans, mingled with praises and justifications of God, pleased Him like an anthem sung by angels in the morning of the resurrection. God could not choose but be pleased with the delicious accents of martyrs, when in their tortures they cried out nothing but "Holy Jesus," and "Blessed be God;" and they also themselves who with a hearty designation to the divine pleasure can delight in God's severe dispensation, will have the transportations of cherubim when they enter into the joys of God. If God be delicious to His servants when He smites them, He will be nothing but ravishments and ecstasies to their spirits when He refreshes them with the overflowings of joy in the day of recompenses. No man is more miserable

[b] Mors ipsa beatior inde est,
Quod per cruciamina lethi
Via panditur ardua justis,
Et ad astra doloribus itur.
Prud. hymn. in exeq. defunct. [lin. 89. tom. i. p. 358.]

[c] Virtutes avidæ periculi monstrant, quam non pœniteat tanto pretio æstimasse virtutem.—Sen. [vid. De provid., cap. iv. tom. i. pp. 313, 17.]

[d] Non enim hilaritate, nec lascivia, nec risu, aut joco comite levitatis, sed sæpe etiam tristes firmitate et constantia sunt beati.—Cic. de Fin. [lib. ii. cap. 20. tom. ii. p. 124.]

[e] [Sen. ubi supr.]

than he that hath no adversity; that man is not tried[f] whether he be good or bad, and God never crowns those virtues which are only faculties and dispositions; but every act of virtue is an ingredient into reward. And we see many children fairly planted, whose parts of nature were never dressed by art, nor called from the furrows of their first possibilities by discipline and institution, and they dwell for ever in ignorance, and converse with beasts; and yet if they had been dressed and exercised, might have stood at the chairs of princes, or spoken parables amongst the rulers of cities. Our virtues are but in the seed when the grace of God comes upon us first; but this grace must be thrown into broken furrows, and must twice feel the cold, and twice feel the heat[g], and be softened with storms and showers, and then it will arise into fruitfulness and harvests. And what is there in the world to distinguish virtues from dishonours, or the valour of Cæsar from the softness of the Egyptian eunuchs, or that can make anything rewardable, but the labour and the danger, the pain and the difficulty? Virtue could not be any thing but sensuality, if it were the entertainment of our senses and fond desires; and Apicius had been the noblest of all the Romans, if feeding a great appetite and despising the severities of temperance had been the work and proper employment of a wise man. But otherwise do fathers, and otherwise do mothers handle their children. These soften them with kisses and imperfect noises, with the pap and breast-milk of soft endearments; they rescue them from tutors, and snatch them from discipline; they desire to keep them fat and warm[h], and their feet dry, and their bellies full; and then the children govern, and cry, and prove fools and troublesome, so long as the feminine republic does endure. But fathers, because they design to have their children wise and valiant, apt for counsel or for arms, send them to severe governments[i], and tie them to study, to hard labour, and afflictive contingencies. They rejoice when the bold boy strikes a lion with his hunting spear, and shrinks not when the beast comes to affright his early courage. Softness is for slaves and beasts[k], for minstrels, and useless persons, for such who cannot ascend higher than the state of a fair ox, or a servant entertained for vainer offices: but the man that designs his son for noble employments, to honours and to triumphs, to consular dignities and presidencies of councils, loves to see him

[f] Nihil infelicius eo cui nihil unquam evenit adversi; non licuit enim illi se experiri.—Sen. [De provid., cap. iii. tom. i. p. 310.]

[g] ——— Illa seges votis respondet avari
Agricolæ, bis quæ solem, bis frigora sensit.—Virg. [Georg. i. 47.]

[h] Languent per inertiam saginata, nec labore tantum, sed motu et ipso sui onere deficiunt.—Sen. [ubi supr., cap. ii. p. 306.]

[i] Callum per injurias ducit. [Sen. ibid.] Ut sit
——— luminis atque aquæ
Cœlestis patiens latus. [Vid. Hor., od. iii. 10. lin. 19.]

[k] Modestia filiorum delectantur; vernularum licentia et canum, non puerorum.—[Sen. ubi supr., cap. i. p. 305.]

pale with study, or panting with labour, hardened with sufferance, or eminent by dangers. And so God dresses us for heaven. He loves to see us struggling with a disease, and resisting the devil, and contesting against the weaknesses of nature, and against hope to believe in hope, resigning ourselves to God's will, praying Him to choose for us, and dying in all things but faith and its blessed consequents; *ut ad officium cum periculo simus prompti;* and the danger and the resistance shall endear the office. For so have I known the boisterous north wind pass through the yielding air[l], which opened its bosom, and appeased its violence by entertaining it with easy compliance in all the regions of its reception: but when the same breath of heaven hath been checked with the stiffness of a tower, or the united strength of a wood, it grew mighty and dwelt there, and made the highest branches stoop, and make a smooth path for it on the top of all its glories. So is sickness, and so is the grace of God: when sickness hath made the difficulty, then God's grace hath made a triumph, and by doubling its power hath created new proportions of a reward; and then shews its biggest glory[m], when it hath the greatest difficulty to master, the greatest weaknesses to support, the most busy temptations to contest with; for so God loves, that His strength should be seen in our weakness and our danger. Happy is that state of life in which our services to God are the dearest and the most expensive[n].

5. Sickness hath some degrees of eligibility, at least by an after-choice[o], because to all persons which are within the possibilities and state of pardon it becomes a great instrument of pardon of sins. For as God seldom rewards here and hereafter too; so it is not very often that He punishes in both states. In great and final sins He doth so; but we find it expressed only in the case of the sin against the Holy Ghost, "which shall never be forgiven in this world, nor in the world to come," that is, it shall be punished in both worlds, and the infelicities of this world shall but usher in the intolerable calamities of the next. But this is in a case of extremity, and in sins of an unpardonable malice: in those lesser stages of death which are deviations from the rule, and not a destruction and perfect antinomy to the whole institution, God very often smites with His rod of sickness, that He may not for ever be slaying the soul with eternal death. "I will visit their offences with the rod, and their sin with scourges: nevertheless My loving-kindness will I not utterly take from him, nor suffer My truth to fail[p]." And there is in the New testament a delivering over to Satan[q], and a consequent buffeting, for the mortification of the flesh indeed, but that the soul may be saved in the day

[l] Ventus ut amittit vires, nisi robora densæ
Occurrant sylvæ, spatio diffusus inani.—Lucan. [iii. 362.]

[m] Marcet sine adversario virtus.—[Sen. ubi supr., cap. ii. p. 306.]

[n] Lætius est quoties magno sibi constat honestum.—[Lucan., ix. 404.]

[o] [See below, p. 332, line 10.] [p] Psalm lxxxix. 32 33. [q] 1 Cor. v. 5; 1 Tim. i. 20.

of the Lord. And to some persons the utmost process of God's anger reaches but to a sharp sickness, or at most but to a temporal death; and then the little momentany anger is spent, and expires in rest and a quiet grave. Origen[r], St. Augustine[s], and Cassian[t] say concerning Ananias and Sapphira, that they were slain with a sudden death, that by such a judgment their sin might be punished, and their guilt expiated, and their persons reserved for mercy in the day of judgment. And God cuts off many of His children from the land of the living, and yet when they are numbered amongst our dead, He finds them in the book of life, written amongst those that shall live to Him for ever. And thus it happened to many new Christians in the church of Corinth, for their little undecencies and disorders in the circumstances of receiving the holy sacrament. St. Paul says, that "many amongst them were sick, many were weak, and some were fallen asleep[u]." He expresses the divine anger against those persons in no louder accents; which is according to the style of the New testament, where all the great transactions of duty and reproof are generally made upon the stock of heaven, and hell is plainly a reserve, and a period set to the declaration of God's wrath. For God knows that the torments of hell are so horrid, so insupportable a calamity, that He is not easy and apt to cast those souls, which He hath taken so much care and hath been at so much expense to save, into the eternal, never-dying flames of hell, lightly, for smaller sins, or after a fairly-begun repentance, and in the midst of holy desires to finish it; but God takes such penalties, and exacts such fines of us, which we may pay *salvo contenemento*[v], saving the main stake of all, even our precious souls. And therefore St. Augustine prayed to God in his penitential sorrows, "Here, O Lord, burn and cut my flesh, that Thou mayest spare me for ever." For so said our blessed Saviour, "Every sacrifice must be seasoned with salt, and every sacrifice must be burnt with fire:" that is, we must abide in the state of grace, and if we have committed sins we must expect to be put into the state of affliction; and yet the sacrifice will send up a right and untroubled cloud, and a sweet smell to join with the incense of the altar where the eternal Priest offers a never ceasing sacrifice. And now I have said a thing against which there can be no exceptions, and of which no just reason can make abatement. For when sickness, which is the condition of our nature, is called for with purposes of redemption; when we are sent to death to secure eternal life; when God strikes us that He may spare us, it shews that we have done things which He essentially hates, and therefore we must be smitten with the rod of God; but in the midst of judgment God remembers mercy, and

[r] Digni erant in hoc sæculo recipere peccatum suum, ut mundiores exeant ab hac vita, mundati castigatione sibi illata per mortem communem, quoniam credentes erant in Christum.—Orig. [Tract. viii. in S. Matth., tom. ii. p. 73. ed. (post Erasmum) Grinæo, fol. Basil. 1571.]

[s] Lib. iii. cap. i., cont. Parmen., [tom. ix. col. 57.]

[t] [Coll. vi. cap. 11. p. 424.]

[u] 1 Cor. xi. 30.

[v] [See vol. vii. p. 139.]

makes the rod to be medicinal, and, like the rod of God in the hand of Aaron, to shoot forth buds and leaves and almonds, hopes and mercies, and eternal recompenses, in the day of restitution. This is so great a good to us, if it be well conducted in all the channels of its intention and design, that if we had put off the objections of the flesh, with abstractions, contempts, and separations, so as we ought to do, it were as earnestly to be prayed for as any gay blessing that crowns our cups with joy and our heads with garlands and forgetfulness. But this was it which I said, that this may, nay, that it ought to be chosen, at least by an after-election: for so said St. Paul, "If we judge ourselves, we shall not be condemned of the Lord:" that is, if we judge ourselves worthy of the sickness, if we acknowledge and confess God's justice in smiting us, if we take the rod of God in our own hands, and are willing to imprint it in the flesh, we are workers together with God in the infliction; and then the sickness, beginning and being managed in the virtue of repentance, and patience, and resignation, and charity, will end in peace, and pardon, and justification, and consignation to glory. That I have spoken truth, I have brought God's spirit speaking in scripture for a witness. But if this be true, there are not many states of life that have advantages which can outweigh this great instrument of security to our final condition. Moses died "at the mouth of the Lord," said the story; he died "with the kisses of the Lord's mouth[x]," so the Chaldee paraphrase: it was the greatest act of kindness that God did to His servant Moses; He kissed him, and he died.—But I have some things to observe for the better finishing this consideration.

1. All these advantages and lessenings of evils in the state of sickness are only upon the stock of virtue and religion. There is nothing can make sickness in any sense eligible, or in many senses tolerable, but only the grace of God[y]: that only turns sickness into easiness and felicity, which also turns it into virtue. For whosoever goes about to comfort a vicious person when he lies sick upon his bed, can only discourse of the necessities of nature, of the unavoidableness of the suffering, of the accidental vexations and increase of torments by impatience, of the fellowship of all the sons of Adam, and such other little considerations; which indeed, if sadly reflected upon and found to stand alone, teach him nothing but the degree of his calamity and the evil of his condition, and teach him such a patience, and minister to him such a comfort, which can only make him to observe decent gestures in his sickness, and to converse with his friends and standers-by so as may do them comfort, and ease their funeral and civil com-

[x] Deut. xxxiv. 5.

[y] Hæc clementia non paratur arte:
Sed norunt cui serviunt leones.—[Mart., lib. i. ep. 105.]
Si latus aut renes morbo tententur acuto,
Quære fugam morbi. Vis recte vivere? quis non?
Si virtus hoc una potest dare, fortis omissis
Hoc age deliciis.—Hor., ep. i. 6. [lin. 28.]

plaints; but do him no true advantage, for all that may be spoken to a beast when he is crowned with hair-laces, and bound with fillets to the altar, to bleed to death to appease the anger of the Deity, and to ease the burden of his relatives. And indeed what comfort can he receive, whose sickness, as it looks back, is an effect of God's indignation and fierce vengeance, and if it goes forward and enters into the gates of the grave, is the beginning of a sorrow that shall never have an ending? But when the sickness is a messenger sent from a chastising Father; when it first turns into degrees of innocence, and then into virtues, and thence into pardon; this is no misery, but such a method of the divine economy and dispensation as resolves to bring us to heaven without any new impositions, but merely upon the stock and charges of nature.

2. Let it be observed that these advantages which spring from sickness, are not in all instances of virtue, nor to all persons. Sickness is the proper scene for patience and resignation, for all the passive graces of a Christian, for faith and hope, and for some single acts of the love of God. But sickness is not a fit station for a penitent, and it can serve the ends of the grace of repentance but accidentally. Sickness may begin a repentance[s], if God continues life, and if we co-operate with the divine grace; or sickness may help to alleviate the wrath of God, and to facilitate the pardon, if all the other parts of this duty be performed in our healthful state, so that it may serve at the entrance in, or at the going out; but sickness at no hand is a good stage to represent all the substantial parts of this duty. It invites to it; it makes it appear necessary; it takes off the fancies of vanity; it attempers the spirit; it cures hypocrisy; it tames the fumes of pride; it is the school of patience; and by taking us from off the brisker relishes of the world, it makes us with more gust to taste the things of the Spirit; and all this only when God fits the circumstances of the sickness so as to consist with acts of reason, consideration, choice, and a present and reflecting mind: which then God sends, when He means that the sickness of the body should be the cure of the soul. But let no man so rely upon it as by design to trust the beginning, the progress, and the consummation, of our piety to such an estate which for ever leaves it unperfect; and though to some persons it adds degrees, and ministers opportunities, and exercises single acts with great advantage, in passive graces; yet it is never an entire or sufficient instrument for the change of our condition from the state of death to the liberty and life of the sons of God.

3. It were good if we would transact the affairs of our souls with nobleness and ingenuity, and that we would by an early and forward religion prevent the necessary arts of the divine providence. It is true that God cures some by incision, by fire and torments; but these are ever the more obstinate and more unrelenting natures. God's providence is not so afflictive and full of trouble, as that it

[s] Nec tamen putaverant ad rem pertinere ubi inciperent, quod placuerat ut fieret.

hath placed sickness and infirmity amongst things simply necessary[a]; and in most persons it is but a sickly and an effeminate virtue which is imprinted upon our spirits with fears, and the sorrows of a fever, or a peevish consumption. It is but a miserable remedy to be beholden to a sickness for our health; and though it be better to suffer the loss of a finger than that the arm and the whole body should putrefy, yet even then also it is a trouble and an evil to lose a finger. He that mends with sickness, pares the nails of the beast when they have already torn off part of the flesh; but he that would have a sickness become a clear and an entire blessing, a thing indeed to be reckoned among the good things of God and the evil things of the world, must lead a holy life, and judge himself with an early sentence, and so order the affairs of his soul that, in the usual method of God's saving us, there may be nothing left to be done but that such virtues should be exercised which God intends to crown: and then, as when the Athenians upon a day of battle with longing and uncertain souls sitting in their common hall, expecting what would be the sentence of the day, at last received a messenger, who only had breath enough left him to say, "We are conquerors," and so died; so shall the sick person, who hath "fought a good fight and kept the faith," and only waits for his dissolution and his sentence, breathe forth his spirit with the accents of a conqueror, and his sickness and his death shall only make the mercy and the virtue more illustrious.

But for the sickness itself; if all the calumnies were true concerning it with which it is aspersed, yet it is far to be preferred before the most pleasant sin, and before a great secular business and a temporal care: and some men wake as much in the foldings of the softest beds, as others on the cross: and sometimes the very weight of sorrow and the weariness of a sickness presses the spirit into slumbers and the images of rest, when the intemperate or the lustful person rolls upon his uneasy thorns, and sleep is departed from his eyes. Certain it is, some sickness is a blessing. Indeed blindness were a most accursed thing[b], if no man were ever blind but he whose eyes were pulled out with tortures or burning basins: and if sickness were always a testimony of God's anger, and a violence to a man's whole condition, then it were a huge calamity; but because God sends it to His servants, to His children, to little infants, to apostles and saints, with designs of mercy, to preserve their innocence, to overcome temptation, to try their virtue, to fit them for rewards, it is certain that sickness never is an evil but by our own faults, and if we will do our duty we shall be sure to turn it into a blessing. If the sickness be great, it may end in death, and the greater it is[c], the

[a] Neque tam aversa unquam videbitur ab opere suo providentia, ut debilitas inter optima inventa sit.

[b] Detestabilis erit cæcitas, si nemo oculos perdiderit, nisi cui eruendi sunt. —[Sen. De provid., cap. 5. tom.i. p. 322.]

[c] Memineris..maximos dolores morte finiri, parvos multa habere intervalla requietis, mediocrium nos esse dominos.—Cic. [De fin., lib. i. cap. 15. tom. ii. p. 93.]

sooner: and if it be very little, it hath great intervals of rest: if it be between both, we may be masters of it, and by serving the ends of Providence serve also the perfective end of human nature, and enter into the possession of everlasting mercies.

The sum is this: He that is afraid of pain is afraid of his own nature; and if his fear be violent, it is a sign his patience is none at all; and an impatient person is not ready dressed for heaven. None but suffering, humble, and patient persons can go to heaven; and when God hath given us the whole stage of our life to exercise all the active virtues of religion, it is necessary in the state of virtues that some portion and period of our lives be assigned to passive graces; for patience, for christian fortitude, for resignation, or conformity to the divine will. But as the violent fear of sickness makes us impatient, so it will make our death without comfort and without religion; and we shall go off from our stage of actions and sufferings with an unhandsome exit, because we were willing to receive the kindness of God when He expressed it as we listed, but we would not suffer Him to be kind and gracious to us in His own method, nor were willing to exercise and improve our virtues at the charge of a sharp fever, or a lingering consumption. "Woe be to the man that hath lost patience; for what will he do when the Lord shall visit him[d]?"

SECTION VII.

The second temptation proper to the state of sickness, fear of death, with its remedies.

THERE is nothing which can make sickness unsanctified, but the same also will give us cause to fear death. If therefore we so order our affairs and spirits that we do not fear death, our sickness may easily become our advantage; and we can then receive counsel, and consider, and do those acts of virtue which are in that state the proper services of God; and such which men in bondage and fear are not capable of doing, or of advices how they should, when they come to the appointed days of mourning. And indeed if men would but place their design of being happy in the nobleness, courage, and perfect resolutions of doing handsome things, and passing through our unavoidable necessities, in the contempt and despite of the things of this world, and in holy living, and the perfective desires of our natures, the longings and pursuances after heaven; it is certain they could not be made miserable by chance and change, by sickness and death. But we are so softened and made effeminate with deli-

[d] Eccles. ii. 14.

cate thoughts, and meditations of ease, and brutish satisfactions, that if our death comes before we have seized upon a great fortune, or enjoy the promises of the fortune-tellers, we esteem ourselves to be robbed of our goods, to be mocked, and miserable. Hence it comes that men are impatient of the thoughts of death: hence come those arts of protraction and delaying the significations of old age: thinking to deceive the world, men cozen themselves[e], and by representing themselves youthful, they certainly continue their vanity till Proserpina pull the peruke from their heads. We cannot deceive God and nature: for a coffin is a coffin, though it be covered with a pompous veil; and the minutes of our time strike on, and are counted by angels, till the period comes which must cause the passing bell to give warning to all the neighbours, that thou art dead, and they must be so: and nothing can excuse or retard this. And if our death could be put off a little longer, what advantage can it be in thy accounts of nature or felicity? They that three thousand years agone died unwillingly, and stopped death two days, or stayed it a week, what is their gain? where is that week? And poor-spirited men use arts of protraction[f], and make their persons pitiable, but their condition contemptible; being like the poor sinners at Noah's flood: the waters drove them out of their lower rooms; then they crept up to the roof, having lasted half a day longer, and then they knew not how to get down: some crept upon the top branch of a tree, and some climbed up to a mountain, and stayed, it may be, three days longer; but all that while they endured a worse torment than death: they lived with amazement, and were distracted with the ruins of mankind, and the horror of a universal deluge.

Remedies against the fear of death by way of consideration.

1. God having in this world placed us in a sea, and troubled the sea with a continual storm, hath appointed the church for a ship, and religion to be the stern; but there is no haven or port but death. Death is that harbour whither God hath designed every one, that there he may find rest from the troubles of the world. How many of the noblest Romans have taken death for sanctuary, and

[e] Mentiris juvenem tinctis, Lentine, capillis,
Tam subito corvus, qui modo cygnus eras.
Non omnes fallis, scit te Proserpina canum;
Personam capiti detrahet illa tuo.—Mart., lib. iii. [ep. 43.]

[f] Audit iter, numeratque dies, spatioque viarum
Metitur vitam, torquetur morte * futura.—[Claud. in Rufin. ii. 137.]

Τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων
θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι.—Soph. [El. 1485.]

Nihil est miserius dubitatione venientium, quorsum evadant, quantum sit illud quod restat, aut quale.—Sen. [ep. ci. tom. ii. p. 500.]

* [al. 'peste,' 'pace.']

have esteemed it less than shame or a mean dishonour? and Cæsar was cruel to Domitius[g], captain of Corfinium, when he had taken the town from him, that he refused to sign his petition of death. Death would have hid his head with honour, but that cruel mercy reserved him to the shame of surviving his disgrace[g]. The holy scripture, giving an account of the reasons of the divine providence taking godly men from this world, and shutting them up in a hasty grave, says that "they are taken from the evils to come:" and concerning ourselves it is certain, if we had ten years agone[h] taken seisure of our portion of dust, death had not taken us from good things, but from infinite evils, such which the sun hath seldom seen. Did not Priamus weep oftener than Troilus[i]? and happy had he been if he had died when his sons were living, and his kingdom safe and houses full, and his city unburnt[j]. It was a long life that made him miserable, and an early death only could have secured his fortune. And it hath happened many times that persons of a fair life and a clear reputation, of a good fortune and an honourable name, have been tempted in their age to folly and vanity[k], have fallen under the disgrace of dotage, or into an unfortunate marriage, or have besotted themselves with drinking, or outlived their fortunes, or become tedious to their friends, or are afflicted with lingering and vexatious diseases, or lived to see their excellent parts buried, and cannot understand the wise discourses and productions of their younger years. In all these cases and infinite more, do not all the world say that it had been better this man had died sooner[l]? But so have I known passionate women to shriek aloud when their nearest relatives were dying, and that horrid shriek hath stayed the spirit of the man awhile to wonder at the folly, and represent the inconvenience; and the dying person hath lived one day longer full of pain, amazed with an undeterminate spirit, distorted with convulsions, and only come again to act one scene more of a new calamity, and to die with less decency. So also do very many men; with passion and a troubled interest they strive to continue their life longer; and, it may be, they escape this sickness, and live to fall into a disgrace; they escape the storm, and fall

[g] —— Heu, quanto melius vel cæde peracta
Parcere Romano potuit fortuna pudori!—Lucan. [ii. 517.]

[h] [Written A.D. 1651.]

[i] [Plut. Consol. ad Apollon., tom. vi. p. 432.—Cic. Tusc. qu. i. 39.]

[j] Hæc omnia vidit inflammari,
Jovis aram sanguine turpari.—[Cic. Tusc. qu. iii. 19.]

[k] —— Sic longius ævum
Destruit ingentes animos, et vita superstes
Imperio; nisi summa dies cum fine bonorum
Adfuit, et celeri prævertit tristia leto,
Dedecori est fortuna prior.—Lucan. [viii. 27.]

[l] Mors illi melius quam tu consuluit quidem.—[Comicus ap. Plut. Consol. ad Apollon., tom. vi. p. 421.]

——— Quisquam ne secundis
Tradere se fatis audet nisi morte parata?—Lucan. [viii. 31.]

into the hands of pirates; and, instead of dying with liberty, they live like slaves, miserable and despised, servants to a little time, and sottish admirers of the breath of their own lungs. Paulus Æmilius[m] did handsomely reprove the cowardice of the king of Macedon, who begged of him, for pity's sake and humanity, that having conquered him and taken his kingdom from him, he would be content with that, and not lead him in triumph a prisoner to Rome. Æmilius told him, he need not be beholden to him for that; himself might prevent that in despite of him: but the timorous king durst not die. But certainly every wise man will easily believe that it had been better the Macedonian kings should have died in battle, than protract their life so long till some of them came to be scriveners and joiners at Rome: or that the tyrant of Sicily[n] better had perished in the Adriatic, than to be wafted to Corinth safely, and there turn schoolmaster. It is a sad calamity that the fear of death shall so imbecile man's courage and understanding, that he dares not suffer the remedy of all his calamities; but that he lives to say, as Laberius did, "I have lived this one day longer than I should[o]." Either therefore let us be willing to die when God calls, or let us never more complain of the calamities of our life which we feel so sharp and numerous. And when God sends His angel to us with the scroll of death, let us look on it as an act of mercy, to prevent many sins and many calamities of a longer life, and lay our heads down softly, and go to sleep without wrangling like babies and froward children. For a man at least gets this by death, that his calamities are not immortal[p].

But I do not only consider death by the advantages of comparison; but if we look on it in itself, it is no such formidable thing, if we view it on both sides, and handle it, and consider all its appendages.

2. It is necessary, and therefore not intolerable: and nothing is to be esteemed evil, which God and nature have fixed with eternal sanctions[q]. It is a law of God, it is a punishment of our sins, and it is the constitution of our nature. Two differing substances were joined together with the breath of God[r], and when that breath is taken away, they part asunder, and return to their several principles, the soul to God our Father, the body to the earth our mother; and

[m] [Plut. in Æm. Paul., cap. xxxiv. tom. ii. p. 313.]

[n] [Dionysius II. Val. Max., lib. ix. cap. 9. ext. 6. Cic. Tusc. qu., lib. iii. cap. 12.]

[o] —— Nimirum hoc die
Uno plus vixi, mihi quam vivendum fuit.—[Macrob., Sat. ii. 7.]

[p] Hoc homo morte lucratur, ne malum esset immortale.—Naz. [Greg. Naz. orat. xxxviii. cap. 12.—tom. i. p. 671.]

[q] Nihil in malis ducamus quod sit vel a diis immortalibus vel a natura parente omnium constitutum.—[Cic. Tusc. qu., lib. i. cap. 49.]

[r] Concretum fuit, discretum est; reditque unde venerat; terra deorsum, spiritus sursum. Quid ex his omnibus iniquum est? Nihil.—Epicharm. [Apud Plut. Consol. ad Apollon., tom. vi. p. 418.]

what in all this is evil? Surely nothing, but that we are men; nothing, but that we were not born immortal: but by declining this change with great passion, or receiving it with a huge natural fear, we accuse the divine providence of tyranny, and exclaim against our natural constitution, and are discontent that we are men.

3. It is a thing that is no great matter in itself, if we consider, that we die daily, that it meets us in every accident, that every creature carries a dart along with it, and can kill us. And therefore when Lysimachus[s] threatened Theodorus to kill him, he told him, that was no great matter to do, and he could do no more than the cantharides could: a little fly could do as much.

4. It is a thing that every one suffers[t], even persons of the lowest resolution, of the meanest virtue, of no breeding, of no discourse. Take away but the pomps of death, the disguises and solemn bugbears, the tinsel, and the actings by candle-light, and proper and fantastic ceremonies, the minstrels and the noise-makers, the women and the weepers, the swoonings and the shriekings, the nurses and the physicians, the dark room and the ministers, the kindred and the watchers; and then to die is easy, ready and quitted from its troublesome circumstances. It is the same harmless thing that a poor shepherd suffered yesterday, or a maid-servant to-day; and at the same time in which you die, in that very night a thousand creatures die with you[u], some wise men, and many fools; and the wisdom of the first will not quit him, and the folly of the latter does not make him unable to die.

5. Of all the evils of the world which are reproached with an evil character, death is the most innocent of its accusation. For when it is present, it hurts nobody[x]; and when it is absent, it is indeed troublesome, but the trouble is owing to our fears, not to the affrighting and mistaken object: and besides this, if it were an evil, it is so transient, that it passes like the instant or undiscerned portion of the present time; and either it is past, or it is not yet[y]; for just when it is, no man hath reason to complain of so insensible, so sudden, so undiscerned a change.

6. It is so harmless a thing, that no good man was ever thought

[s] [Stob. Floril. ii. 33. Cic. Tusc. qu. v. 40.]

[t] Natura dedit usuram vitæ tanquam pecuniæ; . . quid est igitur quod quærare, si repetit cum vult? ea enim conditione acceperas.—Sen. [leg. Cic. Tusc. qu., lib. i. cap. 39.]

[u] —— Vitæ est avidus,
Quisquis non vult mundo secum
Pereunte mori.—Sen. [Thyest., act. iv. lin. 882.]

[x] Τοὺς γὰρ θανόντας οὐχ ὁρῶ λυπουμένους.—[Soph., El. 1170.]

Par est moriri: neque est melius morte in malis
Rebus miseria.—Plaut. Rud. [act. iii. sc. 3. lin. 12.

[y] Aut fuit, aut veniet; nihil est præsentis in illa.
Morsque minus pœnæ quam mora mortis habet.
[Ovid, Heroid., ep. x. 82.]

the more miserable for dying, but much the happier. When men saw the graves of Calatinus, of the Servilii, the Scipios, the Metelli, did ever any man among the wisest Romans think them unhappy? And when St. Paul fell under the sword of Nero, and St. Peter died upon the cross, and St. Stephen from a heap of stones was carried into an easier grave, they that made great lamentation over them, wept for their own interest, and after the manner of men; but the martyrs were accounted happy, and their days kept solemnly, and their memories preserved in never-dying honours. When St. Hilary[z], bishop of Poictiers in France, went into the East to reprove the Arian heresy, he heard that a young noble gentleman treated with his daughter Abra for marriage. The bishop wrote to his daughter that she should not engage her promise nor do countenance to that request, because he had provided for her a husband fair, rich, wise, and noble, far beyond her present offer. The event of which was this: she obeyed; and when her father returned from his eastern triumph to his western charge, he prayed to God that his daughter might die quickly: and God heard his prayers, and Christ took her into His bosom, entertaining her with antepasts and caresses of holy love till the day of the marriage-supper of the Lamb shall come. But when the bishop's wife observed this event, and understood of the good man her husband what was done, and why, she never let him alone till he obtained the same favour for her; and she also, at the prayers of St. Hilary, went into a more early grave and a bed of joys.

7. It is a sottish and an unlearned thing to reckon the time of our life, as it is short or long, to be good or evil fortune; life in itself being neither good nor bad, but just as we make it; and therefore so is death.

8. But when we consider, death is not only better than a miserable life, not only an easy and innocent thing in itself, but also that it is a state of advantage, we shall have reason not to double the sharpnesses of our sickness by our fear of death. Certain it is, death hath some good upon its proper stock; praise, and a fair memory, a reverence and religion toward them so great, that it is counted dishonest to speak evil of the dead[a]; then they rest in peace, and are quiet from their labours, and are designed to immortality. Cleobis and Biton[b], Trophonius and Agamedes[c], had an early death sent them as a reward; to the former, for their piety to their mother, to the latter, for building of a temple. To this all those arguments will minister which relate the advantages of the state of separation and resurrection.

[z] [Fortunatus in vit. S. Hilar., lib. i. cap. 6.]

[a] Virtutem incolumem odimus,
Sublatam ex oculis quærimus invidi.—Hor. [od. lib. iii. 24. lin. 31.]
Nec laudas nisi mortuos poetas.—Mart. [lib. viii. ep. 69.]

[b] [Herod. Clio, 31.]

[c] [Cic. Tusc. qu., lib. i. cap. 47. tom. ii. p. 273. Plut. Consol. ad Apollon., tom. vi. p. 413.]

SECTION VIII.

Remedies against fear of death, by way of exercise.

1. He that would willingly be fearless of death, must learn to despise the world; he must neither love any thing passionately, nor be proud of any circumstance of his life. "O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, to a man that hath nothing to vex him, and that hath prosperity in all things; yea, unto him that is yet able to receive meat!" said the son of Sirach[d]. But the parts of this exercise help each other. If a man be not incorporated in all his passions to the things of this world, he will less fear to be divorced from them by a supervening death; and yet because he must part with them all in death, it is but reasonable he should not be passionate for so fugitive and transient interest. But if any man thinks well of himself for being a handsome person, or if he be stronger and wiser than his neighbours, he must remember[e], that what he boasts of, will decline into weakness and dishonour; but that very boasting and complacency will make death keener and more unwelcome, because it comes to take him from his confidences and pleasures, making his beauty equal to those ladies that have slept some years in charnel-houses, and their strength not so stubborn as the breath of an infant, and their wisdom such which can be looked for in the land where all things are forgotten.

2. He that would not fear death, must strengthen his spirits with the proper instruments of christian fortitude. All men are resolved upon this, that to bear grief honestly and temperately, and to die willingly and nobly, is the duty of a good and of a valiant man[f]: and they that are not so, are vicious, and fools, and cowards. All men praise the valiant and honest, and that which the very heathen admired in their noblest examples is especially patience and contempt of death. Zeno Eleates[g] endured torments rather than discover his friends, or betray them to the danger of the tyrant; and Calanus[h],

[d] [Ecclus. xli. 1.]

[e] *Εἰ δέ τις ὄλβον ἔχων μορφᾶν παραμεύσεται ἄλλων,*
ἐν τ' ἀέθλοισιν ἀριστεύων ἐπέδειξεν βίαν
θνατὰ μεμνάσθω περιστέλλων μέλη,
καὶ τελευτὰν ἀπάντων γᾶν ἐπισσόμενος.—Pind. [Nem. xi. 16.]
Dic, homo, vas cinerum, quid confert flos facierum?
Copia quid rerum; mors ultima meta dierum.

[f] Amittenda fortitudo est, aut sepeliendus dolor.—Cic. [Tusc. qu. ii. 13. tom. ii. p. 287.]
Fortem posce animum mortis terrore carentem,
Qui spatium vitæ extremum inter munera ponat
[Naturæ.]—[Juv. x. 357.]

[g] [Suidas, in voc. Zeno. col. 1579 A. Val. Max., lib. iii. cap. 3. ext. 2, 3.]

[h] [Val. Max., lib. i. cap. 8. ext. 10.]

the barbarous and unlearned Indian, willingly suffered himself to be burnt alive: and all the women did so, to do honour to their husbands' funeral, and to represent and prove their affections great to their lords. The religion of a Christian does more command fortitude than ever did any institution; for we are commanded to be willing to die for Christ, to die for the brethren, to die rather than to give offence or scandal: the effect of which is this, that he that is instructed to do the necessary parts of his duty, is by the same instrument fortified against death: as he that does his duty need not fear death, so neither shall he; the parts of his duty are parts of his security. It is certainly a great baseness and pusillanimity of spirit, that makes death terrible, and extremely to be avoided.

3. Christian prudence is a great security against the fear of death. For if we be afraid of death, it is but reasonable to use all spiritual arts to take off the apprehension of the evil: but therefore we ought to remove our fear, because fear gives to death wings, and spurs, and darts. Death hastens to a fearful man: if therefore you would make death harmless and slow, to throw off fear is the way to do it: and prayer is the way to do that. If therefore you be afraid of death, consider you will have less need to fear it, by how much the less you do fear it: and so cure your direct fear by a reflex act of prudence and consideration. Fannius had not died so soon[1] if he had not feared death; and when Cneius Carbo[k] begged the respite of a little time for a base employment of the soldiers of Pompey, he got nothing but that the baseness of his fear dishonoured the dignity of his third consulship; and he chose to die in a place where none but his meanest servants should have seen him. I remember a story of the wrestler Polydamas[l], that running into a cave to avoid the storm, the water at last swelled so high that it began to press that hollowness to a ruin; which when his fellows espied, they chose to enter into the common fate of all men, and went abroad: but Polydamas thought by his strength to support the earth, till its intolerable weight crushed him into flatness and a grave. Many men run for a shelter to a place, and they only find a remedy for their fears by feeling the worst of evils: fear itself finds no sanctuary but the worst of sufferance: and they that fly from a battle are exposed to the mercy and fury of the pursuers, who, if they faced about, were as well disposed to give laws of life and death as to take them; and at worst can but die nobly; but now, even at the very best, they live shamefully, or die timorously. Courage is the greatest security; for it does most commonly safeguard the man, but always rescues the condition from an intolerable evil.

4. If thou wilt be fearless of death, endeavour to be in love with the felicities of saints and angels, and be once persuaded to believe, that there is a condition of living better than this; that there are

[1] Hostem cum fugeret, se Fannius ipse peremit.—Mart. [lib. ii. ep. 80. p. 150.]

[k] [Val. Max., lib. ix. cap. 13. § 2.] [l] [Id., lib. ix. cap. 12. ext. 10.]

creatures more noble than we; that above there is a country better than ours; that the inhabitants know more and know better, and are in places of rest and desire; and first learn to value it, and then learn to purchase it; and death cannot be a formidable thing which lets us into so much joy and so much felicity. And indeed who would not think his condition mended, if he passed from conversing with dull mortals, with ignorant and foolish persons, with tyrants and enemies of learning, to converse with Homer and Plato, with Socrates and Cicero, with Plutarch and Fabricius? So the heathens speculated, but we consider higher: "the dead that die in the Lord" shall converse with St. Paul, and all the college of the apostles, and all the saints and martyrs, with all the good men whose memory we preserve in honour, with excellent kings and holy bishops, and with the great Shepherd and Bishop of our souls Jesus Christ, and with God himself. For "Christ died for us, that, whether we wake or sleep, we might live together with Him[m]." Then we shall be free from lust and envy[n], from fear and rage, from covetousness and sorrow, from tears and cowardice: and these indeed properly are the only evils that are contrary to felicity and wisdom. Then we shall see strange things, and know new propositions, and all things in another manner, and to higher purposes. Cleombrotus[o] was so taken with this speculation, that having learned from Plato's Phædo the soul's abode, he had not patience to stay nature's dull leisure, but leaped from a wall to his portion of immortality. And when Pomponius Atticus[p] resolved to die by famine, to ease the great pains of his gout, in the abstinence of two days he found his foot at ease: but when he began to feel the pleasures of an approaching death, and the delicacies of that ease he was to inherit below, he would not withdraw his foot, but went on and finished his death: and so did Cleanthes[q]. And every wise man will despise the little evils of that state, which indeed is the daughter of fear, but the mother of rest, and peace, and felicity.

5. If God should say to us[r], Cast thyself into the sea (as Christ did to St. Peter, or as God concerning Jonas), I have provided for thee a dolphin, or a whale, or a port, a safety or a deliverance, security or a reward, were we not incredulous and pusillanimous persons, if we should tremble to put such a felicity into act, and ourselves into possession? The very duty of resignation and the love of our own interest are good antidotes against fear. In forty or fifty years we find evils enough, and arguments enough to make us weary of this life: and to

[m] [1 Thess. v. 10.]

[n] Beati erimus cum, corporibus relictis, et cupiditatum et æmulationum erimus expertes: quodque nunc facimus, cum laxati curis sumus, ut spectare aliquid velimus et visere, &c.—[Cic. Tusc. qu., lib. i. cap. 19.]

[o] [Callim. ep. xxiv. p. 94. Cic. Tusc. qu., lib. i. cap. 34. Ovid. in Ibid. lin. 496.]

[p] [Corn. Nep. in vit. Pompon. Att., cap. 22. p. 231.]

[q] [Diog. Laert., lib. vii. cap. 5. § 7. tom. ii. p. 213. Stob. Floril. tit. vii. 54.]

[r] [Cic. Tusc. qu., lib. ii. fin.]

a good man there are very many more reasons to be afraid of life than death, this having in it less of evil and more of advantage. And it was a rare wish of that Roman[s], that death might come only to wise and excellent persons, and not to fools and cowards; that it might not be a sanctuary for the timorous, but the reward of the virtuous: and indeed they only can make advantage of it.

6. Make no excuses to make thy desires of life seem reasonable; neither cover thy fear with pretences, but suppress it rather with arts of severity and ingenuity. Some are not willing to submit to God's sentence and arrest of death till they have finished such a design[t], or made an end of the last paragraph of their book, or raised such portions for their children, or preached so many sermons, or built their house, or planted their orchard, or ordered their estate with such advantages. It is well for the modesty of these men that the excuse is ready; but if it were not, it is certain they would search one out: for an idle man is never ready to die, and is glad of any excuse; and a busied man hath always something unfinished, and he is ready for every thing but death. And I remember that Petronius[u] brings in Eumolpus composing verses in a desperate storm; and, being called upon to shift for himself when the ship dashed upon the rock, crying out to let him alone till he had finished and trimmed his verse, which was lame in the hinder leg: the man either had too strong a desire to end his verse, or too great a desire not to end his life. But we must know God's times are not to be measured by our circumstances; and what I value, God regards not: or if it be valuable in the accounts of men, yet God will supply it with other contingencies of His providence: and if Epaphroditus had died when he had his great sickness St. Paul speaks of[x], God would have secured the work of the gospel without him; and He could have spared Epaphroditus as well as St. Stephen, and St. Peter as well as St. James. Say no more; but when God calls, lay aside thy papers; and first dress thy soul, and then dress thy hearse.

Blindness is odious, and widowhood is sad, and destitution is without comfort, and persecution is full of trouble, and famine is intolerable, and tears are the sad ease of a sadder heart; but these are evils of our life, not of our death: for "the dead that die in the Lord" are so far from wanting the commodities of this life, that they do not want life itself.

After all this, I do not say it is a sin to be afraid of death; we find the boldest spirit, that discourses of it with confidence, and dares undertake a danger as big as death, yet doth shrink at the horror of it when it comes dressed in its proper circumstances. And Brutus,

[s] Mors, utinam pavidos vita subducere nolles,
Sed virtus te sola daret.—Lucan. [iv. 580.]

[t] —— Pendent opera interrupta, minæque
Murorum ingentes.—[Virg., Æn. iv. 88.]

[u] [Satyr., cap. cxv. p. 532.]

[x] [Phil. ii. 27.]

who was as bold a Roman to undertake a noble action as any was since they first reckoned by consuls, yet when Furius[x] came to cut his throat after his defeat by Anthony, he ran from it like a girl, and being admonished to die constantly, he swore by his life that he would shortly endure death. But what do I speak of such imperfect persons? Our blessed Lord was pleased to legitimate fear to us by His agony and prayers in the garden. It is not a sin to be afraid, but it is a great felicity to be without fear; which felicity our dearest Saviour refused to have, because it was agreeable to His purposes to suffer any thing that was contrary to felicity, every thing but sin. But when men will by all means avoid death[y], they are like those who at any hand resolve to be rich; the case may happen in which they will blaspheme, and dishonour providence, or do a base action, or curse God and die: but in all cases they die miserable and ensnared, and in no case do they die the less for it. Nature hath left us the key of the churchyard, and custom hath brought cemeteries and charnel-houses into cities and churches, places most frequented, that we might not carry ourselves strangely in so certain, so expected, so ordinary, so unavoidable an accident. All reluctancy or unwillingness to obey the divine decree is but a snare to ourselves, and a load to our spirits[z], and is either an entire cause, or a great aggravation, of the calamity. Who did not scorn to look upon Xerxes[a], when he caused three hundred stripes to be given to the sea, and sent a chartel of defiance against the mountain Athos? Who did not scorn the proud vanity of Cyrus[b], when he took so goodly a revenge upon the river Gyndes for his hard passage over it? or did not deride or pity the Thracians[c], for shooting arrows against heaven when it thunders? To be angry with God[d], to quarrel with the divine providence by repining against an unalterable, a natural, an easy sentence, is an argument of a huge folly, and the parent of a great trouble; a man is base and foolish to no purpose[e], he throws away a vice to his own misery, and to no advantages of ease and pleasure. Fear keeps men in bondage all their life, saith St. Paul[f]; and patience makes him his own man, and lord of his own interest and person. Therefore possess yourselves in patience, with reason and religion, and you shall die with ease.

If all the parts of this discourse be true, if they be better than dreams, and unless virtue be nothing but words, as a grove is a heap of

[x] [Val. Max. iv. 7. § 6.]

[y] Ἀλλ' οἱ ἐξ ἅπαντος φεύγοντες τὸν θάνατον.

[z] Quam pellunt lacrymæ, fovent
Sortem: dura negant cedere mollibus.
. . . . . .
Siccas si videat genas,
Duræ cedet hebes sors patientiæ.—[Sarbiev. Lyr., lib. iv. od. 13.]

[a] [Herod. Polymn. 35.]

[b] [Id. Clio. 189.]

[c] [Id. Melpom. 94.]

[d] Νήπιοι, οἳ Ζηνὶ μενεαίνομεν ἀφρονέοντες.—Hom. [Il. ο'. 104.]

[e] Et cum nihil imminuat dolores, cur
frustra turpes esse volumus?—Seneca.
[lege, Cic. Tusc. quæstt. ii. 23.]

Non levat miseros dolor.

[f] [Heb. ii. 15.]

trees[g]; if they be not the phantasms of hypochondriacal persons, and designs upon the interest of men and their persuasions to evil purposes; then there is no reason but that we should really desire death, and account it among the good things of God, and the sour and laborious felicities of man. St. Paul understood it well, when he desired to be dissolved; he well enough knew his own advantages, and pursued them accordingly. But it is certain that he that is afraid of death, I mean with a violent and transporting fear, with a fear apt to discompose his duty or his patience, that man either loves this world too much, or dares not trust God for the next.

SECTION IX.

General rules and exercises whereby our sickness may become safe and sanctified.

1. TAKE care that the cause of thy sickness be such as may not sour it in the principal and original causes of it. It is a sad calamity to pass into the house of mourning through the gates of intemperance, by a drunken meeting or the surfeits of a loathed and luxurious table; for then a man suffers the pain of his own folly, and he is like a fool smarting under the whip which his own viciousness twisted for his back; then a man pays the price of his sin, and hath a pure and an unmingled sorrow in his suffering; and it cannot be alleviated by any circumstances, for the whole affair is a mere process of death and sorrow. Sin is in the head, sickness is in the body, and death and an eternity of pains in the tail; and nothing can make this condition tolerable, unless the miracles of the divine mercy will be pleased to exchange the eternal anger for the temporal. True it is that in all sufferings, the cause of it makes it noble or ignoble, honour or shame, tolerable or intolerable[h]. For when patience is assaulted by a ruder violence, by a blow from heaven or earth, from a gracious God or an unjust man, patience looks forth to the doors, which way she may escape. And if innocence or a cause of religion keep the first entrance, then, whether she escapes at the gates of life or death, there is a good to be received greater than the evils of a sickness: but if sin thrust in that sickness, and that hell stands at the door, then patience turns into fury, and seeing it impossible to go forth with safety, rolls up and down with a circular and infinite revolution,

[g] —— Virtutem verba putas, ut
Lucum ligna.—[Hor. ep. i. 6. lin. 31.]

[h] Sed illi solatium est pro honesto dura tolerare, et ad causam a patientia respicit.—[Sen. De provid., cap. iii. tom. i. p. 314.] 1 Pet. ii. 19; Heb. xi. 36; Matt. v. 11.

makes its motion not from, but upon, its own centre; it doubles the pain[l], and increases the sorrow, till by its weight it breaks the spirit, and bursts into the agonies of infinite and eternal ages. If we had seen St. Polycarp[k] burning to death, or St. Laurence[l] roasted upon his gridiron, or St. Ignatius[m] exposed to lions, or St. Sebastian[n] pierced with arrows, or St. Attalus[o] carried about the theatre with scorn unto his death for the cause of Jesus, for religion, for God and a holy conscience; we should have been in love with flames, and have thought the gridiron fairer than the *spondæ*, the ribs of a marital bed; and we should have chosen to converse with those beasts, rather than those men that brought those beasts forth; and estimated the arrows to be the rays of light brighter than the moon; and that disgrace and mistaken pageantry were a solemnity richer and more magnificent than Mordecai's procession upon the king's horse and in the robes of majesty: for so did these holy men account them; they kissed their stakes, and hugged their deaths, and ran violently to torments, and counted whippings and secular disgraces to be the enamel of their persons, and the ointment of their heads, and the embalming their names, and securing them for immortality. But to see Sejanus torn in pieces by the people, or Nero[p] crying or creeping timorously to his death, when he was condemned to die *more majorum;* to see Judas pale and trembling, full of anguish, sorrow, and despair; to observe the groanings and intolerable agonies of Herod and Antiochus, will tell and demonstrate the causes of patience and impatience to proceed from the causes of the suffering; and it is sin only that makes the cup bitter and deadly. When men, by vomiting, measure up the drink they took in[q], and sick and sad do again taste their meat turned into choler by intemperance, the sin and its punishment are mingled so, that shame covers the face, and sorrow puts a veil of darkness upon the heart: and we scarce pity a vile person that is haled to execution for murder or for treason, but we say he deserves it, and that every man is concerned in it that he should die. If lust brought the sickness or the shame, if we truly suffer the rewards of our evil deeds, we must thank ourselves; that is, we are fallen into an evil condition, and are the sacrifice of the divine justice. But if we live holy lives, and if we enter well in, we are sure to pass on safe, and to go forth with advantage, if we list ourselves.

2. To this relates, that we should not counterfeit sickness: for he that is to be careful of his passage into a sickness, will think himself concerned that he fall not into it through a trap door: for so it hath sometimes happened, that such counterfeiting to light and evil purposes hath ended in a real sufferance. Appian[r] tells of a Roman

[l] Magis his quæ patitur vexat causa patiendi.—[Sen., ubi. supr.]
[k] [Euseb. H. E. iv. 15.]
[l] [S. Ambr. De off. i. 41.]
[m] [Euseb. H. E. iii. 36.]
[n] [Sur. de Sanctt. in Jan. i., tom. i. p. 467.]
[o] [Euseb. H. E. v. 1.]
[p] [Sueton. in Nerone, cap. xlix.]
[q] Hi quicquid biberint, vomitu remetientur, tristes, et bilem suam regustantes.—Sen. [ubi supr., p. 315.]
[r] [De bell. civil. iv. 41. tom. ii. p. 584.]

gentleman, who, to escape the proscription of the triumvirate, fled, and to secure his privacy counterfeited himself blind on one eye, and wore a plaster upon it, till beginning to be free from the malice of the three prevailing princes, he opened his hood, but could not open his eye, but for ever lost the use of it, and with his eye paid for his liberty and hypocrisy. And Cælius counterfeited the gout[q], and all its circumstances and pains, its dressings and arts of remedy, and complaint, till at last the gout really entered and spoiled the pageantry. His arts of dissimulation were so witty that they put life and motion into the very image of the disease; he made the very picture to sigh and groan.

It is easy to tell upon the interest of what virtue such counterfeiting is to be reproved; but it will be harder to snatch the politics of the world from following that which they call a canonized and authentic precedent[r]: and David's counterfeiting himself mad before the king of Gath to save his life and liberty, will be sufficient to entice men to serve an end upon the stock and charges of so small an irregularity, not in the matter of manners, but in the rules and decencies of natural or civil deportment. I cannot certainly tell, what degrees of excuse David's action might put on. This only, besides his present necessity, the laws whose coercive or directive power David lived under, had less of severity, and more of liberty, and towards enemies had so little of restraint and so great a power, that what amongst them was a direct sin if used to their brethren the sons of Jacob, was lawful and permitted to be acted against enemies. To which also I add this general caution, that the actions of holy persons in scripture are not always good precedents to us Christians, who are to walk by a rule and a greater strictness, with more simplicity and heartiness of pursuit. And amongst them, sanctity and holy living did in very many of its instances increase in new particulars of duty; and the prophets reproved many things which the law forbad not, and taught many duties which Moses prescribed not; and as the time of Christ's approach came, so the sermons and revelations too were more evangelical, and like the patterns which were fully to be exhibited by the Son of God. Amongst which it is certain that christian simplicity and godly sincerity is to be accounted: and counterfeiting of sickness is a huge enemy to this; it is an upbraiding the divine providence, a jesting with fire, a playing with a thunderbolt, a making the decrees of God to serve the vicious or secular ends of men; it is a tempting of a judgment, a false accusation of God, a forestalling and antedating His anger; it is a cozening of men by making God a party in the fraud: and therefore if the cozenage returns upon the man's own head, he enters like a fox into his sickness, and perceives himself catched in a trap, or earthed in the intolerable dangers of the grave.

[q] Quantum cura potest et ars doloris;
Desit fingere Cælius podagram.—Mart., lib. vii. ep. 38. [p. 395.]

[r] [Compare sermon on 'Christian simplicity,' vol. iv. p. 609 sqq.]

3. Although we must be infinitely careful to prevent it that sin does not thrust us into a sickness; yet when we are in the house of sorrow, we should do well to take physic against sin, and suppose that it is the cause of the evil; if not by way of natural causality and proper effect, yet by a moral influence, and by a just demerit. We can easily see when a man hath got a surfeit; intemperance is as plain as the handwriting upon the wall, and easier to be read; but covetousness may cause a fever as well as drunkenness, and pride can produce a falling sickness as well as long washings and dilutions of the brain, and intemperate lust: and we find it recorded in scripture, that the contemptuous and unprepared manner of receiving of the holy sacraments caused sickness and death; and sacrilege and vow-breach in Ananias and Sapphira made them to descend quick into their graves. Therefore when sickness is upon us, let us cast about, and if we can let us find out the cause of God's displeasure, that it being removed we may return into the health and securities of God's loving kindness. Thus in the three years' famine, David enquired of the Lord what was the matter; and God answered, "It is for Saul and his bloody house," and then David expiated the guilt, and the people were full again of food and blessing. And when Israel was smitten by the Amorites, Joshua cast about, and found out the accursed thing, and cast it out; and the people after that fought prosperously. And what God in that case said to Joshua, He will also verify to us; "I will not be with you any more, unless you destroy the accursed thing from among you[s]." But in pursuance of this we are to observe, that although, in case of loud and clamorous sins, the discovery is easy, and the remedy not difficult; yet because christianity is a nice thing, and religion is as pure as the sun, and the soul of man is apt to be troubled from more principles than the intricate and curiously composed body in its innumerable parts, it will often happen, that if we go to enquire into the particular, we shall never find it out; and we may suspect drunkenness, when it may be also a morose delectation in unclean thoughts, or covetousness, or oppression, or a crafty invasion of my neighbour's rights, or my want of charity, or my judging unjustly in my own cause, or my censuring my neighbours, or a secret pride, or a base hypocrisy, or the pursuance of little ends with violence and passion, that may have procured the present messenger of death. Therefore ask no more after any one, but heartily endeavour to reform all; "sin no more lest a worse thing happen[t];" for a single search or accusation may be the design of an imperfect repentance, but no man does heartily return to God but he that decrees against every irregularity; and then only we can be restored to health or life when we have taken away the causes of sickness and a cursed death.

[s] Josh. vii. 12.

[t] Ὅρα κακῶς πράσσοντε μὴ μείζω κακὰ κτησώμεθ'.—Soph. [El. 1003.]

4. He that means to have his sickness turn into safety and life, into health and virtue, must make religion the employment of his sickness, and prayer the employment of his religion. For there are certain compendiums or abbreviatures and shortenings of religion, fitted to several states. They that first gave up their names to Christ, and that turned from paganism to christianity, had an abbreviature fitted for them; they were to renounce their false worshippings, and give up their belief, and vow their obedience unto Christ; and in the very profession of this they were forgiven in baptism. For God hastens to snatch them from the power of the devil, and therefore shortens the passage, and secures the estate. In the case of poverty, God hath reduced this duty of man to an abbreviature of those few graces which they can exercise, such as are patience, contentedness, truth, and diligence; and the rest He accepts in good will and the charities of the soul, in prayers, and the actions of a cheap religion. And to most men charity is also an abbreviature, and as the love of God shortens the way to the purchase of all virtues, so the expression of this to the poor goes a huge way in the requisites and towards the consummation of an excellent religion. And martyrdom is another abbreviature; and so is every act of an excellent and heroical virtue. But when we are fallen into the state of sickness, and that our understanding is weak and troubled, our bodies sick and useless, our passions turned into fear, and the whole state into suffering, God, in compliance with man's infirmity, hath also turned our religion into such a duty, which a sick man can do most passionately, and a sad man and a timorous can perform effectually, and a dying man can do to many purposes of pardon and mercy; and that is, prayer. For although a sick man is bound to do many acts of virtue of several kinds, yet the most of them are to be done in the way of prayer. Prayer is not only the religion that is proper to a sick man's condition, but it is the manner of doing other graces which is then left and in his power. For thus the sick man is to do his repentance and his mortifications, his temperance and his chastity, by a fiction of imagination bringing the offers of the virtue to the spirit, and making an action of election: and so our prayers are a direct act of chastity, when they are made in the matter of that grace; just as repentance for our cruelty is an act of the grace of mercy; and repentance for uncleanness is an act of chastity, is a means of its purchase, an act in order to the habit. And though such acts of virtue which are only in the way of prayer, are ineffective to the entire purchase, and of themselves cannot change the vice into virtue; yet they are good renewings of the grace, and the proper exercise of a habit already gotten.

The purpose of this discourse is, to represent the excellency of prayer, and its proper advantages which it hath in the time of sickness. For besides that it moves God to pity, piercing the clouds, and making the heavens, like a pricked eye, to weep over us, and refresh us with showers of pity; it also doth the work of the soul,

and expresses the virtue of his whole life in effigy, in pictures and lively representments, so preparing it for a never ceasing crown, by renewing the actions in the continuation of a never ceasing, a never hindered affection. Prayer speaks to God when the tongue is stiffened with the approachings of death; prayer can dwell in the heart, and be signified by the hand or eye, by a thought or a groan: prayer of all the actions of religion is the last alive, and it serves God without circumstances, and exercises material graces by abstraction from matter, and separation, and makes them to be spiritual; and therefore best dresses our bodies for funeral or recovery, for the mercies of restitution or the mercies of the grave.

5. In every sickness, whether it will or will not be so in nature and in the event, yet in thy spirit and preparations resolve upon it, and treat thyself accordingly, as if it were a sickness unto death. For many men support their unequal courages by flattery and false hopes, and because sicker men have recovered, believe that they shall do so; but therefore they neglect to adorn their souls, or set their house in order. Besides the temporal inconveniences that often happen by such persuasions and putting off the evil day, such as are, dying intestate, leaving estates entangled and some relatives unprovided for; they suffer infinitely in the interest and affairs of their soul, they die carelessly and surprised, their burdens on, and their scruples unremoved, and their cases of conscience not determined, and, like a sheep, without any care taken concerning their precious souls. Some men will never believe that a villain will betray them, though they receive often advices from suspicious persons and likely accidents, till they are entered into the snare; and then they believe it, when they feel it, and when they cannot return: but so the treason entered, and the man was betrayed by his own folly, placing the snare in the regions and advantages of opportunity. This evil looks like boldness and a confident spirit, but it is the greatest timorousness and cowardice in the world. They are so fearful to die that they dare not look upon it as possible; and think that the making of a will is a mortal sign, and sending for a spiritual man an irrecoverable disease; and they are so afraid lest they should think and believe now they must die, that they will not take care that it may not be evil in case they should. So did the eastern slaves drink wine, and wrapped their heads in a veil, that they might die without sense or sorrow; and wink hard that they might sleep the easier. In pursuance of this rule, let a man consider that whatsoever must be done in sickness ought to be done in health; only let him observe that his sickness as a good monitor chastises his neglect of duty, and forces him to live as he always should; and then all these solemnities and dressings for death are nothing else but the part of a religious life; which he ought to have exercised all his days; and if those circumstances can affright him, let him please his fancy by this truth, that then he does but begin to live. But it will be a huge folly if he

shall think that confession of his sins will kill him, or receiving the holy sacrament will hasten his agony, or the priest shall undo all the hopeful language and promises of his physician. Assure thyself, thou canst not die the sooner, but by such addresses thou mayest die much the better.

6. Let the sick person be infinitely careful that he do not fall into a state of death upon a new account; that is, at no hand commit a deliberate sin, or retain any affection to the old; for in both cases he falls into the evils of a surprise, and the horrors of a sudden death; for a sudden death is but a sudden joy, if it takes a man in the state and exercises of virtue; and it is only then an evil, when it finds a man unready. They were sad departures, when Tigellinus[u], Cornelius Gallus the prætor[v], Lewis the son of Gonzaga duke of Mantua[w], Ladislaus king of Naples[w], Speusippus[w], Giachettus of Geneva[x], and one of the popes, died in the forbidden embraces of abused women; or if Job had cursed God, and so died; or when a man sits down in despair, and in the accusation and calumny of the divine mercy; they make their night sad, and stormy, and eternal. When Herod[y] began to sink with the shameful torment of his bowels, and felt the grave open under him, he imprisoned the nobles of his kingdom, and commanded his sister that they should be a sacrifice to his departing ghost. This was an egress fit only for such persons who meant to dwell with devils to eternal ages: and that man is hugely in love with sin, who cannot forbear in the week of the assizes, and when himself stood at the bar of scrutiny, and prepared for his final, never-to-be-reversed sentence. He dies suddenly to the worse sense and event of sudden death, who so manages his sickness that even that state shall not be innocent, but that he is surprised in the guilt of a new account. It is a sign of a reprobate spirit, and an habitual, prevailing, ruling sin, which exacts obedience when the judgment looks him in the face. At least go to God with the innocence and fair deportment of thy person in the last scene of thy life, that when thy soul breaks into the state of separation, it may carry the relishes of religion and sobriety to the places of its abode and sentence[z].

7. When these things are taken care for, let the sick man so order his affairs that he have but very little conversation with the world,

[u] [Tac. Hist. i. 72.]
[v] [Plin. Nat. Hist. vii. 53.]
[w] [Aliter Possevinus in Gonzaga, lib. iv.; Pandulphus Collenutius in Hist. Neap., lib. v.; Diog. Laert. iv. i. § 9.]
[x] [Fulgos., lib. ix. cap. 12. fin.]
[y] [Joseph. Antiq. xviii. 6. § 5. p. 769.]

[z] Whoso him bethoft
Inwardly and oft
How hard it were to flit
From bed unto the pitt,
From pitt unto peyne
That nere shall cease certeyne
He wold not doe one sinn
All the world to winn.

Inscript. marmori in Eccles. paroch. de Feversham in agro Cantiano.—[Weever's Funeral Monuments, p. 276.]

but wholly, as he can, attend to religion, and antedate his conversation in heaven, always having intercourse with God, and still conversing with the holy Jesus, kissing His wounds, admiring His goodness, begging His mercy, feeding on Him with faith, and drinking His blood: to which purpose it were very fit (if all circumstances be answerable) that the narrative of the passion of Christ be read or discoursed to him at length, or in brief according to the style of the four gospels. But in all things let his care and society be as little secular as is possible.

CHAPTER IV.

OF THE PRACTICE OF THE GRACES PROPER TO THE STATE OF SICKNESS, WHICH A SICK MAN MAY PRACTISE ALONE.

SECTION I.

Of the practice of patience.

Now we suppose the man entering upon his scene of sorrows and passive graces. It may be he went yesterday to a wedding, merry and brisk, and there he felt his sentence, that he must return home and die (for men very commonly enter into the snare singing, and consider not whither their fate leads them): nor feared that then the angel was to strike his stroke, till his knees kissed the earth, and his head trembled with the weight of the rod which God put into the hand of an exterminating angel. But whatsoever the ingress was, when the man feels his blood boil, or his bones weary, or his flesh diseased with a load of a dispersed and disordered humour, or his head to ache, or his faculties discomposed, then he must consider, that all those discourses he hath heard concerning patience and resignation and conformity to Christ's sufferings, and the melancholic lectures of the cross, must all of them now be reduced to practice, and pass from an ineffective contemplation to such an exercise as will really try whether we were true disciples of the cross, or only believed the doctrines of religion when we were at ease, and that they never passed through the ear to the heart, and dwelt not in our spirits. But every man should consider, God does nothing in vain: that He would not to no purpose send us preachers, and give us rules, and furnish us with discourse, and lend us books, and provide sermons, and make examples, and promise His spirit, and describe the blessedness of holy sufferings, and prepare us with daily alarms, if He did not really purpose to order our affairs so that we should need all this, and use it all. There were no such thing as the grace of patience, if we were not to feel a sickness, or enter into a state of sufferings: whither when we are entered, we are to practise by the following rules;—

The practice and acts of patience, by way of rule.

1. At the first address and presence of sickness, stand still and arrest thy spirit, that it may without amazement or affright consider, that this was that thou lookedst for, and wert always certain should happen; and that now thou art to enter into the actions of a new religion, the agony of a strange constitution; but at no hand suffer thy spirits to be dispersed with fear or wildness of thought, but stay their looseness and dispersion by a serious consideration of the present and future employment. For so doth the Libyan lion, spying the fierce huntsman; first beats himself with the strokes of his tail, and curls up his spirits, making them strong with union and recollection, till, being struck with a Mauritanian spear, he rushes forth into his defence and noblest contention; and either 'scapes into the secrets of his own dwelling, or else dies the bravest of the forest. Every man when shot with an arrow from God's quiver, must then draw in all the auxiliaries of reason, and know that then is the time to try his strength, and to reduce the words of his religion into action, and consider, that if he behaves himself weakly and timorously, he suffers never the less of sickness; but if he returns to health, he carries along with him the mark of a coward and a fool; and if he descends into his grave, he enters into the state of the faithless and unbelievers. Let him set his heart firm upon this resolution, "I must bear it inevitably, and I will, by God's grace, do it nobly."

2. Bear in thy sickness all along the same thoughts[a], propositions, and discourses, concerning thy person, thy life and death, thy soul and religion, which thou hadst in the best days of thy health, and when thou didst discourse wisely concerning things spiritual. For it is to be supposed (and if it be not yet done, let this rule remind thee of it, and direct thee) that thou hast cast about in thy health, and considered concerning thy change and the evil day, that thou must be sick and die, that thou must need a comforter, and that it was certain thou shouldst fall into a state in which all the cords of thy anchor should be stretched, and the very rock and foundation of faith should be attempted; and whatsoever fancies may disturb you, or whatsoever weaknesses may invade you, yet consider, when you were better able to judge and govern the accidents of your life, you concluded it necessary to trust in God, and possess your souls with patience. Think of things as they think that stand by you, and as you did when you stood by others; that it is a blessed thing to be patient; that a quietness of spirit hath a certain reward; that still there is infinite truth and reality in the promises of the gospel; that still thou art in the care of God, in the condition of a son, and working out thy salvation with labour and pain, with fear and trembling; that now the sun is under a cloud, but it still sends forth the same

[a] [cf. Life of Christ, part iii. sect. 15. § 8. tom. ii. p. 686.]

influence: and be sure to make no new principles upon the stock of a quick and an impatient sense, or too busy an apprehension: keep your old principles, and upon their stock discourse and practise on towards your conclusion.

3. Resolve to bear your sickness like a child, that is, without considering the evils and the pains, the sorrows and the danger; but go straight forward, and let thy thoughts cast about for nothing but how to make advantages of it by the instrument of religion. He that from a high tower looks down upon the precipice, and measures the space through which he must descend, and considers what a huge fall he shall have, shall feel more by the horror of it than by the last dash on the pavement: and he that tells his groans and numbers his sighs, and reckons one for every gripe of his belly or throb of his distempered pulse, will make an artificial sickness greater than the natural. And if thou beest ashamed that a child should bear an evil better than thou, then take his instrument, and allay thy spirit with it; reflect not upon thy evil, but contrive as much as you can for duty, and in all the rest inconsideration will ease your pain.

4. If thou fearest thou shalt need, observe and draw together all such things as are apt to charm thy spirit, and ease thy fancy in the sufferance. It is the counsel of Socrates; "It is," said he, "a great danger, and you must by discourse and arts of reasoning enchant it into slumber and some rest[b]." It may be thou wert moved much to see a person of honour to die untimely; or thou didst love the religion of that death-bed, and it was dressed up in circumstances fitted to thy needs, and hit thee on that part where thou wert most sensible; or some little saying in a sermon or passage of a book was chosen and singled out by a peculiar apprehension, and made consent lodge awhile in thy spirit, even then when thou didst place death in thy meditation, and didst view it in all its dress of fancy. Whatsoever that was which at any time did please thee in thy most passionate and fantastic part, let not that go, but bring it home at that time especially; because when thou art in thy weakness, such little things will easier move thee than a more severe discourse and a better reason. For a sick man is like a scrupulous: his case is gone beyond the cure of arguments, and it is a trouble, that can only be helped by chance, or a lucky saying: and Ludovico Corbinelli was moved at the death of Henry the second[c], more than if he had read the saddest elegy of all the unfortunate princes in christendom, or all the sad sayings of scripture, or the threnes of the funeral prophets. I deny not but this course is most proper to weak persons; but it is a state of weakness for which we are now providing remedies and instruction: a strong man will not need it; but when our sickness hath rendered us weak in all senses, it is not good to refuse a remedy because it supposes us to be sick. But then if to the catalogue of weak persons

[b] Καλὸς γὰρ ὁ κίνδυνος, καὶ χρὴ τὰ τοιαῦτα ὅσπερ ἐπᾴδειν ἑαυτῷ.—[Plat. Phæd. § 145. tom. v. p. 395.]

[c] [Thuan., lib. xxii. cap. 11.]

we add all those who are ruled by fancy, we shall find that many persons in their health, and more in their sickness, are under the dominion of fancy, and apt to be helped by those little things, which themselves have found fitted to their apprehension, and which no other man can minister to their needs, unless by chance, or in a heap of other things. But therefore every man should remember by what instruments he was at any time much moved, and try them upon his spirit in the day of his calamity.

5. Do not choose the kind of thy sickness, or the manner of thy death; but let it be what God pleases, so it be no greater than thy spirit or thy patience: and for that you are to rely upon the promise of God, and to secure thyself by prayer and industry: but in all things else let God be thy chooser, and let it be thy work to submit indifferently, and attend thy duty. It is lawful to beg of God that thy sickness may not be sharp or noisome, infectious or unusual, because these are circumstances of evil which are also proper instruments of temptation: and though it may well concern the prudence of thy religion to fear thyself, and keep thee from violent temptations, who hast so often fallen in little ones; yet even in these things be sure to keep some degrees of indifferency; that is, if God will not be entreated to ease thee or to change thy trial, then be importunate that thy spirit and its interest be secured, and let Him do what seemeth good in His eyes. But as in the degrees of sickness thou art to submit to God, so in the kind of it (supposing equal degrees) thou art to be altogether incurious whether God call thee by a consumption or an asthma, by a dropsy or a palsy, by a fever in thy humours or a fever in thy spirits; because all such nicety of choice is nothing but a colour to legitimate impatience, and to make an excuse to murmur privately, and for circumstances, when in the sum of affairs we durst not own impatience. I have known some persons vehemently wish that they might die of a consumption; and some of these had a plot upon heaven, and hoped by that means to secure it after a careless life, as thinking a lingering sickness would certainly infer a lingering and a protracted repentance, and by that means they thought they should be safest: others of them dreamed it would be an easier death; and have found themselves deceived, and their patience hath been tired with a weary spirit and a useless body, by often conversing with healthful persons and vigorous neighbours, by uneasiness of the flesh and the sharpness of their bones, by want of spirits and a dying life; and in conclusion have been directly debauched by peevishness and a fretful sickness: and these men had better have left it to the wisdom and goodness of God; for they both are infinite.

6. Be patient in the desires of religion; and take care that the forwardness of exterior actions do not discompose thy spirit, while thou fearest that, by less serving God in thy disability, thou runnest backward in the accounts of pardon and the favour of God. Be con-

tent, that the time, which was formerly spent in prayer, be now spent in vomiting, and carefulness and attendances; since God hath pleased it should be so, it does not become us to think hard thoughts concerning it. Do not think that God is only to be found in a great prayer, or a solemn office: He is moved by a sigh, by a groan, by an act of love; and therefore when your pain is great and pungent, lay all your strength upon it to bear it patiently: when the evil is something more tolerable, let your mind think some pious, though short, meditation: let it not be very busy, and full of attention; for that will be but a new temptation to your patience, and render your religion tedious and hateful. But record your desires, and present yourself to God by general acts of will and understanding, and by habitual remembrances of your former vigorousness, and by verification of the same grace, rather than proper exercises. If you can do more, do it; but if you cannot, let it not become a scruple to thee. We must not think man is tied to the forms of health, or that he who swoons and faints is obliged to his usual forms and hours of prayer: if we cannot labour, yet let us love; nothing can hinder us from that but our own uncharitableness.

7. Be obedient to thy physician in those things that concern him, if he be a person fit to minister unto thee. God is He only that needs no help[d], and God hath created the physician for thine: therefore use him temperately, without violent confidences; and sweetly, without uncivil distrustings, or refusing his prescriptions upon humours or impotent fear. A man may refuse to have his arm or leg cut off, or to suffer the pains of Marius his[e] incision; and if he believes that to die is the less evil, he may compose himself to it, without hazarding his patience, or introducing that which he thinks a worse evil; but that which in this article is to be reproved and avoided is, that some men will choose to die out of fear of death; and send for physicians, and do what themselves list; and call for counsel, and follow none. When there is reason they should decline him, it is not to be accounted to the stock of a sin; but where there is no just cause, there is a direct impatience.

Hither is to be reduced, that we be not too confident of the physician, or drain our hopes of recovery from the fountain through so imperfect channels; laying the wells of God dry, and digging to ourselves broken cisterns. Physicians are the ministers of God's mercies and providence, in the matter of health and ease, of restitution or death; and when God shall enable their judgments, and direct their counsels, and prosper their medicines, they shall do thee good, for which you must give God thanks, and to the physician the honour of a blessed instrument. But this cannot always be done:

[d] — Ipsi ceu vi Deo nullo est opus; apud Senecam, [in Phœniss. seu Thebaid., lin. 195.] Scaliger recte emendat, 'Ipsi ceu Deo,' &c. Ex Græco scilicet, Μόνος θεὸς ἀνελλιπὴς καὶ ἀνενδεής.—[Senecæ, &c. Tragediæ, cum Scaligeri et Heinsii animadv. 8vo. Lugd. Bat. 1611. p. 447.]

[e] [Vid. p. 319, sup. note l.]

and Lucius Cornelius[f] the lieutenant in Portugal under Fabius the consul, boasted in the inscription of his monument, that he had lived a healthful and vegete age till his last sickness, but then complained he was forsaken by his physician, and railed upon Æsculapius, for not accepting his vow and passionate desire of preserving his life longer; and all the effect of that impatience and folly was, that it is recorded to following ages that he died without reason and without religion. But it was a sad sight[g] to see the favour of all France confined to a physician and a barber, and the king Louis the eleventh to be so much their servant, that he should acknowledge and own his life from them, and all his ease to their gentle dressing of his gout and friendly ministries: for the king thought himself undone and robbed if he should die; his portion here was fair, and he was loath to exchange his possession for the interest of a bigger hope[h].

8. Treat thy nurses and servants sweetly, and as it becomes an obliged and a necessitous person. Remember, that thou art very troublesome to them; that they trouble not thee willingly; that they strive to do thee ease and benefit, that they wish it, and sigh and pray for it, and are glad if thou likest their attendance: that whatsoever is amiss, is thy disease, and the uneasiness of thy head or thy side, thy distemper or thy disaffections; and it will be an unhandsome injustice to be troublesome to them, because thou art so to thyself; to make them feel a part of thy sorrows, that thou mayest not bear them alone: evilly to requite their care by thy too curious and impatient wrangling and fretful spirit. That tenderness is vicious and unnatural that shrieks out under the weight of a gentle cataplasm; and he will ill comply with God's rod that cannot endure his friend's greatest kindness; and he will be very angry, if he durst, with God's smiting him, that is peevish with his servants that go about to ease him.

9. Let not the smart of your sickness make you to call violently

[f] L. Cornel. legatus sub Fabio consule vividam naturam et virilem animum servavi quoad animam efflavi; et tandem desertus ope medicorum et Æsculapii Dei ingrati, cui me voveram sodalem perpetuo futurum, si fila aliquantulum optata protulisset.—Vetus inscriptio in Lusitania.

[Gruter. (ex Morali et Schotti schedis) inter spuria et supposititia, x. 7; ad verbum vero sic:—

L . CORN . LEG .
SVB . FAB . COS . VIVIDAM
NATURAM . ET . VIRIL
ANIMV . . . . SERVAVI
QUOAD . ANIM . EFFL
TAND . DESERT
OPE . MEDICOR . ET
AESCVLAPII . DEI
INGRATI . CVI . ME . VOVERAM
SODALEM . PERP .
FVTVR . SI . FILA
ALIQVANTVLVM . OPTATA
PROTVLISSET
L . FAB . COS . HEIC
ME . CONDD .]

[g] [Mezeray, Hist. de France, tom. ii. p. 746.]

[h] —— Nunc anxius omnibus aris
Illacrimat, signatque fores, et pectore terget
Limina; nunc magni vocat exorabile numen
Cæsaris.—Papin. [i. e. P. Papin. Statius, Silv.] lib. v. [§ i. lin. 162.]

for death: you are not patient unless you be content to live[i]; God hath wisely ordered that we may be the better reconciled with death, because it is the period of many calamities; but wherever the general[j] hath placed thee, stir not from thy station until thou beest called off, but abide so that death may come to thee by the design of Him who intends it to be thy advantage. God hath made sufferance to be thy work; and do not impatiently long for evening, lest at night thou findest the reward of him that was weary of his work: for he that is weary before his time, is an unprofitable servant, and is either idle or diseased.

10. That which remains in the practice of this grace is, that the sick man should do acts of patience by way of prayer and ejaculations; in which he may serve himself of the following collection;—

SECTION II.

Acts of patience by way of prayer and ejaculation.

I WILL seek unto God, unto God will I commit my cause, which doeth great things and unsearchable, marvellous things without number: to set up on high those that be low, that those which mourn may be exalted to safety; so the poor have hope, and iniquity stoppeth her mouth.—Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty: for He maketh sore, and bindeth up; He woundeth, and His hands make whole: He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee: thou shalt come to thy grave in a just age, like as a shock of corn cometh in his season[k].

I remember Thee upon my bed, and meditate upon Thee in the night watches: because Thou hast been my help, therefore under the shadow of Thy wings will I rejoice: my soul followeth hard after Thee, for Thy right hand hath upholden me[l].

God restoreth my soul; He leadeth me in the path of righteousness, for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me[m].

In the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me, He shall set me up upon a rock[n].

The Lord hath looked down from the height of His sanctuary;

[i] Ἀποκαρτερεῖν Græci vocant, cum mors propter impatientiam petitur.—[Cic. Tusc. qu., lib. i. cap. 35.]

[j] [Ibid. i. 30.—De senect., cap. 20.]

[k] Job v. 8, 9, 11, 16—20.

[l] Ps. lxiii. 6—8.

[m] Ibid. xxiii. 3, 4.

[n] Ibid. xxvii. 5.

from the heaven did the Lord behold the earth, to hear the groaning of His prisoners, to loose those that are appointed to death[o].

I cried unto God with my voice, even unto God with my voice, and He gave ear unto me. In the day of my trouble I sought the Lord; my sore ran in the night and ceased not, my soul refused to be comforted; I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Thou holdest mine eyes waking; I am so troubled that I cannot speak. Will the Lord cast me off for ever? and will He be favourable no more? Is His promise clean gone for ever? Doth His promise fail for evermore? Hath God forgotten to be gracious? hath He in anger shut up His tender mercies? And I said, This is my infirmity: but I will remember the years of the right hand of the Most high[p].

No temptation hath taken me but such as is common to man; but God is faithful, who will not suffer me to be tempted above what I am able; but will with the temptation also make a way to escape, that I may be able to bear it[q].

Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of peace and consolation grant me to be so minded[r].

It is the Lord: let Him do what seemeth good in His eyes[s].

Surely the word that the Lord hath spoken is very good, but Thy servant is weak; O remember mine infirmities, and lift Thy servant up, that leaneth upon Thy right hand.

There is given unto me a thorn in the flesh to buffet me. For this thing I besought the Lord thrice, that it might depart from me; and He said unto me, My grace is sufficient for thee, for My strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me: for when I am weak, then am I strong[t].

O Lord, Thou hast pleaded the causes of my soul, Thou hast redeemed my life. And I said, My strength and my hope is in[u] the Lord; remembering my affliction and my misery, the wormwood and the gall: my soul hath them still in remembrance, and is humbled within me: this I recall to my mind, therefore I have hope. It is the Lord's mercies that we are not consumed, because His compassions fail not, they are new every morning; great is Thy faithfulness. The Lord is my portion, said my soul; therefore will I hope in Him. The Lord is good to them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord. For the Lord will not cast off for ever; but though He cause grief, yet will He have compassion according to

[o] Psalm cii. 19, 20.
[p] Ibid. lxxvii. 1—4, 7—10.
[q] 1 Cor. x. 13.
[r] Rom. xv. 4, 5.
[s] 1 Sam. iii. 18.
[t] 2 Cor. xii. 7—10.
[u] ['is perished from.'—Auth. vers.]

the multitude of His mercies; for He doth not afflict willingly, nor grieve the children of men[v].

Wherefore doth a living man complain, a man for the punishment of his sins? O that Thou wouldest hide me in the grave [of Jesus], that Thou wouldest keep me secret until Thy wrath be past; that Thou wouldest appoint me a set time, and remember me[w]!

Shall we receive good at the hand of God, and shall we not receive evil[x]?

[The sick man may recite, or hear recited, the following psalms in the intervals of his agony.]

I.

O Lord, rebuke me not in Thine anger, neither chasten me in Thy hot displeasure. Have mercy upon me, O Lord, for I am weak; O Lord, heal me, for my bones are vexed. My soul is also sore vexed; but Thou, O Lord, how long? Return, O Lord, deliver my soul; O save me for Thy mercies' sake. For in death no man remembereth Thee; in the grave who shall give Thee thanks? I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears: mine eye is consumed because of grief, it waxeth old because of all my sorrows. Depart from me, all ye workers of iniquity, for the Lord hath heard the voice of my weeping; the Lord hath heard my supplication, the Lord will receive my prayer[y].

Blessed be the Lord, who hath heard my prayer, and hath not turned His mercy from me[z].

II.

In the Lord put I my trust; how say ye to my soul, Flee as a bird to your mountain? The Lord is in His holy temple; the Lord's throne is in heaven; His eyes behold, His eyelids try, the children of men[a].

Preserve me, O God, for in Thee do I put my trust. O my soul, thou hast said unto the Lord, Thou art my Lord, my goodness extendeth not to Thee. The Lord is the portion of mine inheritance and of my cup; Thou maintainest my lot. I will bless the Lord who hath given me counsel: my reins also instruct me in the night seasons. I have set the Lord always before me; because He is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. Thou wilt

[v] Lam. iii. 58, 18—26, 31—33, 39.
[w] Job xiv. 13.
[x] Ibid. ii. 10.
[y] Psalm vi.
[z] [vid. Psalm lxvi. 20.]
[a] Psalm xi. 1, 4.

shew me the path of life: in Thy presence is the fulness of joy, at Thy right hand there are pleasures for evermore[b].

As for me, I will behold Thy face in righteousness; I shall be satisfied when I awake, with Thy likeness[c].

III.

Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief; yea, my soul and my belly. For my life is spent with grief, and my years with sighing; my strength faileth because of mine iniquity, and my bones are consumed: I am like a broken vessel. But I trusted in Thee, O Lord; I said, Thou art my God: my times are in Thy hand; make Thy face to shine upon Thy servant; save me for Thy mercy's sake[d].

When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek. Hide not Thy face from me; put not Thy servant away in Thine anger: Thou hast been my help; leave me not, neither forsake me, O God of my salvation. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living[e].

O how great is Thy goodness, which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in Thee before the sons of men! Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues [from the calumnies and aggravation of sins by devils]. I said in my haste, I am cut off from before Thine eyes; nevertheless Thou heardest the voice of my supplication when I cried unto Thee. O love the Lord, all ye His saints; for the Lord preserveth the faithful, and plenteously rewardeth the proud doer. Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord[f].

The prayer to be said in the beginning of a sickness.

O almighty God, merciful and gracious, who in Thy justice didst send sorrow and tears, sickness and death, into the world, as a punishment for man's sins, and hast comprehended all under sin, and this sad covenant of sufferings, not to destroy us, but that Thou mightest have mercy upon all, making Thy justice to minister to mercy, short afflictions to an eternal weight of glory; as Thou hast turned my sins into sickness, so turn my sickness to the advantages of holiness and religion, of mercy and pardon, of faith and hope, of

[b] Psalm xvi. 1, &c.
[c] Ibid. xvii. 15.
[d] Ibid. xxxi. 9, &c.
[e] Ibid. xxvii. 8, &c.
[f] Ibid. xxxi. 19, &c.

grace and glory. Thou hast now called me to the fellowship of sufferings: Lord, by the instrument of religion let my present condition be so sanctified, that my sufferings may be united to the sufferings of my Lord, that so Thou mayest pity me and assist me. Relieve my sorrow, and support my spirit: direct my thoughts, and sanctify the accidents of my sickness, and that the punishment of my sin may be the school of virtue: in which since Thou hast now entered me, Lord, make me a holy proficient; that I may behave myself as a son under discipline, humbly and obediently, evenly and penitently, that I may come by this means nearer unto Thee; that if I shall go forth of this sickness by the gate of life and health, I may return to the world with great strengths of spirit, to run a new race of a stricter holiness and a more severe religion: or if I pass from hence with the outlet of death, I may enter into the bosom of my Lord, and may feel the present joys of a certain hope of that sea of pleasures in which all Thy saints and servants shall be comprehended to eternal ages. Grant this for Jesus Christ his sake, our dearest Lord and Saviour. Amen.

An act of resignation to be said by a sick person in all the evil accidents of his sickness.

O eternal God, Thou hast made me and sustained me; Thou hast blessed me in all the days of my life, and hast taken care of me in all variety of accidents; and nothing happens to me in vain, nothing without Thy providence; and I know Thou smitest Thy servants in mercy, and with designs of the greatest pity in the world; Lord, I humbly lie down under Thy rod; do with me as Thou pleasest; do Thou choose for me not only the whole state and condition of being, but every little and great accident of it. Keep me safe by Thy grace, and then use what instrument Thou pleasest of bringing me to Thee. Lord, I am not solicitous of the passage, so I may get Thee. Only, O Lord, remember my infirmities, and let Thy servant rejoice in Thee always, and feel and confess and glory in Thy goodness. O be Thou as delightful to me in this my medicinal sickness as ever Thou wert in any of the dangers of my prosperity: let me not peevishly refuse Thy pardon at the rate of a severe discipline. I am Thy servant and Thy creature, Thy purchased possession, and Thy son: I am all Thine: and because Thou hast mercy in store for all that trust in Thee, I cover mine eyes, and in silence wait for the time of my redemption. Amen.

A prayer for the grace of patience.

Most merciful and gracious Father, who in the redemption of lost mankind by the passion of Thy most holy Son hast established a

covenant of sufferings, I bless and magnify Thy name that Thou hast adopted me into the inheritance of sons, and hast given me a portion my elder Brother. Lord, the cross falls heavy and sits uneasy upon my shoulders; my spirit is willing, but my flesh is weak: I humbly beg of Thee that I may now rejoice in this Thy dispensation and effect of providence. I know and am persuaded that Thou art then as gracious when Thou smitest us for amendment or trial, as when Thou relievest our wearied bodies in compliance with our infirmity. I rejoice, O Lord, in Thy rare and mysterious mercy, who by sufferings hast turned our misery into advantages unspeakable; for so Thou makest us like to Thy Son, and givest us a gift that the angels never did receive: for they cannot die in conformity to, and imitation of, their Lord and ours; but, blessed be Thy name, we can; and dearest Lord, let it be so. Amen.

II.

Thou who art the God of patience and consolation, strengthen me in the inner man, that I may bear the yoke and burden of the Lord without any uneasy and useless murmurs and ineffective unwillingness. Lord, I am unable to stand under the cross, unable of myself: but Thou, O holy Jesus, who didst feel the burden of it, who didst sink under it, and wert pleased to admit a man to bear part of the load when Thou underwentest all for him, be Thou pleased to ease this load by fortifying my spirit, that I may be strongest when I am weakest, and may be able to do and suffer every thing Thou pleasest, through Christ which strengthens me. Lord, if Thou wilt support me, I will for ever praise Thee: if Thou wilt suffer the load to press me yet more heavily, I will cry unto Thee, and complain unto my God; and at last I will lie down and die, and by the mercies and intercession of the holy Jesus, and the conduct of Thy blessed Spirit, and the ministry of angels, pass into those mansions where holy souls rest, and weep no more. Lord, pity me; Lord, sanctify this my sickness; Lord, strengthen me; holy Jesus, save me, and deliver me. Thou knowest how shamefully I have fallen with pleasure; in Thy mercy and very pity, let me not fall with pain too. O let me never charge God foolishly, nor offend Thee by my impatience and uneasy spirit, nor weaken the hands and hearts of those that charitably minister to my needs: but let me pass through the valley of tears and the valley of the shadow of death with safety and peace, with a meek spirit and a sense of the divine mercies: and though Thou breakest me in pieces, my hope is Thou wilt gather me up in the gatherings of eternity. Grant this, eternal God, gracious Father, for the merits and intercession of our merciful High priest, who once suffered for me, and for ever intercedes for me, our most gracious and everblessed Saviour Jesus.

A prayer to be said when the sick man takes physic.

O most blessed and eternal Jesus, Thou who art the great Physician of our souls, and the Sun of righteousness arising with healing in Thy wings, to Thee is given by Thy heavenly Father the government of all the world, and Thou disposest every great and little accident to Thy Father's honour, and to the good and comfort of them that love and serve Thee; be pleased to bless the ministry of Thy servant in order to my ease and health, direct his judgment, prosper the medicines, and dispose the chances of my sickness fortunately, that I may feel the blessing and loving-kindness of the Lord in the ease of my pain and the restitution of my health: that I, being restored to the society of the living and to Thy solemn assemblies, may praise Thee and Thy goodness, secretly among the faithful, and in the congregation of Thy redeemed ones, here in the outer courts of the Lord, and hereafter in Thy eternal temple for ever and ever. Amen.

SECTION III.

Of the practice of the grace of faith in the time of sickness.

Now is the time in which faith appears most necessary, and most difficult. It is the foundation of a good life, and the foundation of all our hopes; it is that without which we cannot live well, and without which we cannot die well: it is a grace that then we shall need to support our spirits, to sustain our hopes, to alleviate our sickness, to resist temptations, to prevent despair; upon the belief of the articles of our religion we can do the works of a holy life; but upon belief of the promises, we can bear our sickness patiently, and die cheerfully. The sick man may practise it in the following instances.

1. Let the sick man be careful that he do not admit of any doubt[s] concerning that which he believed and received from common consent in his best health and days of election and religion. For if the devil can but prevail so far as to unfix and unrivet the resolution and confidence or fulness of assent, it is easy for him so to unwind the spirit, that from 'why' to 'whether or no,' from 'whether or no' to 'scarcely not,' from 'scarcely not' to 'absolutely not at all,' are steps of a descending and falling spirit: and whatsoever a man is made to doubt of by the weakness of his understanding in a sickness, it will be hard to get an instrument strong or subtle enough to reinforce and insure: for when the strengths are gone, by which faith held, and it

[s] [cf. Life of Christ, part iii. sect. 15. § 8. tom. ii. p. 686.]

does not stand firm by the weight of its own bulk and great constitution, nor yet by the cordage of a tenacious root; then it is prepared for a ruin, which it cannot escape in the tempests of a sickness and the assaults of a devil. Discourse and argument, the line of tradition and a never failing experience, the Spirit of God and the truth of miracles, the word of prophecy and the blood of martyrs, the excellency of the doctrine and the necessity of men, the riches of the promises and the wisdom of the revelations, the reasonableness and sublimity, the concordance and the usefulness, of the articles, and their compliance with all the needs of man and the government of commonwealths, are like the strings and branches of the roots by which faith stands firm and unmoveable in the spirit and understanding of a man. But in sickness the understanding is shaken, and the ground is removed in which the root did grapple, and support its trunk[h]; and therefore there is no way now but that it be left to stand upon the old confidences, and by the firmament of its own weight; it must be left to stand, because it always stood there before: and as it stood all its life-time in the ground of understanding, so it must now be supported with will, and a fixed resolution[i]. But disputation tempts it, and shakes it with trying, and overthrows it with shaking. Above all things in the world, let the sick man fear a proposition which his sickness hath put into him contrary to the discourses of health and a sober untroubled reason.

2. Let the sick man mingle the recital of his creed together with his devotions, and in that let him account his faith; not in curiosity and factions, in the confessions of parties and interests[j]: for some over-forward zeals are so earnest to profess their little and uncertain articles, and glory so to die in a particular and divided communion, that in the profession of their faith they lose or discompose their charity. Let it be enough that we secure our interest of heaven, though we do not go about to appropriate the mansions to our sect:

[h] Nec jam validis radicibus hærens,
Pondere fixa suo.—[Lucan. i. 138.]

[i] Sanctiusque ac reverentius visum de actis deorum credere quam scire.—Tac. [Germ. xxxiv.]

[j] Fides tua te salvum fecit: non exercitatio scripturarum. Fides in regula posita est (scil. in symbolo quod jam recitaverat); habes legem, et salutem de observatione legis: exercitatio autem in curiositate consistit, habens gloriam solam de peritiæ studio. Cedat curiositas fidei; cedat gloria saluti.—Tert. de Præscript. [cap. 14. p. 207 A.]

S. Augustinus [Serm. ccxli. init. tom. v. append. col. 395 F.] vocat symbolum comprehensionem fidei vestræ atque perfectionem; cordis signaculum, et nostræ militiæ sacramentum, Ambrosius, lib. iii. de Veland. Virgin. [cap. 4. fin. tom. ii. col. 179 B.]

Non per difficiles nos Deus ad beatam vitam quæstiones vocat.—In absoluto nobis ac facili est æternitas; Jesum et suscitatum a mortuis per Deum credere, et ipsum esse Dominum confiteri. S. Hilar., lib. x. de Trinit. [cap. 70. col. 1080 E.]

Hæc est fides catholica, de symbolo suo dixit Athanasius, vel quicunque auctor est S. Athanas. de Fide Nicæna. Ἡ γὰρ ἐν αὐτῇ παρὰ τῶν πατέρων κατὰ τὰς θείας γραφὰς ὁμολογηθεῖσα πίστις αὐτάρκης ἐστὶ πρὸς ἀνατροπὴν μὲν πάσης ἀσεβείας, σύστασιν δὲ τῆς εὐσεβείας ἐν Χριστῷ.—[S. Athan.] Ep. ad Epict. [cap. 1. tom. i. p. 901.]

for every good man hopes to be saved as he is a Christian, and not as he is a Lutheran, or of another division. However, those articles upon which he can build the exercise of any virtue in his sickness, or upon the stock of which he can improve his present condition, are such as consist in the greatness and goodness, the veracity and mercy, of God through Jesus Christ; nothing of which can be concerned in the fond disputations which faction and interest hath too long maintained in christendom.

3. Let the sick man's faith especially be active about the promises of grace, and the excellent things of the gospel; those which can comfort his sorrows, and enable his patience; those upon the hopes of which he did the duties of his life, and for which he is not unwilling to die; such as the intercession and advocation of Christ, remission of sins, the resurrection, the mysterious arts and mercies of man's redemption, Christ's triumph over death and all the powers of hell, the covenant of grace, or the blessed issues of repentance; and above all, the article of eternal life, upon the strength of which eleven thousand virgins[j] went cheerfully together to their martyrdom, and twenty thousand Christians were burned by Diocletian[k] on a Christmas day, and whole armies of Asian Christians offered themselves to the tribunals of Arius Antonius[l], and whole colleges of severe persons were instituted, who lived upon religion, whose dinner was the eucharist, whose supper was praise, and their nights were watches, and their days were labour; for the hope of which then men counted it gain to lose their estates, and gloried in their sufferings, and rejoiced in their persecutions, and were glad at their disgraces. This is the article that hath made all the martyrs of Christ confident and glorious; and if it does not more than sufficiently strengthen our spirits to the present suffering, it is because we understand it not, but have the appetites of beasts and fools. But if the sick man fixes his thoughts and sets his habitation to dwell here, he swells his hope, and masters his fears, and eases his sorrows, and overcomes his temptations.

4. Let the sick man endeavour to turn his faith of the articles into the love of them; and that will be an excellent instrument, not only to refresh his sorrows, but to confirm his faith in defiance of all temptations. For a sick man and a disturbed understanding are not competent and fit instruments to judge concerning the reasonableness of a proposition. But therefore let him consider and love it, because it is useful and necessary, profitable and gracious: and when he is once in love with it, and then also renews his love to it when he feels the need of it, he is an interested person, and for his own sake will never let it go, and pass into the shadows of doubting, or the utter darkness of infidelity. An act of love will make him have a mind to it; and we easily believe what we love, but very uneasily part with our belief which we for so great an interest have chosen, and entertained with a great affection.

[j] [Sigeb. chron. in A.D. 453.] [k] [Niceph. vii. 6.] [l] [Tert. ad Scap., cap. v. p. 71.]

5. Let the sick person be infinitely careful that his faith be not tempted by any man, or any thing; and when it is in any degree weakened, let him lay fast hold upon the conclusion, upon the article itself, and by earnest prayer beg of God to guide him in certainty and safety. For let him consider, that the article is better than all its contrary or contradictory, and he is concerned that it be true, and concerned also that he do believe it; but he can receive no good at all if Christ did not die, if there be no resurrection, if his creed hath deceived him; therefore all that he is to do is to secure his hold, which he can do no way but by prayer and by his interest. And by this argument or instrument it was that Socrates refreshed the evil of his condition when he was to drink his aconite[l]: "if the soul be immortal, and perpetual rewards be laid up for wise souls, then I lose nothing by my death; but if there be not, then I lose nothing by my opinion, for it supports my spirit in my passage, and the evil of being deceived cannot overtake me when I have no being." So it is with all that are tempted in their faith. If those articles be not true, then the men are nothing; if they be true, then they are happy: and if the articles fail, there can be no punishment for believing; but if they be true, my not believing destroys all my portion in them, and possibility to receive the excellent things which they contain. By faith we quench the fiery darts of the devil; but if our faith be quenched, wherewithal shall we be able to endure the assault? Therefore seize upon the article, and secure the great object, and the great instrument, that is, the hopes of pardon and eternal life through Jesus Christ; and do this by all means, and by any instrument, artificial or inartificial, by argument or by stratagem, by perfect resolution or by discourse, by the hand and ears of premisses or the foot of the conclusion, by right or by wrong, because we understand it or because we love it, *super totam materiam*, because I will and because I ought, because it is safe to do so and because it is not safe to do otherwise, because if I do I may receive a good, and because if I do not I am miserable; either for that I shall have a portion of sorrows, or that I can have no portion of good things, without it.

SECTION IV.

Acts of faith, by way of prayer and ejaculation, to be said by sick men in the days of their temptation.

LORD, whither shall I go? Thou hast the words of eternal life[m].

I believe in God the Father almighty, and in Jesus Christ His only Son our Lord, &c.

[l] In Phædon. [passim, e. g. § 91. tom. v. p. 293.]
[m] John vi. 68.

And I believe in the Holy Ghost, &c.

Lord, I believe: help Thou mine unbelief[n].

I know and am persuaded by the Lord Jesus, that none of us liveth to himself, and no man dieth to himself: for whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's[o].

If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us[p].

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins[q].

This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners[r].

O grant that I may obtain mercy, that in me Jesus Christ may shew forth all long-suffering, that I may believe in Him to life everlasting.

I am bound to give thanks unto God alway, because God hath from the beginning chosen me to salvation, through sanctification of the Spirit, and belief of the truth, whereunto He called me by the gospel, to the obtaining of the glory of the Lord Jesus Christ. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort my heart, and stablish me in every good word and work[s].

The Lord direct my heart into the love of God, and into the patient waiting for Christ[t].

O that our God would count me worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in me, and I in Him, according to the grace of our God and the Lord Jesus Christ[u].

Let us who are of the day, be sober, putting on the breast-plate of faith and love, and for a helmet the hope of salvation: for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him; wherefore comfort yourselves together, and edify one another[x].

There is no name under heaven whereby we can be saved, but only

[n] Mark ix. 24.
[o] Rom. xiv. 14, 7, 8.
[p] Ibid. viii. 31—34.
[q] 1 John ii. 1, 2.
[r] 1 Tim. i. 15.
[s] 2 Thess. ii. 13, 14, 16, 17.
[t] Ib. iii. 5.
[u] Ib. i. 11, 12.
[x] 1 Thess. v. 8—10, 12.

the name of the Lord Jesus; and every soul which will not hear that Prophet shall be destroyed from among the people[f].

God forbid that I should glory save in the cross of Jesus Christ[g]. I desire to know nothing but Jesus Christ, and Him crucified[a]. For to me to live is Christ, and to die is gain[b].

Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of[c]? But the just shall live by faith[d].

Lord, I believe that Thou art the Christ, the Son of God[e], the Saviour of the world[f], the resurrection and the life; and he that believeth in Thee, though he were dead, yet shall he live[g].

Jesus said unto her, Said I not to thee that if thou wouldest believe thou shouldest see the glory of God?

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ. Lord, make me steadfast and unmoveable, always abounding in the work of the Lord, for I know that my labour is not in vain in the Lord[h].

The prayer for the grace and strengths of faith.

O holy and eternal Jesus, who didst die for me and for all mankind, abolishing our sins, reconciling us to God, adopting us into the portion of Thine heritage, and establishing with us a covenant of faith and obedience, making our souls to rely upon spiritual strengths, by the supports of a holy belief, and the expectation of rare promises, and the infallible truths of God: O let me for ever dwell upon the rock, leaning upon Thy arm, believing Thy word, trusting in Thy promises, waiting for Thy mercies, and doing Thy commandments; that the devil may not prevail upon me, and my own weaknesses may not abuse or unsettle my persuasions, nor my sins discompose my just confidence in Thee and Thy eternal mercies. Let me always be Thy servant and Thy disciple, and die in the communion of Thy church, of all faithful people. Lord, I renounce whatsoever is against Thy truth; and if secretly I have or do believe any false proposition, I do it in the simplicity of my heart and great weakness; and if I could discover it, would dash it in pieces by a solemn disclaiming it: for Thou art the way, the truth, and the life. And I know that whatsoever Thou hast declared, that is the truth of God: and I do firmly adhere to the religion Thou hast taught, and glory in nothing so much as that I am a Christian, that Thy name is called upon me. O my God, though I die, yet will I put my trust in Thee.

[f] Acts iv. 12; iii. 23.
[g] Gal. vi. 14.
[a] 1 Cor. ii. 2.
[b] Phil. i. 21.
[c] Isa. ii. 22.
[d] Hab. ii. 4.
[e] John xi. 27.
[f] Ib. iv. 42.
[g] Ib. xi. 25, 40.
[h] 1 Cor. xv. 55—58.

In Thee, O Lord, have I trusted; let me never be confounded. Amen.

SECTION V.

Of the practice of the grace of repentance in the time of sickness.

MEN generally do very much dread sudden death, and pray against it passionately; and certainly it hath in it great inconveniences accidentally to men's estates, to the settlement of families, to the culture and trimming of souls, and it robs a man of the blessings which may be consequent to sickness, and to the passive graces and holy contentions of a Christian, while he descends to his grave without an adversary or a trial[l]: and a good man may be taken at such a disadvantage that a sudden death would be a great evil, even to the most excellent person, if it strikes him in an unlucky circumstance. But these considerations are not the only ingredients into those men's discourse, who pray violently against sudden deaths. For possibly if this were all, there may be in the condition of sudden death something to make recompense for the evils of the over hasty accident: for certainly it is a less temporal evil to fall by the rudeness of a sword, than the violences of a fever, and the axe is much a less affliction than a strangury; and though a sickness tries our virtues, yet a sudden death is free from temptation: a sickness may be more glorious, and a sudden death more safe. The deadest deaths are best, the shortest and least premeditate[k], so Cæsar[l] said; and Pliny[m] called a short death the greatest fortune of a man's life. For even good men have been forced to an undecency of deportment by the violences of pain[n]; and Cicero[o] observes concerning Hercules, that he was broken in pieces with pain even then when he sought for immortality by his death, being tortured with a plague knit up in the lappet of his shirt. And therefore as a sudden death certainly loses the rewards of a holy sickness, so it makes that a man shall not so much hazard and lose the rewards of a holy life.

But the secret of this affair is a worse matter; men live at that rate either of an habitual wickedness, or else a frequent repetition of

[l] Descendisti ad Olympia; si nemo præter te, coronam habes, victoriam non habes.—[Sen. De prov., cap. iv. tom. i. p. 316.]

[k] Mitius ille perit subita qui mergitur unda
Quam sua qui liquidis brachia lassat aquis.
Ovid. [Epist. ex Ponto, lib. iii. ep. 7. lin. 27.]

[l] [Plut. vit. Cæs. 63. et Apophth., tom. iv. p. 282, et vi. 777.] [m] [Nat. hist. vii. 54.]

[n] Etiam innocentes cogit mentiri dolor.—[Publius Syrus.]

[o] Ipse illigatus peste interimor textili.—[Tusc. Qu., lib. ii. cap. 8. tom. ii. p. 283.]

single acts of killing and deadly sins, that a sudden death is the ruin of all their hopes, and a perfect consignation to an eternal sorrow. But in this case also so is a lingering sickness; for our sickness may change us from life to health, from health to strength, from strength to the firmness and confirmation of habitual graces; but it cannot change a man from death to life, and begin and finish that process which sits not down but in the bosom of blessedness. He that washes in the morning when his bath is seasonable and healthful[p], is not only made clean but sprightly, and the blood is brisk and coloured like the first springing of the morning; but they that wash their dead, cleanse the skin, and leave paleness upon the cheek, and stiffness in all the joints. A repentance upon our death-bed is like washing the corpse; it is cleanly and civil, but makes no change deeper than the skin. But God knows, it is a custom so to wash them that are going to dwell with dust, and to be "buried in the lap of their kindred earth[q]," but all their lives' time wallow in pollutions without any washing at all; or if they do, it is like that of the Dardani[r], who washed but thrice all their life time, when they are born, and when they marry, and when they die; when they are baptized, or against a solemnity, or for the day of their funeral: but these are but ceremonious washings, and never purify the soul if it be stained and hath sullied the whiteness of its baptismal robes.

God intended we should live a holy life: He contracted with us in Jesus Christ for a holy life: He made no abatements of the strictest sense of it[s], but such as did necessarily comply with human infirmities or possibilities; that is, He understood it in the sense of repentance, which still is so to renew our duty, that it may be a holy life in the second sense; that is, some great portion of our life to be spent in living as Christians should. A resolving to repent upon our death-bed is the greatest mockery of God in the world, and the most perfect contradictory to all His excellent designs of mercy and holiness; for therefore He threatened us with hell if we did not, and He promised heaven if we did live a holy life; and a late repentance promises heaven to us upon other conditions[t], even when we have lived wickedly. It renders a man useless and intolerable to the world, taking off the great curb of religion, of fear and hope, and permitting all impiety with the greatest impunity and encouragement

[p] Lavo debita hora et salubri, quæ mihi et calorem et sanguinem servet: rigere et pallere post lavacrum mortuus possum.—Tert. apol., c. xlii. [p. 34 A.]

[q] — Cognata fæce sepulti.—[Petron. fragm. p. 676.]

[r] Δαρδανεῖς τοὺς ἀπὸ τῆς Ἰλλυρίδος ἀκούω τρὶς λούεσθαι μόνον παρὰ πάντα τὸν ἑαυτῶν βίον, ἐξ ὠδίνων, καὶ γαμοῦντας, καὶ ἀποθανόντας.—Ælian., lib. iv. Var. Hist. cap. 1. [tom. i. p. 326.]

[s] Vide Aug. lib. 1. hom. 4. [Ben. Serm. lv. append. tom. v. col. 101.] et Serm. 57 De tempore. [Ben. Serm. cclv. append. tom. v. col. 418.] Faustum ad Paulinum, ep. 1. in Biblioth. tom. v. vet. edit. [p. 523.] Concil. Arelat. i. can. 3. [qu. 22? tom. i. col. 266.] Carthag. iv. cap. 7, 8. [qu. 76—8? tom. i. col. 983.]

[t] —— Quis luce suprema
Dimisisse meas sero non ingemit horas?—Sil. Ital. [lib. xv. 66.]

in the world. By this means we see so many *παῖδας πολυχρονίους*[u], as Philo[x] calls them, or, as the prophets[y], *pueros centum annorum*, 'children of almost a hundred years old,' upon whose grave we may write the inscription which was upon the tomb of Similis in Xiphilin[z], "Here he lies, who 'was' so many years, but 'lived' but seven:" and the course of nature runs counter to the perfect designs of piety: and God, who gave us a life to live to Him, is only served at our death, when we die to all the world: and we undervalue the great promises made by the holy Jesus[a], for which the piety, the strictest unerring piety of ten thousand ages is not a proportionable exchange, yet we think it a hard bargain to get heaven if we be forced to part with one lust or live soberly twenty years; but (like Demetrius Afer who, having lived a slave all his life-time, yet desiring to descend to his grave in freedom[b] begged manumission of his lord) we lived in the bondage of our sin all our days, and hope to die the Lord's freedmen.—But above all, this course of a delayed repentance must of necessity therefore be ineffective and certainly mortal, because it is an entire destruction of the very formality and essential constituent reason of religion; which I thus demonstrate:—

When God made man, and propounded to him an immortal and a blessed state as the end of his hopes and the perfection of his condition, He did not give it him for nothing, but upon certain conditions; which although they could add nothing to God, yet they were such things which man could value, and they were his best: and God had made appetites of pleasure in man, that in them the scene of his obedience should lie. For when God made instances of man's obedience, He either commanded such things to be done, which man did naturally desire; or such things which contradict his natural desires; or such which were indifferent. Not the first and the last: for it could be no effect of love or duty towards God for a man to eat, when he was impatiently hungry, and could not stay from eating; neither was it any contention of obedience or labour of love for a man to look eastward once a day, or turn his back when the north wind blew fierce and loud. Therefore for the trial and instance of obedience, God made His laws so that they should lay restraint upon man's appetites, so that man might part with something of his own, that he may give to God his will and deny it to himself for the interest of His service: and chastity is the denial of a violent desire; and justice

[a] Sic contra rerum naturæ munera nota
Corvus maturis frugibus ova refert.—[Petron. fragm. p. 682.]

[u] [vid. "De virtutibus," &c. init.]

[x] [Is. lxv. 20.]

[y] [p. 253.] In Adrian. *Σίμιλις μὲν ἐνταῦθα κεῖται, βιοὺς μὲν ἔτη τόσα, ζήσας δὲ ἔτη ἑπτά.*

[z] Vide the Life of Christ, Disc. of Repentance; Rule of Holy Living, chap. iv. Sect. of Repentance; and volume of Sermons, serm. v. and vi. [i. e. of the summer half-year.]

[b] Ne tamen ad Stygias famulus descenderet umbras,
Ureret implicitum cum scelerata lues,
Cavimus.—[Mart., lib. 1. ep. 102.]

is parting with money that might help to enrich me; and meekness is a huge contradiction to pride and revenge; and the wandering of our eyes, and the greatness of our fancy, and our imaginative opinions, are to be lessened that we may serve God. There is no other way of serving God, we have nothing else to present unto Him; we do not else give Him any thing or part of ourselves, but when we for His sake part with what we naturally desire; and difficulty is essential to virtue, and without choice there can be no reward, and in the satisfaction of our natural desires there is no election, we run to them as beasts to the river or the crib. If therefore any man shall teach or practise such a religion that satisfies all our natural desires in the days of desires and passion, of lust and appetites, and only turns to God when his appetites are gone and his desires cease, this man hath overthrown the very being of virtues, and the essential constitution of religion: religion is no religion, and virtue is no act of choice, and reward comes by chance and without condition, if we only are religious when we cannot choose; if we part with our money when we cannot keep it, with our lust when we cannot act it, with our desires when they have left us. Death is a certain mortifier; but that mortification is deadly, not useful to the purposes of a spiritual life. When we are compelled to depart from our evil customs[c], and leave to live, that we may begin to live, then we die to die; that life is the prologue to death, and thenceforth we die eternally.

St. Cyril[d] speaks of certain people that chose to worship the sun because he was a day-god; for believing that he was quenched every night in the sea, or that he had no influence upon them that light up candles and lived by the light of fire, they were confident they might be atheists all night, and live as they list. Men who divide their little portion of time between religion and pleasures, between God and God's enemy, think that God is to rule but in His certain period of time, and that our life is the stage for passion and folly, and the day of death for the work of our life. But as to God both the day and night are alike, so are the first and last of our days; all are His due, and He will account severely with us for the follies of the first and the evil of the last. The evils and the pains are great which are reserved for those who defer their restitution to God's favour till their death[e]; and therefore Antisthenes[f] said well, "it is not the happy death, but the happy life, that makes man happy." It is in piety as in fame and reputation: he secures a good name but loosely[g]

[c] Cogimur a suetis [leg. gratis] animum suspendere rebus,
Atque ut vivamus, vivere desinimus.—Corn. Gall. [rectius, Corn. Maximianus Gallus, (vid. Fabric. Bibl. Lat., lib. i. cap. 14,) el. i. 155.]

[d] [S. Cyrill. Hieros. Catech., iv. § 6. p. 54 B.]

[e] Gnossius hæc Rhadamanthus habet durissima regna,
Castigatque, auditque dolos, subigitque fateri
Quæ quis apud superos furto lætatus inani
Distulit in seram commissa piacula mortem.—Virg. [Æn. vi. 566.]

[f] [Sed vid. Diog. Laert., vi. 1. § 4. tom. ii. p. 4.]

[g] —— Cineri gloria sera venit.—[Mart. lib. i. ep. 26.]

that trusts his fame and celebrity only to his ashes; and it is more a civility than the basis of a firm reputation, that men speak honour of their departed relatives; but if their life be virtuous, it forces honour from contempt, and snatches it from the hand of envy, and it shines through the crevices of detraction; and as it anointed the head of the living, so it embalms the body of the dead[h].

From these premises it follows that when we discourse of a sick man's repentance, it is intended to be, not a beginning, but the prosecution and consummation of the covenant of repentance which Christ stipulated with us in baptism, and which we needed all our life, and which we began long before this last arrest, and in which we are now to make farther progress, that we may arrive to that integrity and fulness of duty "that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord[i]."

SECTION VI.

Rules for the practice of repentance in sickness.

1. LET the sick man consider at what gate this sickness entered; and if he can discover the particular, let him instantly, passionately, and with great contrition dash the crime in pieces, lest he descend into his grave in the midst of a sin, and thence remove into an ocean of eternal sorrow: but if he only suffers the common fate of man, and knows not the particular inlet, he is to be governed by the following measures;—

2. Enquire into the repentance of thy former life particularly; whether it were of a great and perfect grief, and productive of fixed resolutions of holy living, and reductive of these to act; how many days and nights we have spent in sorrow or care, in habitual and actual pursuances of virtue; what instrument we have chosen and used for the eradication of sin; how we have judged ourselves, and how punished; and, in sum, whether we have by the grace of repentance changed our life from criminal to virtuous, from one habit to another; and whether we have paid for the pleasure of our sin by smart or sorrow, by the effusion of alms, or pernoctations or abodes in prayers, so as the spirit hath been served in our repentance as earnestly and as greatly, as our appetites have been provided for in the days of our shame and folly.

3. Supply the imperfections of thy repentance by a general or universal sorrow for the sins, not only since the last communion or

[h] Tu mihi, quod rarum est, vivo sublime dedisti
Nomen, ab exsequiis quod dare fama solet.
[Ovid. Trist., lib. iv. el. 10. lin. 121.]

[i] Acts iii. 19.

absolution, but of thy whole life; for all sins, known and unknown, repented and unrepented, of ignorance or infirmity, which thou knowest, or which others have accused thee of; thy clamorous and thy whispering sins, the sins of scandal and the sins of a secret conscience, of the flesh and of the spirit: for it would be but a sad arrest to thy soul wandering in strange and unusual regions, to see a scroll of uncancelled sins represented and charged upon thee for want of care and notices, and that thy repentance shall become invalid because of its imperfections.

4. To this purpose it is usually advised by spiritual persons, that the sick man make a universal confession, or a renovation and repetition of all the particular confessions and accusations of his whole life; that now at the foot of his account he may represent the sum total to God and his conscience, and make provisions for their remedy and pardon, according to his present possibilities.

5. Now is the time to make reflex acts of repentance, that as by a general repentance we supply the want of the just extension of parts, so by this we may supply the proper measures of the intension of degrees. In our health we can consider concerning our own acts, whether they be real or hypocritical, essential or imaginary, sincere or upon interest, integral or imperfect, commensurate or defective. And although it is a good caution of securities, after all our care and diligence still to suspect ourselves and our own deceptions, and for ever to beg of God pardon and acceptance in the union of Christ's passion and intercession, yet in proper speaking reflex acts of repentance, being a suppletory after the imperfection of the direct, are then most fit to be used when we cannot proceed in and prosecute the direct actions. To repent because we cannot repent, and to grieve because we cannot grieve, was a device invented to serve the turn of the mother of Peter Gratian[k]: but it was used by her, and so advised to be, in her sickness, and last actions of repentance: for in our perfect health and understanding if we do not understand our first act, we cannot discern our second; and if we be not sorry for our sins, we cannot be sorry for want of sorrows: it is a contradiction to say we can; because want of sorrow to which we are obliged, is certainly a great sin; and if we can grieve for that, then also for the rest; if not for all, then not for this. But in the days of weakness the case is otherwise; for then our actions are imperfect, our discourse weak, our internal actions not discernible, our fears great, our work to be abbreviated, and our defects to be supplied by spiritual arts: and therefore it is proper and proportionate to our state, and to our necessity, to beg of God pardon for the imperfections of our repentance, acceptance of our weaker sorrows, supplies out of the treasures of grace and mercy. And thus repenting of the evil and unhandsome adherencies of our repentance, in the whole integrity of the duty it will become a repentance not to be repented of.

[k] [See the story given at length, and the authority for it, in vol. iv. p. 386.]

6. Now is the time beyond which the sick man must at no hand defer to make restitution of all his unjust possessions[1], or other men's rights, and satisfactions for all injuries and violences, according to his obligation and possibilities: for although many circumstances might impede the acting it in our life time, and it was permitted to be deferred in many cases because by it justice was not hindered, and oftentimes piety and equity were provided for; yet because this is the last scene of our life, he that does not act it so far as he can, or put it into certain conditions and order of effecting, can never do it again, and therefore then to defer it is to omit it, and leaves the repentance defective in an integral and constituent part.

7. Let the sick man be diligent and watchful that the principle of his repentance be contrition, or sorrow for sins, commenced upon the love of God. For although sorrow for sins upon any motive may lead us to God by many intermedial passages, and is the threshold of returning sinners, yet it is not good nor effective upon our deathbed; because repentance is not then to begin, but must then be finished and completed; and it is to be a supply and reparation of all the imperfections of that duty, and therefore it must by that time be arrived to contrition; that is, it must have grown from fear to love, from the passions of a servant to the affections of a son. The reason of which (besides the precedent) is this: because, when our repentance is in this state, it supposes the man also in a state of grace, a well grown Christian; for to hate sin out of the love of God is not the felicity of a new convert, or an infant grace (or if it be, that love also is in its infancy); but it supposes a good progress, and the man habitually virtuous, and tending to perfection: and therefore contrition, or repentance so qualified, is useful to great degrees of pardon, because the man is a gracious person, and that virtue is of good degree, and consequently a fit employment for him that shall work no more, but is to appear before his Judge to receive the hire of his day. And if his repentance be contrition even before this state of sickness, let it be increased by spiritual arts, and the proper exercises of charity.

Means of exciting contrition, or repentance of sins, proceeding from the love of God.

To which purpose the sick man may consider, and is to be reminded if he does not, that there are in God all the motives and causes of amability in the world: that God is so infinitely good that there are some of the greatest and most excellent spirits of heaven whose work, and whose felicity, and whose perfections, and whose nature it is, to flame and burn in the brightest and most excellent

[1] Ou pendre, ou rendre, ou les peines d'enfer attendre.—[Gruter. Floril. Eth. polit., tom. i. par. 2. p. 231.]

love: that to love God is the greatest glory of heaven: that in Him there are such excellencies, that the smallest rays of them communicated to our weaker understandings are yet sufficient to cause ravishments, and transportations, and satisfactions, and joys unspeakable and full of glory: that all the wise Christians of the world know and feel such causes to love God, that they all profess themselves ready to die for the love of God, and the apostles and millions of the martyrs did die for Him: and although it be harder to live in His love than to die for it, yet all the good people that ever gave their names to Christ did for His love endure the crucifying their lusts, the mortification of their appetites, the contradictions and death of their most passionate, natural desires: that kings and queens have quitted their diadems, and many married saints have turned their mutual vows into the love of Jesus, and married Him only, keeping a virgin chastity in a married life, that they may more tenderly express their love to God: that all the good we have derives from God's love to us, and all the good we can hope for is the effect of His love, and can descend only upon them that love Him: that by His love it is that we receive the holy Jesus, and by His love we receive the Holy Spirit, and by His love we feel peace and joy within our spirits, and by His love we receive the mysterious sacrament. And what can be greater than that from the goodness and love of God we receive Jesus Christ, and the Holy Ghost, and adoption, and the inheritance of sons, and to be co-heirs with Jesus, and to have pardon of our sins, and a divine nature, and restraining grace, and the grace of sanctification, and rest and peace within us, and a certain expectation of glory? Who can choose but love Him, who, when we had provoked Him exceedingly, sent His Son to die for us, that we might live with Him; who does so desire to pardon us and save us, that He hath appointed His holy Son continually to intercede for us; that His love is so great, that He offers us great kindness, and entreats us to be happy, and makes many decrees in heaven concerning the interest of our soul and the very provision and support of our persons, that He sends an angel to attend upon every of His servants, and to be their guard and their guide in all their dangers and hostilities: that for our sakes He restrains the devil, and puts his mightiness in fetters and restraints, and chastises his malice with decrees of grace and safety: that He it is who makes all the creatures serve us, and takes care of our sleeps, and preserves all plants and elements, all minerals and vegetables, all beasts and birds, all fishes and insects, for food to us and for ornament, for physic and instruction, for variety and wonder, for delight and for religion: that as God is all good in Himself, and all good to us, so sin is directly contrary to God, to reason, to religion, to safety and pleasure and felicity: that it is a great dishonour to a man's spirit to have been made a fool by a weak temptation and an empty lust; and to have rejected God, who is so rich, so wise, so good, and so excellent, so delicious, and so profitable to us: that all

the repentance in the world of excellent men does end in contrition, or a sorrow for sins proceeding from the love of God; because they that are in the state of grace do not fear hell violently, and so long as they remain in God's favour, although they suffer the infirmities of men, yet they are God's portion; and therefore all the repentance of just and holy men, which is certainly the best, is a repentance not for lower ends, but because they are the friends of God, and they are full of indignation that they have done an act against the honour of their patron and their dearest Lord and Father: that it is a huge imperfection and a state of weakness to need to be moved with fear or temporal respects, and they that are so as yet are either immerged in the affections of the world or of themselves; and those men that bear such a character are not yet esteemed laudable persons, or men of good natures, or the sons of virtue: that no repentance can be lasting that relies upon any thing but the love of God; for temporal motives may cease, and contrary contingencies may arise, and fear of hell may be expelled by natural or acquired hardnesses, and is always the least when we have most need of it and most cause for it, for the more habitual our sins are the more cauterised our conscience is, the less is the fear of hell, and yet our danger is much the greater: that although fear of hell or other temporal motives may be the first inlet to a repentance, yet repentance in that constitution and under those circumstances cannot obtain pardon, because there is in that no union with God, no adhesion to Christ, no endearment of passion or of spirit, no similitude or conformity to the great instrument of our peace, our glorious Mediator: for as yet a man is turned from his sin, but not converted to God; the first and last of our returns to God being love, and nothing but love: for obedience is the first part of love, and fruition is the last; and because he that does not love God cannot obey Him, therefore he that does not love Him cannot enjoy Him.

Now that this may be reduced to practice, the sick man may be advertised that in the actions of repentance, he separate low, temporal, sensual and self ends from his thoughts, and so do his repentance that he may still reflect honour upon God; that he confess His justice in punishing, that he acknowledge himself to have deserved the worst of evils; that he heartily believe and profess that if he perish finally, yet that God ought to be glorified by that sad event, and that he hath truly merited so intolerable a calamity: that he also be put to make acts of election and preference, professing that he would willingly endure all temporal evils, rather than be in the disfavour of God or in the state of sin; for by this last instance he will be quitted from the suspicion of leaving sin for temporal respects, because he, by an act of imagination or feigned presence of the object to him, entertains the temporal evil, that he may leave the sin, and therefore, unless he be a hypocrite, does not leave the sin to be quit of the temporal evil. And as for the other motive of leaving

SECTION VII.

Acts of repentance, by way of prayer and ejaculation, to be used especially by old men in their age, and by all men in their sickness.

LET us search and try our ways, and turn again to the Lord: let us lift up our hearts with our hands unto God in the heavens. We have transgressed and rebelled, and Thou hast not pardoned: Thou hast covered with anger and persecuted us; Thou hast slain, Thou hast not pitied. O cover not Thyself with a cloud, but let our prayer pass through[q].

I have sinned; what shall I do unto Thee, O Thou preserver of men? Why hast Thou set me as a mark against Thee, so that I am a burden to myself? and why dost not Thou pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust, and Thou shalt seek me in the morning, but I shall not be[r].

The Lord is righteous, for I have rebelled against His commandments. Hear, I pray, all ye people, behold my sorrow: behold, O Lord, I am in distress; my bowels are troubled, my heart is turned within me, for I have grievously rebelled. Thou, O Lord, remainest for ever, Thy throne from generation to generation; wherefore dost Thou forget us for ever, and forsake us so long time? Turn Thou us unto Thee, O Lord, and so shall we be turned; renew our days as of old: O reject me not utterly, and be not exceeding wroth against Thy servant[s].

O remember not the sins of my youth, nor my transgressions; but according to Thy mercies remember Thou me, for Thy goodness' sake, O Lord. Do Thou for me, O God the Lord, for Thy name's sake; because Thy mercy is good, deliver Thou me. For I am poor and needy, and my heart is wounded within me: I am gone like the shadow that declineth, I am tossed up and down as the locust[t].

Then Zaccheus stood forth, and said, Behold, Lord, half of my goods I give to the poor; and if I have wronged any man, I restore him fourfold[u].

Hear my prayer, O Lord, and consider my desire; let my prayer be set forth in Thy sight as the incense, and let the lifting up of my hands be an evening sacrifice: and enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. Teach me to do the thing that pleaseth Thee, for Thou art my God; let Thy loving Spirit lead me forth into the land of righteousness[x].

I will speak of mercy and judgment; unto Thee, O Lord, will I make my prayer. I will behave myself wisely in a perfect way. O

[q] Lam. iii. 40—44.
[r] Job vii. 20, 21.
[s] Lam. i. 18, 40; v. 19—22.
[t] Psalm xxv. 7; cix. 21—23.
[u] Luke xix. 8.
[x] Psalm cxliii. 1; cxli. 2; cxliii. 2, 10.

when wilt Thou come unto me? I will walk in my house with a perfect heart. I will set no wicked thing before mine eyes; I hate the work of them that turn aside, it shall not cleave to me[y].

Hide Thy face from my sins, and blot out all mine iniquities: create in me a clean heart, O God, and renew a right spirit within me. Deliver me from blood-guiltiness, O God, from malice, envy, the follies of lusts and violences, of passion, &c., Thou God of my salvation, and my tongue shall sing aloud of Thy righteousness[z].

The sacrifice of God is a broken heart; a broken and a contrite heart, O God, Thou wilt not despise[a].

Lord, I have done amiss; I have been deceived: let so great a wrong as this be removed, and let it be so no more.

The prayer for the grace and perfection of repentance.

I.

O almighty God, Thou art the great Judge of all the world, the Father of our Lord Jesus Christ, the Father of mercies, the Father of men and angels; Thou lovest not that a sinner should perish, but delightest in our conversion and salvation, and hast in our Lord Jesus Christ established the covenant of repentance, and promised pardon to all them that confess their sins and forsake them: O my God, be Thou pleased to work in me what Thou hast commanded should be in me. Lord, I am a dry tree, who neither have brought forth fruit unto Thee and unto holiness, nor have wept out salutary tears, the instrument of life and restitution, but have behaved myself like an unconcerned person in the ruins and breaches of my soul: but, O God, Thou art my God, early will I seek Thee: my soul thirsteth for Thee in a barren and thirsty land where no water is[b]. Lord, give me the grace of tears and pungent sorrow: let my heart be as a land of rivers of waters, and my head a fountain of tears: turn my sin into repentance, and let my repentance proceed to pardon and refreshment.

II.

Support me with Thy graces, strengthen me with Thy spirit, soften my heart with the fire of Thy love, and the dew of heaven, with penitential showers; make my care prudent, and the remaining portion of my days like the perpetual watches of the night, full of caution and observance, strong and resolute, patient and severe. I remember, O Lord, that I did sin with greediness and passion, with great desires and an unbated choice: O let me be as great in my

[y] Psalm ci. 1—3.
[z] Ibid. li. 9, 10, 14.
[a] Ver. 17.
[b] Psalm lxiii. 1.

repentance as ever I have been in my calamity and shame; let my hatred of sin be as great as my love to Thee, and both as near to infinite as my proportion can receive.

III.

O Lord, I renounce all affection to sin, and would not buy my health nor redeem my life with doing any thing against the laws of my God, but would rather die than offend Thee. O dearest Saviour, have pity upon Thy servant: let me by Thy sentence be doomed to perpetual penance during the abode of this life: let every sigh be the expression of a repentance, and every groan an accent of spiritual life, and every stroke of my disease a punishment of my sin and an instrument of pardon; that at my return to the land of innocence and pleasure I may eat of the votive sacrifice of the supper of the Lamb that was from the beginning of the world slain for the sins of every sorrowful and returning sinner. O grant me sorrow here, and joy hereafter, through Jesus Christ, who is our hope, the resurrection of the dead, the justifier of a sinner, and the glory of all faithful souls. Amen.

A prayer for pardon of sins, to be said frequently in time of sickness, and in all the portions of old age.

I.

O eternal and most gracious Father, I humbly throw myself down at the foot of Thy mercy-seat, upon the confidence of Thy essential mercy, and Thy commandment that we should come boldly to the throne of grace, that we may find mercy in time of need. O my God, hear the prayers and cries of a sinner who calls earnestly for mercy. Lord, my needs are greater than all the degrees of my desire can be; unless Thou hast pity upon me, I perish infinitely and intolerably, and then there will be one voice fewer in the choir of singers who shall recite Thy praises to eternal ages. But, O Lord, in mercy deliver my soul; O save me for Thy mercy's sake[c]: for in the second death there is no remembrance of Thee; in that grave who shall give Thee thanks?

II.

O just and dear God, my sins are innumerable; they are upon my soul in multitudes; they are a burden too heavy for me to bear; they already bring sorrow and sickness, shame and displeasure, guilt

[c] Psalm vi. 4, 5.

and a decaying spirit, a sense of Thy present displeasure, and fear of worse, of infinitely worse. But it is to Thee so essential, so delightful, so usual, so desired by Thee to shew mercy, that although my sin be very great, and my fear proportionable, yet Thy mercy is infinitely greater than all the world, and my hope and my comfort rise up in proportions towards it, that I trust the devils shall never be able to reprove it, nor my own weakness discompose it. Lord, Thou hast sent Thy Son to die for the pardon of my sins; Thou hast given me Thy holy spirit, as a seal of adoption to consign the article of remission of sins; Thou hast, for all my sins, still continued to invite me to conditions of life by Thy ministers the prophets; and Thou hast with variety of holy acts softened my spirit, and possessed my fancy, and instructed my understanding, and bended and inclined my will, and directed or overruled my passions in order to repentance and pardon: and why should not Thy servant beg passionately, and humbly hope for, the effects of all these Thy strange and miraculous acts of loving-kindness? Lord, I deserve it not, but I hope Thou wilt pardon all my sins; and I beg it of Thee for Jesus Christ his sake, whom Thou hast made the great endearment of Thy promises, and the foundation of our hopes, and the mighty instrument whereby we can obtain of Thee whatsoever we need and can receive.

III.

O my God, how shall Thy servant be disposed to receive such a favour, which is so great that the ever-blessed Jesus did die to purchase it for us, so great that the falling angels never could hope and never shall obtain it? Lord, I do from my soul forgive all that have sinned against me; O forgive me my sins as I forgive them that have sinned against me. Lord, I confess my sins unto Thee daily, by the accusations and secret acts of conscience; and if we confess our sins, Thou hast called it a part of justice to forgive us our sins and to cleanse us from all unrighteousness. Lord, I put my trust in Thee, and Thou art ever gracious to them that put their trust in Thee; I call upon my God for mercy, and Thou art always more ready to hear than we to pray. But all that I can do, and all that I am, and all that I know of myself, is nothing but sin, and infirmity, and misery; therefore I go forth of myself, and throw myself wholly into the arms of Thy mercy through Jesus Christ, and beg of Thee for His death and passion's sake, by His resurrection and ascension, by all the parts of our redemption, and Thy infinite mercy, in which Thou pleasest Thyself above all the works of the creation, to be pitiful and compassionate to Thy servant in the abolition of all my sins: so shall I praise Thy glories with a tongue not defiled with evil language, and a heart purged by Thy grace, quitted by Thy mercy, and absolved by Thy sentence, from generation to generation. Amen.

An act of holy resolution of amendment of life, in case of recovery.

O most just and most merciful Lord God, who hast sent evil diseases, sorrow and fear, trouble and uneasiness, briers and thorns, into the world, and planted them in our houses and round about our dwellings, to keep sin from our souls or to drive it thence; I humbly beg of Thee that this my sickness may serve the ends of the spirit, and be a messenger of spiritual life, an instrument of reducing me to more religious and sober courses. I know, O Lord, that I am unready and unprepared in my accounts, having thrown away great portions of my time in vanity, and set myself hugely back in the accounts of eternity; and I had need live my life over again, and live it better: but Thy counsels are in the great deep, and Thy footsteps in the water; and I know not what Thou wilt determine of me. If I die, I throw myself into the arms of the holy Jesus, whom I love above all things; and if I perish, I know I have deserved it, but Thou wilt not reject him that loves Thee. But if I recover, I will live, by Thy grace and help, to do the work of God, and passionately pursue my interest of heaven, and serve Thee in the labour of love, with the charities of a holy zeal, and the diligence of a firm and humble obedience. Lord, I will dwell in Thy temple, and in Thy service: religion shall be my employment, and alms shall be my recreation, and patience shall be my rest, and to do Thy will shall be my meat and drink; and to live shall be Christ, and then to die shall be gain.

"O spare me a little, that I may recover my strength before I go hence and be no more seen."

"Thy will be done on earth as it is in heaven." Amen.

SECTION VIII.

An analysis or resolution of the decalogue, and the special precepts of the gospel, describing the duties enjoined, and the sins forbidden respectively; for the assistance of sick men in making their confessions to God and His ministers, and the rendering their repentance more particular and perfect.

I. Comm. "THOU SHALT HAVE NONE OTHER GODS BUT ME."

Duties commanded are, To love God above all things;—to obey Him and fear Him;—to worship Him with prayers, vows, thanksgivings, presenting to Him our souls and bodies, and all such actions and expressions which the consent of nations, or the laws and customs of the place where we live, have appropriated to God;—to de-

sign all to God's glory;—to enquire after His will;—to believe all His word;—to submit to His providence;—to proceed toward all our lawful ends by such means as Himself hath appointed;—to speak and think honourably of God, and recite His praises, and confess His attributes and perfections.

They sin against this commandment, Who love themselves or any of the creatures inordinately and intemperately;—they that despise or neglect any of the divine precepts;—they that pray to unknown or false gods;—they that disbelieve, or deny, there is a God;—they that make vows to creatures;—or say prayers to the honour of men or women, or angels; as *pater-noster's* to the honour of the Virgin Mary, or St. Peter, which is a taking a part of that honour which is due to God, and giving it to the creature: it is a religion paid to men and women out of God's proper portion, out of prayers directed to God immediately; and it is an act contrary to that religion which makes God the last end of all things; for this, through our addresses to God, passes something to the creatures, as if they stood beyond Him; for by the intermedial worship paid to God, they ultimately do honour to the man, or angel;—they that make consumptive oblations to the creatures; as the Collyridians[d], who offered cakes, and those that burnt incense or candles to the Virgin Mary;—they that give themselves to the devil, or make contracts with him, and use fantastic conversation with him;—they that consult witches and fortune tellers;—they that rely upon dreams and superstitious observances;—that use charms, spells, superstitious words and characters, verses of psalms, the consecrated elements, to cure diseases, to be shot-free, to recover stolen goods, or enquire into secrets;—that are wilfully ignorant of the laws of God, or love to be deceived in their persuasions that they may sin with confidence;—they that neglect to pray to God;—they that arrogate to themselves the glory of any action or power, and do not give the glory to God, as Herod;—they that doubt of, or disbelieve, any article of the Creed, or any proposition of scripture, or put false glosses to serve secular or vicious ends, against their conscience, or with violence any way done to their reason;—they that violently or passionately pursue any temporal end with an eagerness greater than the thing is, in prudent account;—they that make religion to serve ill ends, or do good to evil purposes, or evil to good purposes;—they that accuse God of injustice or unmercifulness, remissness or cruelty; such as are the presumptuous and the desperate;—all hypocrites and pretenders to religion, walking in forms and shadows, but denying the power of godliness;—all impatient persons; all that repine or murmur against the prosperities of the wicked, or the calamities of the godly, or their own afflictions;—all that blaspheme God, or speak dishonourable things of so sacred a majesty;—they that tempt God, or rely upon His protection against His rules and without His promise, and besides reason, entering into

[d] [Epiphan., hær. lxxix. vol. i. p. 1057.]

danger from which without a miracle they cannot be rescued;—they that are bold in the midst of judgment, and fearless in the midst of the divine vengeance and the accents of His anger.

II. Comm.—"THOU SHALT NOT MAKE TO THYSELF ANY GRAVEN IMAGE, NOR WORSHIP IT."

The moral duties of this commandment are, To worship God with all bodily worship and external forms of address, according to the custom of the church we live in; to believe God to be a spiritual and pure substance, without any visible form or shape; to worship God in ways of His own appointing, or by His proportions, or measures of nature and right reason, or public and holy customs.

They sin against this commandment, that make any image or pictures of the Godhead, or fancy any likeness to Him;—they that use images in their religion, designing or addressing any religious worship to them; for if this thing could be naturally tolerable, yet it is too near an intolerable for a jealous God to suffer;—they that deny to worship God with lowly reverence of their bodies, according as the church expresses her reverence to God externally;—they that invent or practise superstitious worshippings, invented by man against God's word, or without reason, or besides the public customs or forms of worshipping, either foolishly or ridiculously, without the purpose of order, decency, proportion to a wise or a religious end, in prosecution of some virtue or duty.

III. Comm.—"THOU SHALT NOT TAKE GOD'S NAME IN VAIN."

The duties of this commandment are, To honour and revere the most holy name of God;—to invocate His name directly, or by consequence, in all solemn and permitted adjurations, or public oaths;—to use all things and persons upon whom His name is called or any ways imprinted, with a regardful and separate manner of usage, different from common, and far from contempt and scorn;—to swear in truth and judgment.

They sin against this commandment, Who swear vainly and customarily, without just cause, without competent authority;—they that blaspheme or curse God;—they that speak of God without grave cause or solemn occasion;—they that forswear themselves; that is, they that do not perform their vows to God; or that swear, or call God to witness to a lie;—they that swear rashly, or maliciously, to commit a sin, or an act of revenge;—they that swear by any creature falsely, or any way but as it relates to God, and consequently invokes His testimony;—all curious enquirers into the secrets, and intruders into the mysteries and hidden things of God;

—they that curse God, or curse a creature by God;—they that profane churches, holy utensils, holy persons, holy customs, holy sacraments;—they that provoke others to swear voluntarily, and by design, or incuriously, or negligently, when they might avoid it;—they that swear to things uncertain and unknown.

IV. Comm.—"Remember that thou keep holy the Sabbath day."

The duties of this commandment are, To set apart some portions of our time for the immediate offices of religion and glorification of God;—this is to be done according as God or His holy church hath appointed;—one day in seven is to be set apart;—the christian day is to be subrogated into the place of the Jews' day; the resurrection of Christ and the redemption of man was a greater blessing than to create him;—God on that day to be worshipped and acknowledged as our Creator, and as our Saviour;—the day to be spent in holy offices, in hearing divine service, public prayers, frequenting the congregations, hearing the word of God read or expounded, reading good books, meditation, alms, reconciling enmities, remission of burdens and of offences, of debts and of work; friendly offices, neighbourhood, and provoking one another to good works; and to this end all servile works must be omitted, excepting necessary and charitable offices to men or beasts, to ourselves or others.

They sin against this commandment, That do, or compel or entice others to do, servile works without the cases of necessity or charity, to be estimated according to common and prudent accounts;—they that refuse or neglect to come to the public assemblies of the church, to hear and assist at the divine offices entirely;—they that spend the day in idleness, forbidden or vain recreations, or the actions of sin and folly;—they that buy and sell without the cases of permission;—they that travel unnecessary journeys;—they that act or assist in contentions or law-suits, markets, fairs, &c.;—they that on that day omit their private devotion, unless the whole day be spent in public;—they that by any cross or contradictory actions against the customs of the church do purposely desecrate or unhallow and make the day common; as they that in despite and contempt fast upon the Lord's day[e], lest they may celebrate the festival after the manner of the Christians.

V. Comm.—"Honour thy father and thy mother."

The duties are, To do honour and reverence to and to love our natural parents;—to obey all their domestic commands, for in them the scene of their authority lies;—to give them maintenance and

[e] [See Bingham, Antiq., lib. xvi. ch. 8. § 3, and xx. 2. 5.]

support in their needs;—to obey kings and all that are in authority; —to pay tribute and honours, custom and reverence;—to do reverence to the aged and all our betters;—to obey our masters, spiritual governors and guides, in those things which concern their several respective interest and authority.

They sin against this commandment, That despise their parents' age or infirmity;—that are ashamed of their poverty and extraction; —that publish their vices, errors, and infirmities, to shame them; —that refuse and reject all or any of their lawful commands;—children that marry without or against their consent, when it may be reasonably obtained; that curse them from whom they receive so many blessings;—that grieve the souls of their parents by not complying in their desires, and observing their circumstances;—that hate their persons, that mock them, or use uncomely jestings;—that discover their nakedness voluntarily;—that murmur against their injunctions, and obey them involuntarily;—all rebels against their kings, or the supreme power, where it is legally and justly invested; —that refuse to pay tributes and impositions imposed legally;—they that disobey their masters, murmur or repine against their commands, abuse or deride their persons, talk rudely, &c.;—they that curse the king in their heart, or speak evil of the ruler of their people;—all that are uncivil and rude towards aged persons, mockers and scorners of them[f].

VI. Comm. "Thou shalt do no murder."

The duties are, To preserve our own lives, the lives of our relatives, and all with whom we converse, or who can need us, and we assist, by prudent, reasonable, and wary defences, advocations, discoveries of snares, &c.,—to preserve our health, and the integrity of our bodies and minds, and of others;—to preserve and follow peace with all men.

They sin against this commandment, That destroy the life of a man or woman, himself or any other;—that do violence to, or dismember or hurt, any part of the body with evil intent;—that fight duels, or commence unjust wars;—they that willingly hasten their own or others' death;—that by oppression or violence embitter the spirits of any, so as to make their life sad, and their death hasty;—they that conceal the dangers of their neighbour which they can safely discover;—they that sow strife and contention among neighbours;— they that refuse to rescue or preserve those whom they can and are obliged to preserve;—they that procure abortion;—they that threaten, or keep men in fears, or hate them.

[f] Credebant hoc grande nefas et morte piandum,
Si juvenis vetulo non assurrexerat, et si
Barbato cuicunque puer.——Juv. [xiii. 54.]

VII. Comm. "THOU SHALT NOT COMMIT ADULTERY."

The duties are, To preserve our bodies in the chastity of a single life, or of marriage;—to keep all the parts of our bodies in the care and severities of chastity, so that we be restrained in our eyes as well as in our feet.

They sin against this commandment, Who are adulterous, incestuous, sodomitical, or commit fornication;—they that commit folly alone, dishonouring their own bodies with softness and wantonness;—they that immoderately let loose the reins of their bolder appetite, though within the protection of marriage;—they that by wanton gestures, wandering eyes, lascivious dressings, discovery of the nakedness of themselves or others, filthy discourse, high diet, amorous songs, balls and revellings, tempt and betray themselves or others to folly;—they that marry a woman divorced for adultery;—they that divorce their wives, except for adultery, and marry another.

VIII. Comm. "THOU SHALT NOT STEAL."

The duties are, To give every man his due;—to permit every man to enjoy his own goods and estate quietly.

They sin against this commandment, That injure any man's estate by open violence or by secret robbery, by stealth or cozenage, by arts of bargaining or vexatious lawsuits;—that refuse or neglect to pay their debts, when they are able;—that are forward to run into debt knowingly beyond their power, without hopes or purposes of repayment;—oppressors of the poor;—that exact usury of necessitous persons, or of any beyond the permissions of equity, as determined by the laws;—all sacrilegious persons; people that rob God of His dues or of His possessions;—all that game, viz., at cards and dice, &c., to the prejudice and detriment of other men's estates;—they that embase coin and metals, and obtrude them for perfect and natural;—that break their promises to the detriment of a third person;—they that refuse to stand to their bargains;—they that by negligence imbecile other men's estates, spoiling or letting any thing perish which is entrusted to them;—that refuse to restore the pledge.

IX. Comm. "THOU SHALT NOT BEAR FALSE WITNESS."

The duties are, To give testimony to truth, when we are called to it by competent authority;—to preserve the good name of our neighbours;—to speak well of them that deserve it.

They sin against this commandment, That speak false things in

judgment, accusing their neighbour unjustly, or denying his crime publicly when they are asked and can be commanded lawfully to tell it;—flatterers;—and slanderers;—backbiters;—and detractors;—they that secretly raise jealousies and suspicion of their neighbours causelessly.

X. Comm. "THOU SHALT NOT COVET."

The duties are, To be content with the portion God hath given us;—not to be covetous of other men's goods.

They sin against this commandment, That envy the prosperity of other men;—they that desire passionately to be possessed of what is their neighbour's;—they that with greediness pursue riches, honours, pleasures, and curiosities;—they that are too careful, troubled, distracted or amazed, affrighted and afflicted with being solicitous in the conduct of temporal blessings.

These are the general lines of duty by which we may discover our failings, and be humbled, and confess accordingly: only the penitent person is to remember, that although these are the kinds of sins described after the sense of the Jewish church, which consisted principally in the external action or the deed done, and had no restraints upon the thoughts of men, save only in the tenth commandment, which was mixed, and did relate as much to action as to thought, as appears in the instances; yet upon us Christians there are many circumstances and degrees of obligation which endear our duty with greater severity and observation: and the penitent is to account of himself and enumerate his sins, not only by external actions or 'the deed done,' but by words and by thoughts; and so to reckon, if he have done it directly or indirectly, if he have caused others to do it, by tempting or encouraging, by assisting or counselling, by not dissuading when he could and ought, by fortifying their hands or hearts, or not weakening their evil purposes; if he have designed or contrived its action, desired it or loved it, delighted in the thought, remembered the past sin with pleasure or without sorrow; these are the by-ways of sin, and the crooked lanes in which a man may wander and be lost as certainly as in the broad high-ways of iniquity.

But besides this, our blessed Lord and His apostles have added divers other precepts; some of which have been with some violence reduced to the decalogue, and others have not been noted at all in the catalogues of confession. I shall therefore describe them entirely, that the sick man may discover his failings, that, by the mercies of God in Jesus Christ, and by the instrument of repentance, he may be presented pure and spotless before the throne of God.

The special precepts of the gospel.

Prayer, frequent, fervent, holy, and persevering[g];—faith[h];—repentance[i];—poverty of spirit, as opposed to ambition and high designs[j];—and in it is humility, or sitting down in the lowest place, and in giving honour to go before another[k];—meekness, as it is opposed to waywardness, fretfulness, immoderate grieving, disdain and scorn[l];—contempt of the world;—prudence, or the advantageous conduct of religion[m];—simplicity, or sincerity in words and actions, pretences and substances[m];—hope[n];—hearing the word[o];—reading[p];—assembling together[q];—obeying them that have the rule over us in spiritual affairs[r];—refusing to communicate with persons excommunicate[s]; whither also may be reduced, to reject heretics[t];—charity[u], viz., love to God above all things; brotherly kindness, or profitable love to our neighbours as ourselves, to be expressed in alms, forgiveness[x], and to die for our brethren[y];—to pluck out the right eye, or violently to rescind all occasions of sin, though dear to us as an eye[z];—to reprove our erring brother[a];—to be patient in afflictions[b]: and longanimity is referred hither, or long-sufferance[c], which is the perfection and perseverance of patience, and is opposed to hastiness and weariness of spirit;—to be thankful to our benefactors; but above all, in all things to give thanks to God[d];—to rejoice in the Lord always[e];—not to quench[f], not to grieve[g], not to resist, the Spirit[h];—to love our wives as Christ loved His church, and to reverence our husbands[i];—to provide for our families[k];—not to be bitter to our children[l];—to bring them up in the nurture and admonition of the Lord[m];—not to despise prophesying[n];—to be gentle and easy to be entreated[o];—to give no scandal or offence[p];—to follow after peace with all men, and to make peace[q];—not to go to law before the unbelievers[r];—to do all things that are of good report, or the

[g] 1 Thess. v. 17; Luke xviii. 1.
[h] Mark xvi. 16.
[i] Luke xiii. 3; Acts iii. 19.
[j] Matt. v. 3.
[k] Luke xiv. 10; John xiii. 14.
[l] Matt. v. 5; Col. iii. 12.
[m] Matt. x. 16; 1 Thess. v. 8.
[n] Rom. viii. 24.
[o] Luke xvi. 29; Mark iv. 24.
[p] 1 Tim. iv. 13.
[q] Heb. x. 25.
[r] Heb. xiii. 17; Matt. xviii. 17.
[s] 2 Thess. iii. 6; 2 John 10.
[t] Titus iii. 10.
[u] Coloss. iii. 14; 1 Tim. i. 5; 2 Tim. ii. 22; Mark xii. 30.
[x] Matt. vi. [1—4.] 14.
[y] 1 John iii. 16.
[z] Matt. xviii. 9
[a] Matt. xviii. 15.
[b] James i. 4; Luke xxi. 19.
[c] Heb. xii. 3; Gal. vi. 9.
[d] Eph. v. 20; 2 Thess. i. 3; Luke vi. 32; 2 Tim. iii. 2.
[e] 1 Thess. v. 16; Phil. iii. 1; iv. 4.
[f] 1 Thess. v. 19.
[g] Ephes. iv. 30.
[h] Acts vii. 51.
[i] Ephes. v. 33.
[k] 1 Tim. v. 8.
[l] Coloss. iii. 21
[m] Ephes. vi. 4.
[n] 1 Thess. v. 20
[o] 2 Tim. ii. 24.
[p] Matt. xviii. 7; 1 Cor. x. 32.
[q] Heb. xii. 14.
[r] 1 Cor. vi. 1.

actions of public honesty[a], abstaining from all appearances of evil[t];—to convert souls, or turn sinners from the error of their ways[u];—to confess Christ before all the world[v];—to resist unto blood, if God calls us to it[x];—to rejoice in tribulation for Christ's sake[y];—to remember and shew forth the Lord's death till His second coming by celebrating the Lord's supper[z];—to believe all the New testament[a];—to add nothing to St. John's last book, that is, to pretend to no new revelations[b];—to keep the customs of the church, her festivals and solemnities, lest we be reproved as the Corinthians were by St. Paul, "We have no such customs, nor the churches of God[c];"—to contend earnestly for the faith[d]; not to be contentious in matters not concerning the eternal interest of our souls, but in matters indifferent to have faith to ourselves[e];—not to make schisms or divisions in the body of the church[f];—to call no man master upon earth, but to acknowledge Christ our master and lawgiver[g];—not to domineer over the Lord's heritage[h];—to try all things, and keep that which is best[i];—to be temperate in all things[k];—to deny ourselves[l];—to mortify our lusts and their instruments[m];—to lend, looking for nothing again, nothing by way of increase, nothing by way of recompense[n];—to watch and stand in readiness against the coming of the Lord[o];—not to be angry without cause[p];—not at all to revile[q];—nor to swear[r];—not to respect persons[s];—to lay hands suddenly on no man[t]; (this especially pertains to bishops; to whom also, and to all the ecclesiastical order, it is enjoined, that they preach the word[u], that they be instant in season and out of season, that they rebuke, reprove, exhort with all long-suffering and doctrine;)—to keep the Lord's day (derived into an obligation from a practice apostolical);—to do all things to the glory of God[v];—to hunger and thirst after righteousness and its rewards[x];—to avoid foolish questions[y];—to pray for persecutors, and to do good to them that persecute us, and despitefully use us[z];—to pray for all men[a];—to maintain good works for necessary uses[b];—to work with our own hands, that we be not burdensome to others,

[a] Philip. iv. 8; 2 Cor. viii. 21.
[t] 1 Thess. v. 22.
[u] James v. 19, 20.
[v] Matt. x. 32.
[x] Heb. xii. 4.
[y] Matt. v. 12; James i. 2.
[z] Luke xxii. 19; 1 Cor. xi. 26.
[a] John xx. 30, 31; Acts iii. 23; Mark i. 1; Luke x. 16.
[b] Rev. xxii. 18.
[c] 1 Cor. xi. 16.
[d] Jude 3.
[e] Rom. xiv. 13, 22.
[f] Rom. xvi. 17.
[g] Matt. xxiii. 8—10.
[h] 1 Pet. v. 3.
[i] 1 John iv. 1; 1 Thess. v. 21.
[k] 1 Cor. ix. 25; Tit. ii. 2.
[l] Matt. xvi. 24.
[m] Col. iii. 5; Rom. viii. 13.
[n] Luke vi. [34, 5.]
[o] Matt. xxiv. 42.
[p] Matt. v. 22.
[q] 1 Cor. vi. 10.
[r] Matt. v. 34.
[s] James ii. 1.
[t] 1 Tim. v. 22.
[u] 2 Tim. iv. 2.
[v] 1 Cor. x. 31.
[x] Matt. v. 6.
[y] Tit. iii. 9.
[z] Matt. v. 44; Rom. xii. 14.
[a] 1 Tim. ii. 1.
[b] Titus iii. 14.

avoiding idleness[c];—to be perfect as our heavenly Father is perfect[d];—to be liberal and frugal: for He that will call us to account for our time, will also for the spending our money[e];—not to use uncomely jestings[f];—modesty, as opposed to boldness, to curiosity, to undecency[g];—to be swift to hear, slow to speak[h];—to worship the holy Jesus at the mention of His holy name, as of old God was at the mention of Jehovah[i].

These are the straight lines of scripture by which we may also measure our obliquities, and discover our crooked walking. If the sick man hath not done these things, or if he have done contrary to any of them in any particular, he hath cause enough for his sorrow, and matter for his confession; of which he needs no other forms, but that he heartily deplore and plainly enumerate his follies, as a man tells the sad stories of his own calamity.

SECTION IX.

Of the sick man's practice of charity and justice, by way of rule.

1. LET the sick man set his house in order before he die; state his cases of conscience, reconcile the fractures of his family, reunite brethren, cause right understandings, and remove jealousies; give good counsels for the future conduct of their persons and estates, charm them into religion by the authority and advantages of a dying person; because the last words of a dying man are like the tooth of a wounded lion, making a deeper impression in the agony, than in the most vigorous strength[k].

2. Let the sick man discover every secret of art, or profit, physic, or advantage to mankind, if he may do it without the prejudice of a third person. Some persons are so uncharitably envious that they are willing that a secret receipt should die with them, and be buried in their grave, like treasure in the sepulchre of David: but this, which is a design of charity, must therefore not be done to any man's prejudice; and the mason of Herodotus[l] the king of Egypt, who kept secret his notice of the king's treasure, and when he was a-dying, told his son, betrayed his trust then when he should have kept it most sacredly for his own interest. In all other cases let thy charity outlive thee, that thou mayest rejoice in the mansion of rest, because by thy means many living persons are eased or advantaged.

[c] Ephes. iv. 28.
[d] Matt. v. 48.
[e] 1 Pet. iii. 8; 2 Pet. i. 6, 7; 2 Cor. viii. 7; ix. 5.
[f] Ephes. v. 4.
[g] 1 Tim. ii. 9.
[h] James i. 19.
[i] Phil. ii. 10.

[k] Magnifica verba mors prope admota excutit.—[Sen. Troad. act. iii. lin. 575.]
Nam veræ voces tum demum pectore ab imo
Ejiciuntur.—Lucret. [iii. 57.]

[l] [Leg. 'Rhampsinitus.'—Herod. Euterp. 121.]

3. Let him make his will with great justice and piety, that is, that the right heirs be not defrauded for collateral respects, fancies, or indirect fondnesses, but the inheritances descend in their legal and due channel; and in those things where we have a liberty, that we take the opportunity of doing virtuously, that is, of considering how God may be best served by our donatives, or how the interest of any virtue may be promoted: in which we are principally to regard the necessities of our nearest kindred and relatives, servants and friends.

4. Let the will or testament be made with ingenuity, openness, and plain expression[m], that he may not entail a lawsuit upon his posterity and relatives, and make them lose their charity, or entangle their estates, or make them poorer by the gift. He hath done me no charity, but dies in my debt, that makes me sue for a legacy.

5. It is proper for the state of sickness, and an excellent aneling us to burial, that we give alms in this state, so burying treasure in our graves that will not perish, but rise again in the resurrection of the just. Let the dispensation of our alms be as little intrusted to our executors as may be (excepting the lasting and successive portions), but with our own present care let us exercise the charity, and secure the stewardship[n]. It was a custom amongst the old Greeks[o], to bury horses, clothes, arms, and whatsoever was dear to the deceased person, supposing they might need them, and that without clothes they should be found naked by their judges; and all the friends did use to bring gifts[p], by such liberality thinking to promote the interest of their dead. But we may offer our ἐντάφια ourselves best of all[q]; our doles and funeral meals, if they be our own early provisions, will then spend the better: and it is good so to carry our passing penny in our hand, and, by reaching that hand to the poor, make a friend in the everlasting habitations. He that gives with his own hand, shall be sure to find it, and the poor shall find it[r]; but he that trusts

[m] Δεῖ δὲ καὶ τὴν βασιλείαν με ἤδη σαφηνίσαντα καταλιπεῖν, ὡς ἂν μὴ ἀμφίλογος γενομένη πράγματα ὑμῖν παράσχῃ.—Cyrus apud Xen. [Cyrop. viii. 7. § 9.]

[n] Vide reg. vi. paulo infr.

[o] Lucian. de Luctu. [cap. xiv. tom. vii. p. 202.] Herod. [Melp. 71.] Plin., lib. iv. cap. 11. Xiphilin. in Severo. [p. 296.]

[p] Ἀλλὰ, κόραι, τῇ παιδὶ λεχώϊα δῶρα φέρουσαι,
Θερμὰ κατὰ ψυχροῦ δάκρυα χεῖτε τάφου.
Nicarchus. [al. Dioscorides. Anthol. p. 129 b. ed. Ald. 8vo. Ven. 1550.]

[q] Fallax sæpe fides, testataque vota peribunt:
Constitues tumulum, si-sapis, ipse tuum.
[Ancient epitaph.—See Weever's Funeral Monuments, p. 19.]

[r] Man, the behovyth oft to have this in mind,
That thow geveth wyth thin hond, that sall thow fynd.
For widowes be sloful, and chyldren beth unkynd,
Executors beth covetos, and kep al that they fynd.
If eny body esk wher the devdys goodys becam,
They answer,
So God me help and Halidam, he died a poor man.
think
on this.

Written upon a wall in St. Edmund's Church in Lombard Street. [Weever's Funeral Monuments, p. 19; where Taylor saw it.]

executors with his charity, and the economy and issues of his virtue, by which he must enter into his hopes of heaven and pardon, shall find but an ill account when his executors complain he died poor: "think on this." To this purpose, wise and pious was the counsel of Salvian[s]: "Let a dying man, who hath nothing else of which he may make an effective oblation, offer up to God of his substance; let him offer it with compunction and tears, with grief and mourning, as knowing that all our oblations have their value not by the price but by the affection; and it is our faith that commendeth the money, since God receives the money by the hands of the poor, but at the same time gives, and does not take the blessing; because He receives nothing but His own, and man gives that which is none of his own, that of which he is only a steward, and shall be accountable for every shilling. Let it therefore be offered humbly, as a creditor pays his debts; not magnifically, as a prince gives a donative: and let him remember, that such doles do not pay for the sin, but they ease the punishment: they are not proper instruments of redemption, but instances of supplication, and advantages of prayer; and when we have done well, remember that we have not paid our debt, but shewn our willingness to give a little of the vast sum we owe: and he that gives plentifully according to the measure of his estate, is still behind-hand according to the measure of his sins. Let him pray to God that this late oblation may be accepted; and so it will, if it sails to Him in a sea of penitential tears or sorrows that it is so little, and that it is so late."

6. Let the sick man's charity be so ordered that it may not come only to deck the funeral and make up the pomp, charity waiting like one of the solemn mourners; but let it be continued, that, besides the alms of health and sickness, there may be a rejoicing in God for his charity long after his funerals, so as to become more beneficial and less public; that the poor may pray in private, and give God thanks many days together. This is matter of prudence, and yet in this we are to observe the same regards which we had in the charity and alms of our lives; with this only difference, that in the funeral alms also of rich and able persons the public customs of the church are to be observed, and decency and solemnity, and the expectations of the poor, and matter of public opinion, and the reputation of religion; in all other cases let thy charity consult with humility and prudence, that it never minister at all to vanity, but be as full of advantage and usefulness as it may.

7. Every man will forgive a dying person[t]; and therefore let the sick man be ready and sure, if he can, to send to such persons whom he hath injured, and beg their pardon, and do them right: for in

[s] Contra Avaritiam. [lib. i. cap. 29 sq. p. 205.]

[t] Πρὸς τὸν τελευτήσαντ' ἕκαστος, κἂν σφόδρα
ἦν ἐχθρὸς ἤ τις, γίγνεται φίλος τότε.
[Dionys. in Soter. apud Stob. Floril. cxxv. 8.]

this case he cannot stay for an opportunity of convenient and advantageous reconcilement: he cannot then spin out a treaty, nor beat down the price of composition, nor lay a snare to be quit from the obligation and coercion of laws; but he must ask forgiveness downright, and make him amends as he can, being greedy of making use of this opportunity of doing a duty, that must be done, but cannot any more, if not now, until time returns again, and tells the minutes backwards, so that yesterday shall be reckoned in the portions of the future.

8. In the intervals of sharper pains, when the sick man amasses together all the arguments of comfort and testimonies of God's love to him and care of him, he must needs find infinite matter of thanksgiving and glorification of God: and it is a proper act of charity and love to God, and justice too, that he do honour to God on his deathbed for all the blessings of his life, not only in general communications, but those by which he hath been separate and discerned from others, or supported and blessed in his own person; such as are, "In all my life-time I never broke a bone; I never fell into the hands of robbers, never into public shame, or into noisome diseases; I have not begged my bread, nor been tempted by great and unequal fortunes; God gave me a good understanding, good friends, or delivered me in such a danger, and heard my prayers in such particular pressures of my spirit." This or the like enumeration and consequent acts of thanksgiving are apt to produce love to God, and confidence in the day of trial; for He that gave me blessings in proportion to the state and capacities of my life, I hope also will do so in proportion to the needs of my sickness and my death-bed. This we find practised, as a most reasonable piece of piety, by the wisest of the heathens. So Antipater Tarsensis[u] gave God thanks for his prosperous voyage into Greece; and Cyrus[v] made a handsome prayer upon the tops of the mountains, when by a fantasm he was warned of his approaching death. "Receive, O God my father[w], these holy rites, by which I put an end to many and great affairs; and I give thee thanks for thy celestial signs and prophetic notices, whereby thou hast signified to me what I ought to do, and what I ought not. I present also very great thanks that I have perceived and acknowledged your care of me, and have never exalted myself above my condition for any prosperous accident. And I pray that you will grant felicity to my wife, my children, and friends, and to me a death such as my life hath been." But that of Philagrius in Gregory Nazianzen[x] is eucharistical, but it relates more especially to the blessings and advantages which are accidentally consequent to sickness. "I thank Thee, O father, and maker of all Thy children, that Thou art pleased to bless and to sanctify us even against our wills, and by the outward man purgest the inward, and leadest us through cross-

[u] [Plut. de an. tranquill., tom. vii. p. 837.]
[v] [Xen. Cyrop. viii. 7. § 3.]
[w] [Ζεῦ πατρῶε.]
[x] [Ep. xxxiv. tom. ii. p. 31.]

ways to a blessed ending, for reasons best known unto Thee." However, when we go from our hospital and place of little intermedial rest in our journey to heaven, it is fit, that we give thanks to the Major-domo for our entertainment.—When these parts of religion are finished, according to each man's necessity, there is nothing remaining of personal duty to be done alone, but that the sick man act over these virtues by the renewings of devotion, and in the way of prayer; and that is to be continued as long as life, and voice, and reason dwell with us.

SECTION X.

Acts of charity, by way of prayer and ejaculation; which may also be used for thanksgiving, in case of recovery.

O MY soul, thou hast said unto the Lord, Thou art my Lord; my goodness extendeth not to Thee, but to the saints that are in the earth, and to the excellent, in whom is all my delight: the Lord is the portion of my inheritance and of my cup; Thou maintainest my lot[y].

As for God, His way is perfect; the word of the Lord is tried, He is a buckler to all those that trust in Him. For who is God except the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect[z].

Be not Thou far from me, O Lord; O my strength, haste Thee to help me. Deliver my soul from the sword, my darling from the power of the dog. Save me from the lion's mouth; and Thou hast heard me also from among the horns of the unicorns. I will declare Thy name unto my brethren; in the midst of the congregation will I praise Thee. Ye that fear the Lord, praise the Lord; ye sons of God, glorify Him, and fear before Him all ye sons of men. For He hath not despised nor abhorred the affliction of the afflicted, neither hath He hid His face from him, but when he cried unto Him, He heard[a].

As the hart panteth after the water-brooks, so longeth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before the Lord? O my God, my soul is cast down within me; all Thy waves and billows are gone over me: as with a sword in my bones I am reproached. Yet the Lord will command His loving-kindness in the daytime; and in the night His song shall be with me, and my prayer unto the God of my life[b].

[y] Psalm xvi. 2, 3, 5.
[z] Ibid. xviii. 30—32.
[a] Ibid. xxii. 19—24.
[b] Ibid. xlii. 1, &c.

Bless ye the Lord in the congregations, even the Lord from the fountains of Israel[c].

My mouth shall shew forth Thy righteousness and Thy salvation all the day, for I know not the numbers thereof; I will go in the strength of the Lord God, I will make mention of Thy righteousness, even of Thine only. O God, Thou hast taught me from my youth, and hitherto have I declared Thy wondrous works; but I will hope continually, and will yet praise Thee more and more. Thy righteousness, O God, is very high, who hast done great things; O God, who is like unto Thee? Thou which hast shewed me great and sore troubles shalt quicken me again, and shalt bring me up again from the depths of the earth: Thou shalt increase Thy goodness towards me, and comfort me on every side. My lips shall greatly rejoice when I sing unto Thee, and my soul which Thou hast redeemed[d].

Blessed be the Lord God, the God of Israel, who only doth wondrous things: and blessed be His glorious name for ever; and let the whole earth be filled with His glory. Amen, Amen[e].

I love the Lord, because He hath heard my voice and my supplication. The sorrows of death compassed me; I found trouble and sorrow; then called I upon the name of the Lord: O Lord, I beseech Thee, deliver my soul. Gracious is the Lord and righteous; yea, our God is merciful. The Lord preserveth the simple: I was brought low, and He helped me. Return to Thy rest, O my soul, the Lord hath dealt bountifully with me: for Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. Precious in the sight of the Lord is the death of His saints. O Lord, truly I am Thy servant; I am Thy servant, and the son of Thine handmaid: Thou shalt loose my bonds[f].

He that loveth not the Lord Jesus, let him be accursed[g].

O that I might love Thee as well as ever any creature loved Thee! He that dwelleth in love, dwelleth in God. There is no fear in love[h].

The prayer.

O most gracious and eternal God and loving Father, who hast poured out Thy bowels upon us, and sent the Son of Thy love unto us to die for love, and to make us dwell in love, and the eternal comprehensions of Thy divine mercies, O be pleased to inflame my heart with a holy charity towards Thee and all the world. Lord, I forgive all that ever have offended me, and beg, that both they and I may enter into the possession of Thy mercies, and feel a gracious pardon from the same fountain of grace: and do Thou forgive me all

[c] Psalm lxviii. 26.
[d] Ibid. lxxi. 15, &c.
[e] Ibid. lxxii. 18, 19.
[f] Ibid. cxvi. 1, &c.
[g] 1 Cor. xvi. 22.
[h] 1 John iv. 16, 18.

the acts of scandal whereby I have provoked, or tempted, or lessened, or disturbed any person. Lord, let me never have my portion amongst those that divide the union, and disturb the peace, and break the charities of the church and christian communion. And though I am fallen into evil times, in which christendom is divided by the names of an evil division; yet I am in charity with all Christians, with all that love the Lord Jesus, and long for His coming, and I would give my life to save the soul of any of my brethren; and I humbly beg of Thee, that the public calamity of the several societies of the church[1] may not be imputed to my soul, to any evil purposes.

II.

Lord, preserve me in the unity of Thy holy church, in the love of God and of my neighbours. Let Thy grace enlarge my heart to remember, deeply to resent, faithfully to use, wisely to improve, and humbly to give thanks to Thee for all Thy favours, with which Thou hast enriched my soul, and supported my estate, and preserved my person, and rescued me from danger, and invited me to goodness in all the days and periods of my life. Thou hast led me through it with an excellent conduct; and I have gone astray after the manner of men: but my heart is towards Thee. O do unto Thy servant as Thou usest to do unto those that love Thy name; let Thy truth comfort me, Thy mercy deliver me, Thy staff support me, Thy grace sanctify my sorrow, and Thy goodness pardon all my sins, Thy angels guide me with safety in this shadow of death, and Thy most holy spirit lead me into the land of righteousness, for Thy name's sake, which is so comfortable, and for Jesus Christ his sake, our dearest Lord and most gracious Saviour. Amen.

CHAPTER V.

OF THE VISITATION OF THE SICK: OR THE ASSISTANCE THAT IS TO BE DONE TO DYING PERSONS BY THE MINISTRY OF THEIR CLERGY GUIDES.

SECTION I.

God, who hath made no new covenant with dying persons distinct from the covenant of the living, hath also appointed no distinct sacraments for them, no other manner of usages but such as are

[1] [vid. p. 337. sup. note h.]

common to all the spiritual necessities of living and healthful persons. In all the days of our religion, from our baptism to the resignation and delivery of our soul, God hath appointed His servants to minister to the necessities, and eternally to bless, and prudently to guide, and wisely to judge concerning souls; and the Holy Ghost, that anointing from above, descends upon us in several effluxes, but ever by the ministries of the church. Our heads are anointed with that sacred unction, baptism, not in ceremony, but in real and proper effect; our foreheads in confirmation, our hands in ordinations, all our senses in the visitation of the sick; and all by the ministry of especially deputed and instructed persons: and we, who all our lifetime derive blessings from the fountains of grace by the channels of ecclesiastical ministries, must do it then especially when our needs are most pungent and actual.

1. We cannot give up our names to Christ, but the holy man that ministers in religion must enrol them, and present the persons, and consign the grace; when we beg for God's spirit, the minister can best present our prayers, and by his advocation hallow our private desires, and turn them into public and potent offices.

2. If we desire to be established and confirmed in the grace and religion of our baptism, the holy man whose hands were anointed by a special ordination to that and its symbolical purposes, lays his hands upon the catechumen, and the anointing from above descends by that ministry.

3. If we would eat the body and drink the blood of our Lord, we must address ourselves to the Lord's table, and he that stands there to bless and to minister can reach it forth, and feed thy soul; and without his ministry thou canst not be nourished with that heavenly feast, nor thy body consigned to immortality, nor thy soul refreshed with the sacramental bread from heaven; except by spiritual suppletories, in cases of necessity and an impossible communion.

4. If we have committed sins, the spiritual man is appointed to restore us, and to pray for us, and to receive our confessions, and to enquire into our wounds, and to infuse oil and remedy, and to pronounce pardon.

5. If we be cut off from the communion of the faithful by our own demerits, their holy hands must reconcile us and give us peace; they are our appointed comforters, our instructors, our ordinary judges: and in the whole, what the children of Israel begged of Moses[1], that God would no more speak to them alone, but by His servant Moses, lest they should be consumed; God, in compliance with our infirmities, hath of His own goodness established as a perpetual law in all ages of christianity, that God will speak to us by His ministers, and our solemn prayers shall be made to Him by their advocation, and His blessings descend from heaven by their hands, and our offices return thither by their presidencies, and our repentance

[1] Exod. xx. 19.

shall be managed by them, and our pardon in many degrees ministered by them: God comforts us by their sermons, and reproves us by their discipline, and cuts off some by their severity, and reconciles others by their gentleness, and relieves us by their prayers, and instructs us by their discourses, and heals our sicknesses by their intercession presented to God, and united to Christ's advocation: and in all this they are no causes, but servants, of the will of God, instruments of the divine grace and order, stewards and dispensers of the mysteries, and appointed to our souls to serve and lead, and to help in all accidents, dangers, and necessities.

And they who received us in our baptism, are also to carry us to our grave, and to take care that our end be as our life was, or should have been[k]: and therefore it is established as an apostolical rule, "Is any man sick among you? let him send for the elders of the church, and let them pray over him[l]," &c.

The sum of the duties and offices respectively implied in these words, is in the following rules;—

SECTION II.

Rules for the manner of visitation of sick persons.

1. LET the minister of religion be sent to not only against the agony of death, but be advised with in the whole conduct of the sickness; for in sickness indefinitely, and therefore in every sickness, and therefore in such which are not mortal, which end in health, which have no agony or final temptations, St. James gives the advice; and the sick man, being bound to require them, is also tied to do it, when he can know them, and his own necessity. It is a very great evil, both in the matter of prudence and piety, that they fear the priest as they fear the embalmer or the sexton's spade, and love not to converse with him unless they can converse with no man else, and think his office so much to relate to the other world that he is not to be treated with while we hope to live in this, and indeed that our religion be taken care of only when we die: and the event is this (of which I have seen some sad experience), that the man is deadly sick, and his reason is useless, and he is laid to sleep, and his life is in the confines of the grave, so that he can do nothing towards the trimming of his lamp; and the curate shall say a few prayers by him, and talk to a dead man, and the man is not in a condition to be helped, but in a condition to need it hugely. He cannot be called upon to confess his sins, and he is not

[k] Οἷόν περ αἰῶνα δεδόκατε, τοιαύτην καὶ τελευτὴν δοῦναι.—Xen. [Cyrop. viii. 7. § 3.]
[l] James v. 14.

able to remember them, and he cannot understand an advice, nor hear a free discourse, nor be altered from a passion, nor cured of his fear, nor comforted upon any grounds of reason or religion, and no man can tell what is likely to be his fate; or if he does, he cannot prophesy good things concerning him, but evil. Let the spiritual man come when the sick man can be conversed withal and instructed, when he can take medicine and amend, when he understands, or can be taught to understand, the case of his soul, and the rules of his conscience; and then his advice may turn into advantage: it cannot otherwise be useful.

2. The entercourses of the minister with the sick man have so much variety in them that they are not to be transacted at once; and therefore they do not well that send once to see the good man with sorrow, and hear him pray, and thank him, and dismiss him civilly, and desire to see his face no more. To dress a soul for funeral is not a work to be despatched at one meeting; at first he needs a comfort, and anon something to make him willing to die; and by and by he is tempted to impatience, and that needs a special cure; and it is a great work to make his confessions well and with advantages; and it may be the man is careless and indifferent, and then he needs to understand the evil of his sin, and the danger of his person; and his cases of conscience may be so many and so intricate that he is not quickly to be reduced to peace, and one time the holy man must pray, and another time he must exhort, a third time administer the holy sacrament; and he that ought to watch all the periods and little portions of his life, lest he should be surprised and overcome, had need be watched when he is sick, and assisted and called upon, and reminded of the several parts of his duty in every instant of his temptation. This article was well provided for among the easterlings, for the priests in their visitations of a sick person did abide in their attendance and ministry for seven days together. The want of this makes the visitations fruitless, and the calling of the clergy contemptible, while it is not suffered to imprint its proper effects upon them that need it in a lasting ministry.

3. St. James advises that when a man is sick he should send for the elders[m], one sick man for many presbyters[n]; and so did the eastern churches, they sent for seven: and, like a college of physicians, they ministered spiritual remedies, and sent up prayers like a choir of singing clerks. In cities they might do so, while the Christians were few and the priests many: but when they that dwelt in the *pagi* or villages ceased to be pagans, and were baptized, it grew to be an impossible felicity, unless in few cases, and to some more eminent persons; but because they need it most, God hath taken care that they may best have it; and they that can are not very prudent if they neglect it.

[m] James v. 14.
[n] Gabriel [Biel] in iv. sent. dist. 23. [qu. i. concl. 5. p. 8.]

4. Whether they be many or few that are sent to the sick person, let the curate of his parish, or his own confessor, be amongst them; that is, let him not be wholly advised by strangers, who know not his particular necessities; but he that is the ordinary judge cannot safely be passed by in his extraordinary necessity, which in so great portions depends upon his whole life past; and it is a matter of suspicion when we decline his judgment that knows us best, and with whom we formerly did converse, either by choice or by law, by private election or public constitution. It concerns us then to make severe and profitable judgments, and not to conspire against ourselves, or procure such assistances which may handle us softly, or comply with our weaknesses more than relieve our necessities.

5. When the ministers of religion are come, first let them do their ordinary offices, that is, pray for grace to the sick man, for patience, for resignation; for health, if it seems good to God in order to His great ends. For that is one of the ends of the advice of the apostle: and therefore the minister is to be sent for, not while the case is desperate, but before the sickness is come to its crisis or period. Let him discourse concerning the causes of sickness, and by a general instrument move him to consider concerning his condition. Let him call upon him to set his soul in order; to trim his lamp; to dress his soul; to renew acts of grace by way of prayer; to make amends in all the evils he hath done; and to supply all the defects of duty, as much as his past condition requires, and his present can admit.

6. According as the condition of the sickness or the weakness of the man is observed, so the exhortation is to be less, and the prayers more, because the life of the man was his main preparatory; and therefore if his condition be full of pain and infirmity, the shortness and small number of his own acts is to be supplied by the act of the ministers and standers by, who are in such case to speak more to God for him than to talk to him. For the prayer of the righteous[o], when it is fervent, hath a promise to prevail much in behalf of the sick person; but exhortations must prevail with their own proper weight, not by the passion of the speaker. But yet this assistance by way of prayers is not to be done by long offices, but by frequent, and fervent, and holy; in which offices if the sick man joins, let them be short and apt to comply with his little strength and great infirmities; if they be said in his behalf without his conjunction, they that pray may prudently use their own liberty, and take no measures but their own devotions and opportunities, and the sick man's necessities.

When he hath made this general address and preparatory entrance to the work of many days and periods, he may descend to particulars by the following instruments and discourses.

[o] James v. 16.

SECTION III.

Of ministering in the sick man's confession of sins and repentance.

1. THE first necessity that is to be served is that of repentance, in which the ministers can in no way serve him but by first exhorting him to confession of his sins and declaration of the state of his soul. For unless they know the manner of his life and the degrees of his restitution, either they can do nothing at all, or nothing of advantage and certainty. His discourses, like Jonathan's arrows, may shoot short, or shoot over, but not wound where they should, nor open those humours that need a lancet or a cautery. To this purpose the sick man may be reminded,—

Arguments and exhortations to move the sick man to confession of sins.

That God hath made a special promise to confession of sins; "he that confesseth his sins, and forsaketh them, shall have mercy[p]:" and, "if we confess our sins, God is righteous to forgive us our sins, and to cleanse us from all unrighteousness[q];"—that confession of sins is a proper act and introduction to repentance;—that when the Jews, being warned by the sermons of the Baptist, repented of their sins, they confessed their sins to John, in the susception of baptism[r];—that the converts in the days of the apostles, returning to christianity, instantly declared their faith and their repentance, by confession and declaration of their deeds[s], which they then renounced, abjured, and confessed to the apostles;—that confession is an act of many virtues together;—it is the gate of repentance;—an instrument of shame and condemnation of our sins;—a glorification of God, so called by Joshua particularly in the case of Achan;—an acknowledgment that God is just in punishing, for by confessing of our sins we also confess His justice, and are assessors with God in this condemnation of ourselves;—that by such an act of judging ourselves we escape the more angry judgment of God, St. Paul expressly exhorting us to it upon that very inducement[t];—that confession of sins is so necessary a duty, that in all scriptures it is the immediate preface to pardon, and the certain consequent of godly sorrow, and an integral or constituent part of that grace which, together with faith, makes up the whole duty of the gospel;—that in all ages of the gospel it hath been taught and practised respectively, that all the penitents made confessions proportionable to their repentance, that is, public or private, general or particular;—that God by testimonies from heaven, that is, by His word, and by a consequent rare peace of conscience, hath given appro-

[p] Prov. xxviii. 13.
[q] John i. 9.
[r] Matt. iii. 6.
[s] Acts xix. 18.
[t] 1 Cor. xi. 31.

bation to this holy duty;—that by this instrument those whose office it is to apply remedies to every spiritual sickness can best perform their offices;—that it is by all churches esteemed a duty necessary to be done in cases of a troubled conscience;—that what is necessary to be done in one case, and convenient in all cases, is fit to be done by all persons;—that without confession it cannot easily be judged concerning the sick person whether his conscience ought to be troubled or no, and therefore it cannot be certain that it is not necessary;—that there can be no reason against it but such as consults with flesh and blood, with infirmity and sin, to all which confession of sins is a direct enemy;—that now is that time when all the imperfections of his repentance and all the breaches of his duty are to be made up, and that if he omits this opportunity he can never be admitted to a salutary and medicinal confession;—that St. James gives an express precept that we Christians should confess our sins to each other[u], that is, Christian to Christian, brother to brother, the people to their minister; and then he makes a specification of that duty which a sick man is to do when he hath sent for the elders of the church;—that in all this there is no force lies upon him; but "if he hides his sins, he shall not be directed[x]," so said the Wise man: but ere long he must appear before the great Judge of men and angels, and his spirit will be more amazed and confounded to be seen among the angels of light with the shadows of the works of darkness upon him, than he can suffer by confessing to God in the presence of him whom God hath sent to heal him: however, it is better to be ashamed here than to be confounded hereafter;

Pol, pudere quam pigere præstat totidem literis[y];

—that confession being to order to pardon of sins, it is very proper and analogical to the nature of the thing that it be made there where the pardon of sins is to be administered, and that of pardon of sins God hath made the minister the publisher and dispenser; and all this is besides the accidental advantages which accrue to the conscience, which is made ashamed, and timorous, and restrained by the mortifications and blushings of discovering to a man[z] the faults committed in secret;—that the ministers of the gospel are the ministers of reconciliation, are commanded to restore such persons as are overtaken in a fault; and to that purpose they come to offer their ministry, if they

[u] Si tacuerit qui percussus est, et non egerit pœnitentiam, nec vulnus suum fratri et magistro voluerit confiteri, magister qui linguam habet ad curandum facile ei prodesse non poterit. Si enim erubescat ægrotus vulnus medico confiteri, quod ignorat medicina non curat.—S. Hieron. ad caput x. Eccles. [tom. ii. col. 774.]

Si enim hoc fecerimus, et revelaverimus peccata nostra non solum Deo, sed et his qui possunt mederi vulneribus nostris atque peccatis, delebuntur peccata nostra.—Orig. hom. xvii. in Luc. [tom. iii. p. 953.]

[x] [Prov. xxviii. 13, 'shall not prosper,' Auth. vers.; 'non dirigetur,' Ed. vulg.]

[y] Plaut. Trinum. [act. ii. sc. 2. lin. 647].

[z] Tam facile et pronum est superos contemnere testes,
Si mortalis idem nemo sciat.—Juv. [xiii. 75.]

may have cognizance of the fault and person;—that in the matter of prudence it is not safe to trust a man's self in the final condition and last security of a man's soul, a man being no good judge in his own case. And when a duty is so useful in all cases, so necessary in some, and encouraged by promises evangelical, by scripture precedents, by the example of both Testaments, and prescribed by injunctions apostolical, and by the canon of all churches and the example of all ages, and taught us even by the proportions of duty, and the analogy to the power ministerial, and the very necessities of every man; he that for stubbornness, or sinful shamefacedness, or prejudice, or any other criminal weakness, shall decline to do it in the days of his danger, when the vanities of the world are worn off, and all affections to sin are wearied, and the sin itself is pungent and grievous, and that we are certain we shall not escape shame for them hereafter, unless we be ashamed of them here[a], and use all the proper instruments of their pardon; this man, I say, is very near death, but very far off from the kingdom of heaven.

2. The spiritual man will find in the conduct of this duty many cases and varieties of accidents, which will alter his course and forms of proceedings. Most men are of a rude indifferency, apt to excuse themselves[b], ignorant of their condition, abused by evil principles, content with a general and indefinite confession; and, if you provoke them to it by the foregoing considerations, lest their spirits should be a little uneasy, or not secured in their own opinions, will be apt to say, they are sinners, as every man hath his infirmity, and he as well as any man: but, God be thanked, they bear no ill will to any man, or are no adulterers, or no rebels, or they have fought on the right side; and God be merciful to them, for they are sinners. But you shall hardly open their breasts further: and to enquire beyond this, would be to do the office of an accuser.

3. But, which is yet worse, there are very many persons who have been so used to an habitual course of a constant intemperance, or dissolution in any other instance, that the crime is made natural and necessary, and the conscience hath digested all the trouble, and the man thinks himself in a good estate, and never reckons any sins but those which are the egressions and passings beyond his ordinary and daily drunkenness. This happens in the cases of drunkenness, and intemperate eating, and idleness, and uncharitableness, and in lying and vain jestings, and particularly in such evils which the laws do not punish, and public customs do not shame, but which are countenanced by potent sinners, or evil customs, or good nature, and mistaken civilities.

[a] Qui homo culpam admisit in se, nullus est tam parvi preti
Quin pudeat, quin purget se.—Plaut. Aulul. [act. iv. sc. 10. lin. 60.]

[b] —— Verum hoc se amplectitur uno,
Hoc amat, hoc laudat, Matronam nullam ego tango.
Hor. Sat., lib. i. 2. [lin. 53.]

Instruments by way of consideration, to awaken a careless person and a stupid conscience.

In these and the like cases, the spiritual man must awaken the lethargy, and prick the conscience, by representing to him, That christianity is a holy and a strict religion;—that many are called, but few are chosen;—that the number of them that are to be saved is but very few in respect of those that are to descend into sorrow and everlasting darkness;—that we have covenanted with God in baptism to live a holy life;—that the measures of holiness in christian religion are not to be taken by the evil proportions of the multitude, and common fame of looser and less severe persons; because the multitude is that which does not enter into heaven, but the few, the elect, the holy servants of Jesus;—that every habitual sin does amount to a very great guilt in the whole, though it be but in a small instance;—that if the righteous scarcely be saved, then there will be no place for the unrighteous and the sinner to appear in, but places of horror and amazement;—that confidence hath destroyed many souls, and many have had a sad portion who have reckoned themselves in the calendar of saints;—that the promises of heaven are so great, that it is not reasonable to think that every man, and every life, and an easy religion, shall possess such infinite glories;—that although heaven is a gift, yet there is a great severity and strict exacting of the conditions on our part to receive that gift;—that some persons, who have lived strictly for forty years together, yet have miscarried by some one crime at last, or some secret hypocrisy, or a latent pride, or a creeping ambition, or a fantastic spirit; and therefore much less can they hope to receive so great portions of felicities, when their life hath been a continual declination from those severities which might have created confidence of pardon and acceptation through the mercies of God and the merits of Jesus;—that every good man ought to be suspicious of himself, and in his judgment concerning his own condition to fear the worst, that he may provide for the better;—that we are commanded to work out our salvation with fear and trembling;—that this precept was given with very great reason, considering the thousand thousand ways of miscarrying;—that St. Paul himself, and St. Arsenius[c], and St. Elzearius[d], and divers other remarkable saints, had at some times great apprehensions of the dangers of failing of the mighty price of their high calling;—that the stake that is to be secured is of so great an interest, that all our industry and all the violences we can suffer in the prosecution of it are not considerable;—that this affair is to be done but once, and then never any more unto eternal ages;—that they who profess themselves servants of the institution and servants

[c] [Act. Sanct. Bolland. in Jul. xix. tom. iv. p. 628.]
[d] Apud Surium, die xxvii Sept. [tom. v. p. 374.]

of the law and discipline of Jesus, will find that they must judge themselves by the proportions of that law by which they were to rule themselves;—that the laws of society and civility, and the voices of my company, are as ill judges as they are guides; but we are to stand or fall by His sentence, who will not consider or value the talk of idle men, or the persuasion of wilfully abused consciences, but of Him who hath felt our infirmity in all things but sin, and knows where our failings are unavoidable, and where, and in what degree, they are excusable; but never will endure a sin should seize upon any part of our love, and deliberate choice, or careless cohabitation;—that if our conscience accuse us not[e], yet are we not hereby justified, for God is greater than our consciences[f];—that they who are most innocent have their consciences most tender and sensible;—that scrupulous persons are always most religious; and that to feel nothing is not a sign of life, but of death;—that nothing can be hid from the eyes of the Lord, to whom the day and the night, public and private, words and thoughts, actions and designs, are equally discernible;—that a lukewarm person is only secured in his own thoughts, but very unsafe in the event, and despised by God;—that we live in an age in which that which is called and esteemed a holy life, in the days of the apostles and holy primitives would have been esteemed indifferent, sometimes scandalous, and always cold;—that what was a truth of God then, is so now; and to what severities they were tied, for the same also we are to be accountable; and heaven is not now an easier purchase than it was then;—that if he will cast up his accounts even with a superficial eye, let him consider how few good works he hath done; how inconsiderable is the relief which he gave to the poor; how little are the extraordinaries of his religion; and how unactive and lame, how polluted and disordered, how unchosen and unpleasant were the ordinary parts and periods of it: and how many and great sins have stained his course of life: and until he enters into a particular scrutiny, let him only revolve in his mind what his general course hath been; and in the way of prudence let him say whether it was laudable and holy, or only indifferent and excusable: and if he can think it only excusable, and so as to hope for pardon by such suppletories of faith and arts of persuasion which he and others used to take in for auxiliaries to their unreasonable confidence; then he cannot but think it very fit that he search into his own state, and take a guide, and erect a tribunal, or appear before that which Christ hath erected for him on earth, that he may make his access fairer when he shall be called before the dreadful tribunal of Christ in the clouds[g]. For if he can be confident upon the stock of an unpraised or a looser life, and should dare to venture

[e] 1 John iii. 20. [f] 1 Cor. iv. 4.

[g] Illi mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur sibi.—[Sen.] Thyest. [act. ii. lin. 401.]

upon wild accounts, without order, without abatements, without consideration, without conduct, without fear, without scrutinies and confessions, and instruments of amends or pardon, he either knows not his danger, or cares not for it, and little understands how great a horror that is, that a man should rest his head for ever upon a cradle of flames, and lie in a bed of sorrows, and never sleep, and never end his groans or the gnashing of his teeth.

This is that which some spiritual persons call a wakening of the sinner by the terrors of the law; which is a good analogy or tropical expression to represent the threatenings of the gospel, and the danger of an incurious and a sinning person: but we have nothing else to do with the terrors of the law; for, blessed be God, they concern us not. The terrors of the law were the intermination of curses upon all those that ever broke any of the least commandments, once, or in any instance: and to it the righteousness of faith is opposed. The terrors of the law admitted no repentance, no pardon, no abatement; and were so severe, that God never inflicted them at all according to the letter, because He admitted all to repentance that desired it with a timely prayer, unless in very few cases, as of Achan, or Korah, the gatherer of sticks upon the sabbath day, or the like: but the state of threatenings in the gospel is very fearful, because the conditions of avoiding them are easy and ready, and they happen to evil persons after many warnings, second thoughts, frequent invitations to pardon and repentance, and after one entire pardon consigned in baptism. And in this sense it is necessary that such persons as we now deal withal should be instructed concerning their danger.

4. When the sick man is either of himself, or by these considerations, set forward with purposes of repentance, and confession of his sins, in order to all its holy purposes and effects, then the minister is to assist him in the understanding the number of his sins, that is, the several kinds of them, and the various manners of prevaricating the divine commandments: for as for the number of the particulars in every kind, he will need less help; and if he did, he can have it no where but in his own conscience, and from the witnesses of his conversation. Let this be done by prudent insinuation, by arts of remembrance, and secret notices, and propounding occasions and instruments of recalling such things to his mind, which either by public fame he is accused of, or by the temptations of his condition it is likely he might have contracted.

5. If the person be truly penitent, and forward to confess all that are set before him or offered to his sight at a half face, then he may be complied withal in all his innocent circumstances, and his conscience made placid and willing, and he be drawn forward by good nature and civility, that his repentance in all the parts of it, and in every step of its progress and emanation, may be as voluntary and chosen as it can. For by that means if the sick person can be in-

vited to do the work of religion, it enters by the door of his will and choice, and will pass on toward consummation by the instrument of delight.

6. If the sick man be backward and without apprehension of the good-natured and civil way, let the minister take care that by some way or other the work of God be secured; and if he will not understand when he is secretly prompted, he must be hallooed to, and asked in plain interrogatives concerning the crime of his life. He must be told of the evil things that are spoken of him in markets and exchanges, the proper temptations and accustomed evils of his calling and condition, of the actions of scandal: and in all those actions which were public, or of which any notice is come abroad, let care be taken that the right side of the case of conscience be turned toward him, and the error truly represented to him by which he was abused; as the injustice of his contracts, his oppressive bargains, his rapine and violence: and if he hath persuaded himself to think well of a scandalous action, let him be instructed and advertised of his folly and his danger.

7. And this advice concerns the minister of religion to follow without partiality, or fear, or interest, in much simplicity, and prudence, and hearty sincerity; having no other consideration but that the interest of the man's soul be preserved, and no caution used, but that the matter be represented with just circumstances, and civilities fitted to the person with prefaces of honour and regard; but so that nothing of the duty be diminished by it, that the introduction do not spoil the sermon, and both together ruin two souls, of the speaker, and the hearer. For it may soon be considered, if the sick man be a poor or an indifferent person in secular account, yet his soul is equally dear to God, and was redeemed with the same highest price, and therefore to be highly regarded: and there is no temptation but that the spiritual man may speak freely without the allays of interest, or fear, or mistaken civilities. But if the sick man be a prince, or a person of eminence or wealth, let it be remembered, it is an ill expression of reverence to his authority, or of regard to his person, to let him perish for the want of an honest, and just, and a free homily.

8. Let the sick man, in the scrutiny of his conscience and confession of his sins, be carefully reminded to consider those sins which are only condemned in the court of conscience and no where else. For there are certain secrecies and retirements, places of darkness and artificial veils, with which the devil uses to hide our sins from us, and to incorporate them into our affections by a constant uninterrupted practice, before they be prejudiced or discovered. 1. There are many sins, which have reputation, and are accounted honour; as fighting a duel, answering a blow with a blow, carrying armies into a neighbour country, robbing with a navy, violently seizing upon a kingdom. 2. Others are permitted by law; as usury in all countries: and because every excess of it is a certain sin, the per-

mission of so suspected a matter makes it ready for us, and instructs the temptation. 3. Some things are not forbidden by laws; as lying in ordinary discourse, jeering, scoffing, intemperate eating, ingratitude, selling too dear, circumventing another in contracts, importunate entreaties, and temptation of persons to many instances of sin, pride, and ambition. 4. Some others do not reckon they sin against God, if the laws have seized upon the person; and many that are imprisoned for debt, think themselves disobliged from payment, and when they pay the penalty, think they owe nothing for the scandal and disobedience. 5. Some sins are thought not considerable, but go under the title of sins of infirmity, or inseparable accidents of mortality; such as idle thoughts, foolish talking, looser revellings, impatience, anger, and all the events of evil company. 6. Lastly, many things are thought to be no sins; such as misspending of their time, whole days or months of useless and impertinent employment, long gaming, winning men's money in greater portions, censuring men's actions, curiosity, equivocating in the prices and secrets of buying and selling, rudeness, speaking truths enviously, doing good to evil purposes, and the like. Under the dark shadow of these unhappy and fruitless yew-trees the enemy of mankind makes very many to lie hid from themselves, sewing before their nakedness the fig-leaves of popular and idle reputation, and impunity, public permission, a temporal penalty, infirmity, prejudice, and direct error in judgment, and ignorance.—Now in all these cases the ministers are to be inquisitive and observant, lest the fallacy prevail upon the penitent to evil purposes of death or diminution of his good; and that those things which in his life passed without observation, may now be brought forth, and pass under saws and harrows, that is, the severity and censure of sorrow and condemnation.

9. To which I add, for the likeness of the thing, that the matter of omission be considered; for in them lies the bigger half of our failings; and yet, in many instances, they are undiscerned, because they very often sit down by the conscience, but never upon it; and they are usually looked upon as poor men do upon their not having coach and horses, or as that knowledge is missed by boys and hinds, which they never had: it will be hard to make them understand their ignorance: it requires knowledge to perceive it; and therefore he that cannot perceive it, hath it not. But by this pressing the conscience with omissions, I do not mean recessions or distances from states of eminency or perfection: for although they may be used by the ministers as an instrument of humility, and a chastiser of too big a confidence; yet that which is to be confessed and repented of is, omission of duty in direct instances and matters of commandment, or collateral and personal obligations, and is especially to be considered by kings and prelates, by governors and rich persons, by guides of souls and presidents of learning in public charge, and by all others in their proportions.

10. The ministers of religion must take care that the sick man's confession be as minute and particular as it can, and that as few sins as may be be entrusted to the general prayer of pardon for all sins; for by being particular and enumerative of the variety of evils which have disordered his life, his repentance is disposed to be more pungent and afflictive, and therefore more salutary and medicinal: it hath in it more sincerity, and makes a better judgment of the final condition of the man; and from thence it is certain the hopes of the sick man can be more confident and reasonable.

11. The spiritual man that assists at the repentance of the sick, must not be inquisitive into all the circumstances of the particular sins, but be content with those that are direct parts of the crime, and aggravations of the sorrow; such as frequency, long abode, and earnest choice in acting them; violent desires, great expense, scandal of others; dishonour to the religion, days of devotion, religious solemnities, and holy places; and the degrees of boldness and impudence, perfect resolution and the habit. If the sick person be reminded or enquired into concerning these, it may prove a good instrument to increase his contrition, and perfect his penitential sorrows, and facilitate his absolution, and the means of his amendment. But the other circumstances, as of the relative person in the participation of the crime, the measures or circumstances of the impure action, the name of the injured man or woman, the quality or accidental condition: these and all the like are but questions springing from curiosity, and producing scruple, and apt to turn into many inconveniences.

12. The minister in this duty of repentance must be diligent to observe concerning the person that repents, that he be not imposed upon by some one excellent thing that was remarkable in the sick man's former life[h]. For there are some people of one good thing. Some are charitable to the poor out of kind-heartedness, and the same good nature makes them easy and compliant with drinking persons, and they die with drink, but cannot live with charity: and their alms, it may be, shall deck their monument, or give them the reward of loving persons, and the poor man's thanks for alms, and procure many temporal blessings; but it is very sad that the reward should be all spent in the world. Some are rarely just persons, and punctual observers of their word with men, but break their promises with God, and make no scruple of that. In these and all the like cases the spiritual man must be careful to remark, that good proceeds from an entire and integral cause, and evil from every part[i]: that one sickness can make a man die, but he cannot live and be called a sound man without an entire health; and therefore if any confidence arises upon that stock, so as that it hinders the strictness

[h] Nunc si depositum non inficietur amicus,
Si reddat veterem cum tota ærugine follem,
Prodigiosa fides et Tuscis digna libellis.—Juv. [xiii. 60.]

[i] [See vol. iv. p. 514, note h.]

of the repentance, it must be allayed with the representment of this sad truth, "that he who reserves one evil in his choice, hath chosen an evil portion," and coloquintida and death is in the pot: and he that worships the God of Israel with a frequent sacrifice, and yet upon the anniversary will bow in the house of Venus, and loves to see the follies and the nakedness of Rimmon, may eat part of the flesh of the sacrifice, and fill his belly, but shall not be refreshed by the holy cloud arising from the altar, or the dew of heaven descending upon the mysteries.

13. And yet the minister is to estimate that one or more good things is to be an ingredient into his judgment concerning the state of his soul, and the capacities of his restitution, and admission to the peace of the church: and according as the excellency and usefulness of the grace hath been, and according to the degrees and the reasons of its prosecution, so abatements are to be made in the injunctions and impositions upon the penitent. For every virtue is one degree of approach to God: and though, in respect of the acceptation, it is equally none at all, that is, it is as certain a death if a man dies with one mortal wound as if he had twenty; yet in such persons who have some one or more excellencies, though not an entire piety, there is naturally a nearer approach to the estate of grace, than in persons who have done evils, and are eminent for nothing that is good. But in making judgment of such persons, it is to be enquired into, and noted accordingly, why the sick person was so eminent in that one good thing; whether by choice and apprehension of his duty, or whether it was a virtue from which his state of life ministered nothing to dehort or discourage him, or whether it was only a consequent of his natural temper and constitution. If the first, then it supposes him in the neighbourhood of the state of grace, and that in other things he was strongly tempted. The second is a felicity of his education, and an effect of providence. The third is a felicity of his nature, and a gift of God in order to spiritual purposes. But yet of every one of these, advantage is to be made. If the conscience of his duty was the principle, then he is ready formed to entertain all other graces upon the same reason; and his repentance must be made more sharp and penal, because he is convinced to have done against his conscience in all the other parts of his life; but the judgment concerning his final state ought to be more gentle, because it was a huge temptation that hindered the man and abused his infirmity. But if either his calling or his nature were the parents of the grace, he is in the state of a moral man (in the just and proper meaning of the word), and to be handled accordingly: that virtue disposed him rarely well to many other good things, but was no part of the grace of sanctification; and therefore the man's repentance is to begin anew for all that, and is to be finished in the returns of health, if God grants it: but if he denies it, it is much, very much the worse for all that sweet-natured virtue.

14. When the confession is made, the spiritual man is to execute the office of a restorer and a judge in the following particulars and manner :—

SECTION IV.

Of the ministering to the restitution and pardon, or reconciliation of the sick person, by administering the holy sacrament.

"If any man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness[i];" that's the commission: and, "Let the elders of the church pray over the sick man, and if he have committed sins they shall be forgiven him[j];" that's the effect of his power and his ministry. But concerning this, some few things are to be considered.

1. It is the office of the presbyters and ministers of religion to declare public criminals and scandalous persons to be such, that when the leprosy is declared, the flock may avoid the infection; and then the man is excommunicate, when the people are warned to avoid the danger of the man or the reproach of the crime, to withdraw from his society, and not to bid him God speed, not to eat and celebrate synaxes and church meetings with such who are declared criminal and dangerous. And therefore excommunication is, in a very great part, the act of the congregation and communities of the faithful; and St. Paul said to the church of the Corinthians[k] that they had inflicted the evil upon the incestuous person, that is, by excommunicating him: all the acts of which are, as they are subjected in the people, acts of caution and liberty; but no more acts of direct proper power, or jurisdiction, than it was when the scholars of Simon Magus left his chair, and went to hear St. Peter; but as they are actions of the rulers of the church, so they are declarative, ministerial, and effective too by moral causality, that is, by persuasion and discourse, by argument and prayer, by homily and material representment, by reasonableness of order and the superinduced necessities of men; though not by any real change of state as to the person, nor by diminution of his right, or violence to his condition.

2. He that baptizes, and he that ministers the holy sacrament, and he that prays, does holy offices of great advantage; but in these also just as in the former, he exercises no jurisdiction or pre-eminence after the manner of secular authority[l]; and the same is also true, if

[i] Gal. vi. 1.
[j] James v. 14, 15.
[k] 1 Cor. v. 5, 12, 13; 2 Cor. ii. 6.
[l] Homines in remissionem peccatorum ministerium suum exhibent, non jus alicujus potestatis exercent: neque enim in suo, sed in Patris et Filii et Spiritus sancti nomine peccata dimittunt. Isti rogant, divinitas donat.—S. Ambros. de Spir. S., lib. iii. [cap. 18. tom. ii. col. 693. F.]

he should deny them. He that refuseth to baptize an indisposed person, hath by the consent of all men no power or jurisdiction over the unbaptized man: and he that for the like reason refuseth to give him the communion, preserves the sacredness of the mysteries, and does charity to the undisposed man, to deny that to him which will do him mischief: and this is an act of separation, just as it is for a friend or physician to deny water to an hydropic person, or Italian wines to a hectic fever, or as if Cato should deny to salute Bibulus, or the censor of manners to do countenance to a wanton and vicious person. And though this thing was expressed by words of power, such as separation, abstention, excommunication, deposition; yet these words we understand by the thing itself, which was notorious and evident to be matter of prudence, security, and a free, unconstrained discipline: and they passed into power by consent and voluntary submission: having the same effect of constraint, fear, and authority, which we see in secular jurisdiction; not because ecclesiastical discipline hath a natural proper coercion as lay tribunals have, but because men have submitted to it, and are bound to do so upon the interest of two or three christian graces.

3. In pursuance of this caution and provision, the church superinduced times and manners of abstention, and expressions of sorrow, and canonical punishments, which they tied the delinquent people to suffer before they would admit them to the holy table of the Lord. For the criminal having obliged himself by his sin, and the church having declared it, when she could take notice of it, he is bound to repent, to make him capable of pardon with God; and to prove that he is penitent, he is to do such actions which the church, in the virtue and pursuance of repentance, shall accept as a testimony of it, sufficient to inform her: for as she could not bind at all (in this sense) till the crime was public, though the man had bound himself in secret; so neither can she set him free till the repentance be as public as the sin, or so as she can note it and approve it. Though the man be free as to God, by his internal act; yet as the publication of the sin was accidental to it, and the church censure consequent to it, so is the publication of repentance and consequent absolution extrinsecal to the pardon, but accidentally and in the present circumstances necessary. This was the same that the Jews did (though in other instances and expressions) and do to this day to their prevaricating people; and the Essenes in their assemblies; and private colleges of scholars, and public universities. For all these being assemblies of voluntary persons, and such as seek for advantage, are bound to make an artificial authority in their superiors, and so to secure order and government by their own obedience and voluntary subordination, which is not essential and of proper jurisdiction in the superior; and the band of it is not any coercitive power, but the denying to communicate such benefits which they seek in that communion and fellowship.

4. These, I say, were introduced in the special manners and instances by positive authority, and have not a divine authority commanding them; but there is a divine power that verifies them, and makes these separations effectual and formidable: for because they are declarative and ministerial in the spiritual man, and suppose a delinquency and demerit in the other, and a sin against God, our blessed Saviour hath declared that "what they bind on earth, shall be bound in heaven;" that is, in plain signification, the same sins and sinners which the clergy condemns in the face of their assemblies, the same are condemned in heaven before the face of God, and for the same reason too. God's law hath sentenced it, and these are the preachers and publishers of His law by which they stand condemned; and these laws are they that condemn the sin, or acquit the penitent, there and here; whatsoever they bind here, shall be bound there, that is, the sentence of God at the day of judgment shall sentence the same men[m] whom the church does rightly sentence here. It is spoken in the future, "it shall be bound in heaven;" not but that the sinner is first bound there, or first absolved there; but because all binding and loosing in the interval is imperfect and relative to the day of judgment, the day of the great sentence, therefore it is set down in the time to come, and says this only, the clergy are tied by the word and laws of God to condemn such sins and sinners; and that you may not think it ineffective because after such sentence the man lives, and grows rich, or remains in health and power, therefore be sure it shall be verified in the day of judgment. This is hugely agreeable with the words of our Lord, and certain in reason: for that the minister does nothing to the final alteration of the state of the man's soul by way of sentence, is demonstratively certain, because he cannot bind a man but such as hath bound himself, and who is bound in heaven by his sin before his sentence in the church: as also because the binding of the church is merely accidental, and upon publication only; and when the man repents, he is absolved before God, before the sentence of the church, upon his contrition and dereliction only; and if he were not, the church could not absolve him. The consequent of which evident truth is this, that whatsoever impositions the church officers impose upon the criminal, they are to avoid scandal, to testify repentance, and to exercise it, to instruct the people, to make them fear, to represent the act of God, and the secret and the true state of the sinner: and although they are not essentially necessary to our pardon, yet they are become necessary when the church hath seized

[m] Summum futuri judicii præjudicium est, si quis ita deliquerit ut a communicatione orationis et conventus et omnis sancti commercii relegetur.—Tertull. Apol., cap. xxxix. [p. 31 A.]

Atque hoc idem innuitur per summam apostoli censuram in reos maximi criminis: sit ἀνάθεμα μαραναθά, id est, excommunicatus majori excommunicatione; 'Dominus veniet,' scil. ad judicandum eum: ad quod judicium hæc censura ecclesiæ est relativa et in ordine. Tum demum pœnas dabit: ad quas, nisi resipiscat, hic consignatur.

upon the sinner by public notice of the crime; necessary (I say) for the removing the scandal, and giving testimony of our contrition, and for the receiving all that comfort which he needs, and can derive from the promises of pardon as they are published by him that is commanded to preach them to all them that repent. And therefore although it cannot be necessary as to the obtaining pardon, that the priest should in private absolve a sick man from his private sins, and there is no loosing where there was no precedent binding, and he that was only bound before God, can before Him only be loosed: yet as to confess sins to any Christian in private may have many good ends, and to confess them to a clergyman may have many more; so to hear God's sentence at the mouth of the ministers, pardon pronounced by God's ambassador, is of huge comfort to them that cannot otherwise be comforted, and whose infirmity needs it; and therefore it were very fit it were not neglected in the days of our fear and danger, of our infirmities and sorrow.

5. The execution of this ministry being an act of prudence and charity, and therefore relative to changing circumstances, it hath been, and in many cases may and in some must be, rescinded and altered. The time of separation may be lengthened and shortened, the condition made lighter or heavier, and for the same offence the clergyman is deposed, but yet admitted to the communion, for which one of the people, who hath no office to lose, is denied the benefit of communicating; and this sometimes, when he might lawfully receive it: and a private man is separate, when a multitude or a prince is not, cannot, ought not: and at last when the case of sickness and danger of death did occur they admitted all men that desired it; sometimes without scruple or difficulty, sometimes with some little restraint in great or insolent cases (as in the case of apostasy, in which the council of Arles denied absolution[n], unless they received and gave public satisfaction by acts of repentance; and some other councils denied at any time to do it to such persons) according as seemed fitting to the present necessities of the church. All which particulars declare it to be no part of a divine commandment that any man should be denied to receive the communion, if he desires it, and if he be in any probable capacity of receiving it.

6. Since the separation was an act of liberty and a direct negative[o], it follows that the restitution was a mere doing that which they refused formerly, and to give the holy communion was the formality of absolution, and all the instrument and the whole matter of reconcilement: the taking off the punishment is the pardoning of the sin; for this without the other is but a word, and if this be done, I care not whether any thing be said or no. *Vinum Dominicum ministratoris gratia est,* is also true in this sense; to give the chalice and cup is the grace and indulgence of the minister, and when that

[n] Arelat. i. can. 3. [lege 22. tom. i. col. 266.]

[o] Vide 2 Cor. ii. 10, et S. Cyprian. ep. lxxiii. [p. 198 sqq.]

is done, the man hath obtained the peace of the church, and to do that is all the absolution the church can give. And they were vain disputes which were commenced some few ages since concerning the forms of absolution, whether they were indicative or optative, by way of declaration or by way of sentence; for at first they had no forms at all, but they said a prayer, and after the manner of the Jews laid hands upon the penitent when they prayed over him, and so admitted him to the holy communion: for since the church had no power over her children but of excommunicating and denying them to attend upon holy offices and ministries respectively, neither could they have any absolution but to admit them thither from whence formerly they were forbidden: whatsoever ceremony or forms did signify, this was superinduced and arbitrary, alterable and accidental; it had variety, but no necessity.

7. The practice consequent to this is, that if the penitent be bound by the positive censures of the church, he is to be reconciled upon those conditions which the laws of the church tie him to, in case he can perform them: if he cannot, he can no longer be prejudiced by the censure of the church[p], which had no relation but to the people, with whom the dying man is no longer to converse: for whatsoever relates to God is to be transacted in spiritual ways, by contrition and internal graces; and the mercy of the church is such as to give him her peace and her blessing upon his undertaking to obey her injunctions, if he shall be able: which injunctions if they be declared by public sentence, the minister hath nothing to do in the affairs but to remind him of his obligation, and reconcile him, that is, give him the holy sacrament.

8. If the penitent be not bound by public sentence, the minister is to make his repentance as great, and his heart as contrite, as he can; to dispose him by the repetition of acts of grace in the way of prayer, and in real and exterior instances, where he can; and then to give him the holy communion in all the same cases in which he ought not to have denied it to him in his health; that is, even in the beginnings of such a repentance which by human signs he believes to be real and holy; and after this the event must be left to God. The reason of the rule depends upon this; because there is no divine commandment directly forbidding the rulers of the church to give the communion to any Christian that desires it, and professes repentance of his sins. And all church discipline in every instance, and to every single person, was imposed upon him by men, who did it according to the necessities of this state and constitution of our affairs below: but we, who are but ministers and delegates of pardon and condemnation, must resign and give up our judgment when the man is no more to be judged by the sentences of man and by the proportions of this world, but of the other: to which if our reconciliation does advantage, we ought in charity to send him forth with all

[p] [Decret., par. ii.] Caus. xxvi. q. 6. et q. 7. col. 1601 sqq.]

the advantages he can receive; for he will need them all. And therefore the Nicene council[q] commands that no man be deprived of this necessary passport in the article of his death, and calls this the ancient and canonical law of the church; and to minister it only supposes the man in the communion of the church, not always in the state, but ever in the possibilities, of sanctification. They who in the article and danger of death were admitted to the communion, and tied to penance if they recovered (which was ever the custom of the ancient church, unless in very few cases), were but in the threshold of repentance, in the commencement and first introductions to a devout life: and indeed then it is a fit ministry that it be given in all the periods of time in which the pardon of sins is working, since it is the sacrament of that great mystery[r], and the exhibition of that blood which is shed for the remission of sins.

9. The minister of religion ought not to give the communion to a sick person, if he retains the affection to any sin, and refuses to disavow it, or profess repentance of all sins whatsoever, if he be required to do it. The reason is, because it is a certain death to him[s], and an increase of his misery, if he shall so profane the body and blood of Christ as to take it into so unholy a breast, where Satan reigns, and sin is principal, and the Spirit is extinguished, and Christ loves not to enter, because He is not suffered to inhabit. But when he professes repentance[t], and does such acts of it as his present condition permits, he is to be presumed to intend heartily what he professes solemnly, and the minister is only the judge of outward act, and by that only he is to take information concerning the inward. But whether he be so or no, or if he be, whether that be timely, and effectual, and sufficient toward the pardon of sins before God, is another consideration, of which we may conjecture here, but we shall know it at doomsday. The spiritual man is to do his ministry by the rules of Christ, and as the customs of the church appoint him, and after the manner of men: the event is in the hands of God, and is to be expected, not directly and wholly according to his ministry, but to the former life, or the timely internal repentance and amendment[u], of which I have already given accounts. These ministries are acts of order, and great assistances, but the sum of affairs does not rely upon

[q] Can. 13. [tom. i. col. 330.] Vide etiam Conc. Ancyr., can. 6. [tom. i. col. 273.] Aurel. 2. can. 12. [qu.? Aurel. iii. cann. 6, 25. tom. ii. coll. 1424, 8.]

[r] O sacrum convivium
in quo Christus sumitur,
recolitur memoria
passionis ejus,
mens impletur gratia,
et futuræ gloriæ
nobis pignus datur!
[Aquin. opusc. lvii., sc. offic. de corp. Christi, lect. ix.]

[s] Ita vide, ut prosit, illis ignosci, quos ad pœnam ipse Deus deduxit: quod ad me attinet, non sum crudelis, sed vereor ne quod remisero patiar. Tryphæna dixit apud Petronium. [Satyr., c. cvi. p. 491.]

[t] Sævi quoque et implacabiles domini crudelitatem suam impediunt, si, quando pœnitentia fugitivos reduxit, dedititiis hostibus parcimus.

[u] Quæcunque ergo de pœnitentia jubendo dicta sunt, non ad exteriorem, sed ad interiorem referenda sunt, sine qua nullus unquam Deo reconciliari poterit.—Gratian. De pœnit. Dist. 1. 'Quis aliquando.' [cap. lxxxvii. col. 1862, 8.]

them; and if any man puts his whole repentance upon this time, or all his hopes upon these ministries, he will find them and himself to fail.

10. It is the minister's office to invite sick and dying persons to the holy sacrament; such whose lives were fair and laudable, and yet their sickness sad and violent, making them listless and of slow desires, and slower apprehensions; that such persons who are in the state of grace, may lose no accidental advantages of spiritual improvement, but may receive into their dying bodies the symbols and great consignations of the resurrection, and into their souls the pledges of immortality; and may appear before God their Father in the union and with the impresses and likeness of their elder brother. But if the persons be of ill report, and have lived wickedly, they are not to be invited; because their case is hugely suspicious, though they then repent and call for mercy: but if they demand it, they are not to be denied: only let the minister in general represent the evil consequence of an unworthy participation; and if the penitent will judge himself unworthy, let him stand candidate for pardon at the hands of God, and stand or fall by that unerring and merciful sentence: to which his severity of condemning himself before men will make the easier and more hopeful address. And the strictest among the Christians, who denied to reconcile lapsed persons after baptism, yet acknowledged that there were hopes reserved in the court of heaven for them, though not here: since we, who are easily deceived by the pretences of a real return, are tied to dispense God's graces as He hath given us commission, with fear and trembling[y], and without too forward confidences; and God hath mercies which we know not of, and therefore because we know them not, such persons were referred to God's tribunal, where he would find them, if they were to be had at all.

11. When the holy sacrament is to be administered, let the exhortation be made proper to the mystery, but fitted to the man; that is, that it be used for the advantages of faith, or love, or contrition: let all the circumstances and parts of the divine love be represented, all the mysterious advantages of the blessed sacrament be declared; that it is the bread which came from heaven; that it is the representation of Christ's death to all the purposes and capacities of faith, and the real exhibition of Christ's body and blood to all the purposes of the Spirit; that it is the earnest of the resurrection, and the seed of a glorious immortality; that as by our cognation to the body of the first Adam we took in death, so by our union with the body of the second Adam, we shall have the inheritance of life (for as by Adam came death, so by Christ cometh the resurrection of the dead[z]); that if we, being worthy communicants of these sacred pledges, be presented to God with Christ within us, our being accepted of God is certain, even for the sake of His well-beloved, that dwells within us; that this is the sacrament of that body which was broken for our sins, of that blood which purifies our souls, by which we are presented to

[y] 1 Cor. ii. 3. [z] 1 Cor. xv. 22.

God pure and holy in the beloved; that now we may ascertain our hopes, and make our faith confident; "for He that hath given us His Son, how should not He with Him give us all things else[a]?" Upon these or the like considerations, the sick man may be assisted in his address, and his faith strengthened, and his hope confirmed, and his charity be enlarged.

12. The manner of the sick man's reception of the holy sacrament hath in it nothing differing from the ordinary solemnities of the sacrament[b], save only that abatement is to be made of such accidental circumstances as by the laws and customs of the church healthful persons are obliged to; such as fasting, kneeling, &c. Though I remember, that it was noted for great devotion in the legate[c] that died at Trent, that he caused himself to be sustained upon his knees, when he received the *viaticum* or the holy sacrament before his death; and it was greater in Huniades[d], that he caused himself to be carried to the church, that there he might receive his Lord, in his Lord's house; and it was recorded for honour, that William, the pious archbishop of Bourges[e], a small time before his last agony, sprang out of his bed at the presence of the holy sacrament, and, upon his knees and his face, recommended his soul to his Saviour. But in these things no man is to be prejudiced or censured.

13. Let not the holy sacrament be administered to dying persons, when they have no use of reason to make that duty acceptable, and the mysteries effective to the purposes of the soul. For the sacraments and ceremonies of the gospel operate not without the concurrent actions and moral influences of the suscipient. To infuse the chalice into the cold lips of the clinic may disturb his agony, but cannot relieve the soul, which only receives improvements by acts of grace and choice, to which the external rites are apt and appointed to minister in a capable person. All other persons, as fools, children, distracted persons, lethargical, apoplectical, or any ways senseless and uncapable of human and reasonable acts, are to be assisted only by prayers: for they may prevail even for the absent, and for enemies, and for all those who join not in the office.

SECTION V.

Of ministering to the sick person by the spiritual man, as he is the physician of souls.

1. In all cases of receiving confessions of sick men, and the assisting to the advancement of repentance, the minister is to apportion to

[a] Rom. viii. 32.

[b] Vide Rule of Holy Living, chap. iv. sect. 10; and Hist. of the Life of Jesus, Part iii. Disc. 18.

[c] [Card. Seripando.—Sarpi, lib. viii. p. 669.—Pallavicino, lib. xx. cap. 7. § 6. part iii. p. 140.]

[d] [Æn. Sylv. De Europ. cap. i. p. 390.]

[e] [Sur. de Sancti. in Jan. x. tom. i. p. 236.]

every kind of sin such spiritual remedies which are apt to mortify and cure the sin; such as abstinence from their occasions and opportunities, to avoid temptations, to resist their beginnings, to punish the crime by acts of indignation against the person, fastings and prayer, alms and all the instances of charity, asking forgiveness, restitution of wrongs, satisfaction of injuries, acts of virtue contrary to the crimes. And although in great and dangerous sicknesses they are not directly to be imposed, unless they are direct matters of duty; yet where they are medicinal, they are to be insinuated, and in general signification remarked to him, and undertaken accordingly: concerning which when he returns to health he is to receive particular advices. And this advice was inserted into the penitential of England, in the time of Theodore, archbishop of Canterbury, and afterwards adopted into the canon of all the western churches[f].

2. The proper temptations of sick men for which a remedy is not yet provided are, unreasonable fears, and unreasonable confidences, which the minister is to cure by the following considerations;—

Considerations against unreasonable fears of not having our sins pardoned.

Many good men, especially such who have tender consciences, impatient of the least sin, to which they are arrived by a long grace, and a continual observation of their actions, and the parts of a lasting repentance, many times overact their tenderness, and turn their caution into scruple, and care of their duty into enquiries after the event, and askings after the counsels of God, and the sentences of doomsday.

He that asks of the standers-by, or of the minister, whether they think he shall be saved or damned, is to be answered with the words of pity and reproof. Seek not after new light for the searching into the privatest records of God: look as much as you list into the pages of revelation, for they concern your duty: but the event is registered in heaven, and we can expect no other certain notices of it, but that it shall be given to them for whom it is prepared by the Father of mercies. We have light enough to tell our duty; and if we do that we need not fear what the issue will be; and if we do not, let us never look for more light, or enquire after God's pleasure concerning our souls, since we so little serve His ends in those things where He hath given us light. But yet this I add, that as pardon of sins in the Old testament[g] was nothing but removing the punishment, which then was temporal, and therefore many times they could tell if their sins were pardoned; and concerning pardon of sins they then had no fears of conscience, but while the punishment was on them, for so

[f] [Decret. par. ii.] Caus. xxvi. q. 7. 'Ab infirmis.' [col. 1607.]
[g] Matt. ix. 6.

long indeed it was unpardoned, and how long it would so remain, it was matter of fear, and of present sorrow: besides this, in the gospel, pardon of sins is another thing; pardon of sins is a sanctification; Christ came to take away our sin by turning every one of us from our iniquities[h], and there is not in the nature of the thing any expectation of pardon, or sign or signification of it, but so far as the thing itself discovers itself. As we hate sin, and grow in grace, and arrive at the state of holiness, which is also a state of repentance and imperfection, but yet of sincerity of heart and diligent endeavour; in the same degree we are to judge concerning the forgiveness of sins: for indeed that is the evangelical forgiveness, and it signifies our pardon, because it effects it, or rather it is in the nature of the thing; so that we are to enquire into no hidden records: forgiveness of sins is not a secret sentence, a word or a record; but it is a state of change, and effected upon us; and upon ourselves we are to look for it, to read it, and understand it. We are only to be curious of our duty, and confident of the article of remission of sins[i]; and the conclusion of these premises will be, that we shall be full of hopes of a prosperous resurrection; and our fear and trembling are no instances of our calamity, but parts of duty; we shall sure enough be wafted to the shore, although we be tossed with the winds of our sighs, and the unevenness of our fears, and the ebbings and flowings of our passions, if we sail in a right channel, and steer by a perfect compass, and look up to God, and call for His help, and do our own endeavour. There are very many reasons why men ought not to despair; and there are not very many men that ever go beyond a hope, till they pass into possession. If our fears have any mixture of hope, that is enough to enable and to excite our duty; and if we have a strong hope, when we cast about we shall find reason enough to have many fears. Let not this fear weaken our hands[k]; and if it allay our gaieties and our confidences, it is no harm. In this uncertainty we must abide, if we have committed sins after baptism: and those confidences, which some men glory in, are not real supports or good foundations. The fearing man is the safest; and if he fears on his death-bed, it is but what happens to most considering men, and what was to be looked for all his life-time; he talked of the terrors of death, and death is the king of terrors, and therefore it is no strange thing, if then he be hugely afraid: if he be not, it is either a great felicity, or a great presumption. But if he wants some degree of comfort, or a greater degree of hope, let him be refreshed by considering,

That Christ came into the world to save sinners[l];—that God de-

[h] Acts iii. 26.

[i] Est modus in conscientia gloriandi, ut noveris fidem tuam esse sinceram, . . esse spem tuam certam.—August. in Psal. cxlix. [§ 11. tom. iv. col. 1688 F.]

[k] Una est nobilitas, argumentumque coloris
Ingenui, timidas non habuisse manus.—[Petron. fragm., p. 686.]

[l] 1 Tim. i. 15.

lights not in the confusion and death of sinners[m];—that in heaven there is great joy at the conversion of a sinner[n];—that Christ is a perpetual advocate, daily interceding with His Father for our pardon[o];—that God uses infinite arts, instruments, and devices, to reconcile us to Himself;—that He prays us to be in charity with Him, and to be forgiven[p];—that He sends angels to keep us from violence and evil company, from temptations and surprises, and His holy spirit to guide us in holy ways, and His servants to warn us and remind us perpetually: and therefore since certainly He is so desirous to save us, as appears by His word, by His oaths, by His very nature, and His daily artifices of mercy; it is not likely that He will condemn us without great provocations of His majesty, and perseverance in them;—that the covenant of the gospel is a covenant of grace and of repentance, and being established with so many great solemnities and miracles from heaven, must signify a huge favour and a mighty change of things; and therefore that repentance, which is the great condition of it, is a grace that does not expire in little accents and minutes, but hath a great latitude of signification and large extension of parts, under the protection of all which persons are safe, even when they fear exceedingly;—that there are great degrees and differences of glory in heaven; and therefore, if we estimate our piety by proportions to the more eminent persons and devouter people, we are not to conclude, we shall not enter into the same state of glory, but that we shall not go into the same degrees;—that although forgiveness of sins is consigned to us in baptism, and that this baptism is but once, and cannot be repeated; yet forgiveness of sins is the grace of the gospel, which is perpetually remanent upon us, and secured unto us so long as we have not renounced our baptism: for then we enter into the condition of repentance; and repentance is not an indivisible grace, or a thing performed at once, but is working all our lives; and therefore so is our pardon, which ebbs and flows, according as we discompose or renew the decency of our baptismal promises; and therefore it ought to be certain that no man despair of pardon, but he that hath voluntarily renounced his baptism, or willingly estranged himself from that covenant. He that sticks to it, and still professes the religion, and approves the faith, and endeavours to obey and to do his duty, this man hath all the veracity of God to assure him and give him confidence that he is not in an impossible state of salvation, unless God cuts him off before he can work, or that he begins to work when he can no longer choose;—and then let him consider, the more he fears, the more he hates his sin that is the cause of it, and the less he can be tempted to it, and the more desirous he is of heaven; and therefore such fears are good instruments of grace, and good signs of a future pardon;—that God in the old law, although He made a covenant of perfect obedience, and did not

[m] Ezek. xxxiii. 11.
[n] Luke xv. 7.
[o] 1 John ii. 1.
[p] 2 Cor. v. 20.

promise pardon at all after great sins, yet He did give pardon, and declared it so to them for their own and for our sakes too. So He did to David, to Manasses, to the whole nation of the Israelites, ten times in the wilderness, even after their apostasies and idolatries. And in the prophets[q], the mercies of God and his remissions of sins were largely preached, though in the law God put on the robes of an angry judge, and a severe lord. But therefore in the gospel, where He hath established the whole sum of affairs upon faith and repentance, if God should not pardon great sinners that repent after baptism, with a free dispensation, the gospel were far harder than the intolerable covenant of the law;—that if a proselyte went into the Jewish communion, and were circumcised and baptized, he entered into all the hopes of good things which God had promised, or would give, to His people; and yet that was but the covenant of works. If then the gentile proselytes, by their circumcision and legal baptism, were admitted to a state of pardon, to last so long as they were in the covenant, even after their admission, for sins committed against Moses's law, which they then undertook to observe exactly; in the gospel, which is the covenant of faith, it must needs be certain, that there is a greater grace given, and an easier condition entered into, than was that of the Jewish law: and that is nothing else, but that abatement is made for our infirmities, and our single evils, and our timely-repented and forsaken habits of sin, and our violent passions, when they are contested withal, and fought with, and under discipline, and in the beginnings and progresses of mortification;—that God hath erected in His church a whole order of men, the main part and dignity of whose work it is to remit and retain sins by a perpetual and daily ministry: and this they do, not only in baptism, but in all their offices to be administered afterwards; in the holy sacrament of the eucharist, which exhibits the symbols of that blood which was shed for pardon of our sins, and therefore by its continued ministry and repetition declares, that all that while we are within the ordinary powers and usual dispensations of pardon, even so long as we are in any probable dispositions to receive that holy sacrament. And the same effect is also signified and exhibited in the whole power of the keys, which if it extends to private sins, sins done in secret, it is certain it does also to public. But this is a greater testimony of the certainty of the remissibility of our greater sins: for public sins, as they always have a sting and a superadded formality of scandal and ill example, so they are most commonly the greatest; such as murder, sacrilege, and others of unconcealed nature and unprivate action; and if God for these worst of evils hath appointed an office of ease and pardon, which is and may daily be administered, that will be an uneasy pusillanimity and fond suspicion of God's goodness, to fear that our repentance shall be rejected, even although we have committed the greatest or the most of evils;—and it was concerning

[q] Ezek. xviii; Joel ii.

"I consider that the ground of my trouble is my sin; and if it were not for that, I should not need to be troubled: but the help that all the world looks for is such as supposes a man to be a sinner. Indeed if from myself I were to derive my title to heaven, then my sins were a just argument of despair; but now that they bring me to Christ, that they drive me to an appeal to God's mercies, and to take sanctuary in the cross, they ought not, they cannot infer a just cause of despair. I am sure it is a stranger thing that God should take upon Him hands and feet, and those hands and feet should be nailed upon a cross, than that a man should be partaker of the felicities of pardon and life eternal; and it were stranger yet that God should do so much for man, and that a man that desires it, that labours for it, that is in life and possibilities of working his salvation, should inevitably miss that end for which that God suffered so much. For what is the meaning, and what is the extent, and what are the significations of the divine mercy in pardoning sinners? If it be thought a great matter that I am charged with original sin, I confess I feel the weight of it in loads of temporal infelicities, and proclivities to sin: but I fear not the guilt of it, since I am baptized; and it cannot do honour to the reputation of God's mercy, that it should be all spent in remissions of what I never chose, never acted, never knew of, could not help, concerning which I received no commandment, no prohibition. But, blessed be God, it is ordered in just measures that that original evil which I contracted without my will should be taken away without my knowledge; and what I suffered before I had being was cleansed before I had an useful understanding. But I am taught to believe God's mercies to be infinite, not only in Himself, but to us: for mercy is a relative term, and we are its correspondent; of all the creatures which God made, we only in a proper sense are the subjects of mercy and remission. Angels have more of God's bounty than we have, but not so much of His mercy; and beasts have little rays of His kindness, and effects of His wisdom and graciousness in petty donatives, but nothing of mercy; for they have no laws, and therefore no sins, and need no mercy, nor are capable of any. Since therefore man alone is the correlative or proper object and vessel of reception of an infinite mercy, and that mercy is in giving and forgiving, I have reason to hope that He will so forgive me, that my sins shall not hinder me of heaven: or because it is a gift, I may also, upon the stock of the same infinite mercy, hope He will give heaven to me; and if I have it either upon the title of giving or forgiving, it is alike to me, and will alike magnify the glories of the divine mercy. And because eternal life is the gift of God[y], I have less reason to despair; for if my sins were fewer, and my disproportions towards such a glory were less, and my evenness more, yet it is still a gift, and I could not receive it but as a free and a gracious donative, and so I may still; God can still give it me, and it is not

[y] Rom. vi. 23.

an impossible expectation to wait and look for such a gift at the hands of the God of mercy; the best men deserve it not, and I who am the worst, may have it given me. And I consider, that God hath set no measures of His mercy, but that we be within the covenant, that is, repenting persons, endeavouring to serve Him with an honest single heart; and that within this covenant there is a very great latitude and variety of persons, and degrees, and capacities; and therefore that it cannot stand with the proportions of so infinite a mercy that obedience be exacted to such a point which He never expressed, unless it should be the least, and that to which all capacities, though otherwise unequal, are fitted and sufficiently enabled. But however, I find that the Spirit of God taught the writers of the New testament to apply to us all in general, and to every single person in particular, some gracious words which God in the Old testament spake to one man upon a special occasion in a single and temporal instance. Such are the words which God spake to Joshua, "I will never fail thee, nor forsake thee;" and upon the stock of that promise St. Paul forbids covetousness, and persuades contentedness[z], because those words were spoken by God to Joshua in another case. If the gracious words of God have so great extension of parts, and intension of kind purposes, then how many comforts have we upon the stock of all the excellent words which are spoken in the prophets and in the psalms? and I will never more question whether they be spoken concerning me, having such an authentic precedent so to expound the excellent words of God: all the treasures of God which are in the psalms are my own riches, and the wealth of my hope: there will I look; and whatsoever I can need, that I will depend upon. For certainly, if we could understand it, that which is infinite (as God is) must needs be some such kind of thing: it must go whither it was never sent, and signify what was not first intended, and it must warm with its light, and shine with its heat, and refresh when it strikes, and heal when it wounds, and ascertain where it makes afraid, and intend all when it warns one, and mean a great deal in a small word. And as the sun, passing to its southern tropic, looks with an open eye upon his sun-burnt Ethiopians, but at the same time sends light from its posterns and collateral influences from the back-side of his beams, and sees the corners of the east when his face tends toward the west, because he is a round body of fire, and hath some little images and resemblances of the Infinite: so is God's mercy; when it looked upon Moses, it relieved St. Paul, and it pardoned David, and gave hope to Manasses, and might have restored Judas, if he would have had hope, and used himself accordingly. But as to my own case, I have sinned grievously and frequently[a]; but I have repented it; but I have begged

[z] Heb. xiii. 5.

[a] Vixi, peccavi, pœnitui, naturæ cessi. [Epitaph on a grave (without name) formerly in the cloister of St. Paul's. Camden, Remains, p. 386.]

pardon: I have confessed it and forsaken it. I cannot undo what was done, and I perish, if God hath appointed no remedy, if there be no remission; but then my religion falls together with my hope, and God's word fails as well as I. But I believe the article of forgiveness of sins; and if there be any such thing, I may do well, for I have, and do, and will do that which all good men call repentance; that is, I will be humbled before God, and mourn for my sin, and for ever ask forgiveness, and judge myself, and leave it with haste, and mortify it with diligence, and watch against it carefully. And this I can do but in the manner of a man; I can but mourn for my sins as I apprehend grief in other instances; but I will rather choose to suffer all evils than to do one deliberate act of sin. I know my sins are greater than my sorrow, and too many for my memory, and too insinuating to be prevented by all my care: but I know also that God knows and pities my infirmities; and how far that will extend I know not, but that it will reach so far as to satisfy my needs, is the matter of my hope. But this I am sure of, that I have in my great necessity prayed humbly and with great desire, and sometimes I have been heard in kind, and sometimes have had a bigger mercy instead of it; and I have the hope of prayers, and the hope of my confession, and the hope of my endeavour, and the hope of many promises, and of God's essential goodness; and I am sure that God hath heard my prayers, and verified His promises in temporal instances, for He ever gave me sufficient for my life; and although He promised such supplies and grounded the confidences of them upon our first seeking the kingdom of heaven and its righteousness, yet He hath verified it to me, who have not sought it as I ought; but therefore I hope He accepted my endeavour, or will give His great gifts and our great expectation even to the weakest endeavour, to the least, so it be a hearty piety. And sometimes I have had some cheerful visitations of God's spirit, and my cup hath been crowned with comfort, and the wine that made my heart glad danced in the chalice, and I was glad that God would have me so; and therefore I hope this cloud may pass: for that which was then a real cause of comfort, is so still, if I could discern it; and I shall discern it when the veil is taken from mine eyes. And blessed be God, I can still remember that there are temptations to despair; and they could not be temptations if they were not apt to persuade and had seeming probability on their side; and they that despair think they do it with greatest reason; for if they were not confident of the reason, but that it were such an argument as might be opposed or suspected, then they could not despair. Despair assents as firmly and strongly as faith itself; but because it is a temptation, and despair is a horrid sin, therefore it is certain those persons are unreasonably abused, and they have no reason to despair for all their confidence: and therefore although I have strong reasons to condemn myself, yet I have more reason to condemn my despair, which therefore is unreasonable because it is a sin, and a

dishonour to God, and a ruin to my condition, and verifies itself, if I do not look to it. For as the hypochondriac person that thought himself dead made his dream true when he starved himself because dead people eat not, so do despairing sinners lose God's mercies by refusing to use and to believe them. And I hope it is a disease of judgment, not an intolerable condition, that I am falling into; because I have been told so concerning others, who therefore have been afflicted because they see not their pardon sealed after the manner of this world; and the affairs of the Spirit are transacted by immaterial notices, by propositions and spiritual discourses, by promises which are to be verified hereafter; and here we must live in a cloud, in darkness under a veil, in fear and uncertainties, and our very living by faith and hope is a life of mystery and secrecy, the only part of the manner of that life in which we shall live in the state of separation. And when a distemper of body or an infirmity of mind happens in the instances of such secret and reserved affairs, we may easily mistake the manner of our notices for the uncertainty of the thing: and therefore it is but reason I should stay till the state and manner of my abode be changed, before I despair: there it can be no sin, nor error; here it may be both; and if it be that, it is also this; and then a man may perish for being miserable, and be undone for being a fool. In conclusion, my hope is in God, and I will trust Him with the event, which I am sure will be just, and I hope full of mercy. However, now I will use all the spiritual arts of reason and religion to make me more and more to love God, that if I miscarry, charity also shall fail, and something that loves God shall perish and be damned; which if it be impossible, then I may do well."

These considerations may be useful to men of little hearts and of great piety: or if they be persons who have lived without infamy, or begun their repentance so late that it is very imperfect, and yet so early that it was before the arrest of death. But if the man be a vicious person, and hath persevered in a vicious life till his death-bed, these considerations are not proper. Let him enquire, in the words of the first disciples after Pentecost, "Men and brethren, what shall we do to be saved?" and if they can but entertain so much hope as to enable them to do so much of their duty as they can for the present, it is all that can be provided for them: an enquiry in their case can have no other purposes of religion or prudence. And the minister must be infinitely careful that he do not go about to comfort vicious persons with the comforts belonging to God's elect, lest he prostitute holy things, and make them common, and his sermons deceitful, and vices be encouraged in others, and the man himself find that he was deceived when he descends into his house of sorrow.

But because very few men are tempted with too great fears of failing, but very many are tempted by confidence and presumption; the ministers of religion had need be instructed with spiritual armour to resist this fiery dart of the devil, when it operates to evil purposes.

dying quietly or violently, with comfort or without, with great fears or a cheerful confidence, with sense or without, like a lamb or like a lion, with convulsions or semblances of great pain, or like an expiring and a spent candle: for these happen to all men, without rule, without any known reason, but according as God pleases to dispense the grace or the punishment for reasons only known to Himself. Let us lay our hands upon our mouth, and adore the mysteries of the divine wisdom and providence, and pray to God to give the dying man rest and pardon, and to ourselves grace to live well, and the blessing of a holy and a happy death.

SECTION VII.

Offices to be said by the minister in his visitation of the sick.

In the name of the Father, of the Son, and of the Holy Ghost.

"Our Father, which art in heaven," &c.

Let the priest say this prayer secretly.

O eternal Jesus, Thou great lover of souls, who hast constituted a ministry in the church to glorify Thy name, and to serve in the assistance of those that come to Thee professing Thy discipline and service; give grace to me, the unworthiest of Thy servants, that I in this my ministry may purely and zealously intend Thy glory, and effectually may minister comfort and advantages to this sick person (whom God assoil from all his offences); and grant that nothing of Thy grace may perish to him by the unworthiness of the minister; but let Thy spirit speak by me, and give me prudence and charity, wisdom and diligence, good observation and apt discourses, a certain judgment and merciful dispensation, that the soul of Thy servant may pass from this state of imperfection to the perfections of the state of glory, through Thy mercies, O eternal Jesus. Amen.

The psalm.

Out of the depths have I cried unto Thee, O Lord: Lord, hear my voice, let Thine ears be attentive to the voice of my supplications. If Thou, Lord, shouldst mark iniquities, O Lord, who should stand? but there is forgiveness with Thee, that Thou mayest be feared. I wait for the Lord; my soul doth wait; and in His word do I hope: my soul waiteth for the Lord, more than they that

watch for the morning. Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption, and He shall redeem His servants from all their iniquities[b].

Wherefore should I fear in the days of evil, when the wickedness of my heels shall compass me about? No man can by any means redeem his brother, nor give to God a ransom for him, (for the redemption of their soul is precious, and it ceaseth for ever,) that he should still live for ever, and not see corruption. But wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. But God will redeem my soul from the power of the grave; for He shall receive me[c].

As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake in Thy likeness[d].

Thou shalt shew me the path of life; in Thy presence is the fulness of joy; at Thy right hand there are pleasures for evermore[e].

Glory be to the Father, &c.
As it was in the beginning, &c.

Let us pray.

Almighty God, Father of mercies, the God of peace and comfort, of rest and pardon, we Thy servants, though unworthy to pray to Thee, yet in duty to Thee and charity to our brother, humbly beg mercy of Thee for him to descend upon his body and his soul; one sinner, O Lord, for another, the miserable for the afflicted, the poor for him that is in need: but Thou givest Thy graces and Thy favours by the measures of Thy own mercies, and in proportion to our necessities. We humbly come to Thee in the name of Jesus, for the merit of our Saviour and the mercies of our God, praying Thee to pardon the sins of this Thy servant, and to put them all upon the accounts of the cross, and to bury them in the grave of Jesus; that they may never rise up in judgment against Thy servant, nor bring him to shame and confusion of face in the day of final enquiry and sentence. Amen.

II.

Give Thy servant patience in his sorrows, comfort in this his sickness, and restore him to health, if it seem good to Thee, in order to Thy great ends and his greatest interest. And however Thou shalt determine concerning him in this affair, yet make his repentance perfect, and his passage safe, and his faith strong, and his hope modest and confident; that when Thou shalt call his soul from the

[b] Psalm cxxx.
[c] Ibid. xlix. 5, &c.
[d] Ibid. xvii. 15.
[e] Ibid. xvi. 11.

prison of the body, it may enter into the securities and rest of the sons of God, in the bosom of blessedness, and the custodies of Jesus. Amen.

III.

Thou, O Lord, knowest all the necessities and all the infirmities of Thy servant: fortify his spirit with spiritual joys and perfect resignation, and take from him all degrees of inordinate or insecure affections to this world, and enlarge his heart with desires of being with Thee, and of freedom from sins, and fruition of God.

IV.

Lord, let not any pain or passion discompose the order and decency of his thoughts and duty; and lay no more upon Thy servant than Thou wilt make him able to bear, and together with the temptation do Thou provide a way to escape; even by the mercies of a longer and a more holy life, or by the mercies of a blessed death; even as it pleaseth Thee, O Lord, so let it be.

V.

Let the tenderness of his conscience and the Spirit of God call to mind his sins, that they may be confessed and repented of; because Thou hast promised that if we confess our sins, we shall have mercy. Let Thy mighty grace draw out from his soul every root of bitterness, lest the remains of the old man be accursed with the reserves of Thy wrath: but in the union of the holy Jesus, and in the charities of God and of the world, and the communion of all the saints, let this soul be presented to Thee blameless, and entirely pardoned, and throughly washed, through Jesus Christ our Lord.

Here also may be inserted the prayers set down after the holy communion is administered.

¶ The prayer of St. Eustratius the martyr[f], to be used by the sick or dying man, or by the priests or assistants in his behalf; which he said when he was going to martyrdom.

I will praise Thee, O Lord, that Thou hast considered my low estate, and hast not shut me up in the hands of mine enemies, nor made my foes to rejoice over me; and now let Thy right hand protect me, and let Thy mercy come upon me; for my soul is in trouble

[f] [Sur. de Sanctt. in Decembr. xiii.]

and anguish because of its departure from the body. O let not the assemblies of its wicked and cruel enemies meet it in the passing forth, nor hinder me by reason of the sins of my past life. O Lord, be favourable unto me, that my soul may not behold the hellish countenance of the spirits of darkness, but let Thy bright and joyful angels entertain it. Give glory to Thy holy name and to Thy majesty; place me by Thy merciful arm before Thy seat of judgment, and let not the hand of the prince of this world snatch me from Thy presence, or bear me into hell. Mercy, sweet Jesu. Amen.

¶ A prayer taken out of the *Euchologion* of the Greek church, to be said by, or in behalf of, people in their danger, or near their death.

Βεβορβορωμένος ταῖς ἁμαρτίαις, &c.

I.

Bemired with sins and naked of good deeds, I, that am the meat of worms, cry vehemently in spirit; cast not me wretch away from Thy face; place me not on the left hand, who with Thy hands didst fashion me; but give rest unto my soul, for Thy great mercy's sake, O Lord.

II.

Supplicate with tears unto Christ, who is to judge my poor soul, that He would deliver me from the fire that is unquenchable. I pray you all, my friends and acquaintance, make mention of me in your prayers, that in the day of judgment I may find mercy at that dreadful tribunal.

III.

Then may the standers-by pray.

When in unspeakable glory Thou dost come dreadfully to judge the whole world, vouchsafe, O gracious Redeemer, that this Thy faithful servant may in the clouds meet Thee cheerfully. They who have been dead from the beginning, with terrible and fearful trembling stand at Thy tribunal, waiting Thy just sentence, O blessed Saviour Jesus. None shall there avoid Thy formidable and most righteous judgment: all kings and princes with servants stand together, and hear the dreadful voice of the Judge condemning the people, which have sinned, into hell: from which sad sentence, O Christ, deliver Thy servant. Amen.

¶ Then let the sick man be called upon to rehearse the articles of his faith; or if he be so weak he cannot, let him (if he have not before done it) be called to say, Amen, when they are recited, or to give some testimony of his faith and confident assent to them.

¶ After which it is proper, if the person be in capacity, that the minister examine him, and invite him to confession, and all the parts of repentance, according to the foregoing rules: after which he may pray this prayer of absolution;—

Our Lord Jesus Christ, who hath given commission to His church in His name to pronounce pardon to all that are truly penitent; He of His mercy pardon and forgive thee all thy sins, deliver thee from all evils past, present, and future, preserve thee in the faith and fear of His holy name to thy life's end, and bring thee to His everlasting kingdom to live with Him for ever and ever. Amen.

¶ Then let the sick man renounce all heresies, and whatsoever is against the truth of God or the peace of the church, and pray for pardon for all his ignorances and errors, known and unknown.

¶ After which let him, if all other circumstances be fitted, be disposed to receive the blessed sacrament, in which the curate is to minister according to the form prescribed by the church.

¶ When the rites are finished, let the sick man in the days of his sickness be employed with the former offices and exercises before described; and when the time draws near of his dissolution, the minister may assist by the following order of recommendation of the soul.

I.

O holy and most gracious Saviour Jesus, we humbly recommend the soul of Thy servant into Thy hands, Thy most merciful hands; let Thy blessed angels stand in ministry about Thy servant, and defend him from the violence and malice of all his ghostly enemies, and drive far from hence all the spirits of darkness. Amen.

II.

Lord, receive the soul of this Thy servant: enter not into judgment with Thy servant: spare him whom Thou hast redeemed with Thy most precious blood: deliver him from all evil, for whose sake Thou didst suffer all evil and mischief; from the crafts and assaults

of the devil, from the fear of death, and from everlasting death, good Lord deliver him. Amen.

III.

Impute not unto him the follies of his youth, nor any of the errors and miscarriages of his life; but strengthen him in his agony, let not his faith waver, nor his hope fail, nor his charity be disordered; let none of his enemies imprint upon him any afflictive or evil fantasm; let him die in peace, and rest in hope, and rise in glory. Amen.

IV.

Lord, we know and believe assuredly that whatsoever is under Thy custody cannot be taken out of Thy hands, nor by all the violences of hell robbed of Thy protection: preserve the work of Thy hands, rescue him from all evil; take into the participation of Thy glories him to whom Thou hast given the seal of adoption, the earnest of the inheritance of the saints. Amen.

V.

Let his portion be with Abraham, Isaac, and Jacob; with Job and David, with the prophets and apostles, with martyrs and all Thy holy saints, in the arms of Christ, in the bosom of felicity, in the kingdom of God to eternal ages. Amen.

¶ These following prayers are fit also to be added to the foregoing offices, in case there be no communion or intercourse, but prayer.

Let us pray.

O almighty and eternal God, there is no number of Thy days or of Thy mercies: Thou hast sent us into this world to serve Thee, and to live according to Thy laws; but we by our sins have provoked Thee to wrath, and we have planted thorns and sorrows round about our dwellings: and our life is but a span long, and yet very tedious, because of the calamities that enclose us in on every side; the days of our pilgrimage are few and evil; we have frail and sickly bodies, violent and distempered passions, long designs and but a short stay, weak understandings and strong enemies, abused fancies, perverse wills. O dear God, look upon us in mercy and pity: let not our weaknesses make us to sin against Thee, nor our fear cause us to betray our duty, nor our former follies provoke Thy eternal anger, nor the calamities of this world vex us into tediousness of spirit and

impatience: but let Thy holy spirit lead us through this valley of misery with safety and peace, with holiness and religion, with spiritual comforts and joy in the Holy Ghost: that when we have served Thee in our generations, we may be gathered unto our fathers, having the testimony of a holy conscience, in the communion of the catholic church, in the confidence of a certain faith, and the comforts of a reasonable, religious, and holy hope, and perfect charity with Thee our God and all the world; that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, may be able to separate us from the love of God, which is in Christ Jesus our Lord. Amen.

II.

O holy and most gracious Saviour Jesus, in whose hands the souls of all faithful people are laid up till the day of recompense, have mercy upon the body and soul of this Thy servant, and upon all Thy elect people, who love the Lord Jesus, and long for His coming; Lord, refresh the imperfection of their condition with the aids of the Spirit of grace and comfort, and with the visitation and guard of angels, and supply to them all their necessities known only unto Thee; let them dwell in peace, and feel Thy mercies pitying their infirmities and the follies of their flesh, and speedily satisfying the desires of their spirits: and when Thou shalt bring us all forth in the day of judgment, O then shew Thyself to be our Saviour Jesus, our advocate and our judge. Lord, then remember that Thou hast for so many ages prayed for the pardon of those sins which Thou art then to sentence. Let not the accusations of our consciences, nor the calumnies and aggravation of devils[g], nor the effects of Thy wrath, press those souls which Thou lovest, which Thou didst redeem, which Thou dost pray for; but enable us all by the supporting hand of Thy mercy to stand upright in judgment. O Lord, have mercy upon us, have mercy upon us: O Lord, let Thy mercy lighten upon us, as our trust is in Thee. O Lord, in Thee have we trusted, let us never be confounded. Let us meet with joy, and for ever dwell with Thee, feeling Thy pardon, supported with Thy graciousness, absolved by Thy sentence, saved by Thy mercy, that we may sing to the glory of Thy name eternal hallelujahs. Amen, Amen, Amen.

¶ Then may be added in the behalf of all that are present these ejaculations;—

O spare us a little, that we may recover our strength before we go hence and be no more seen. Amen.

Cast us not away in the time of age, O forsake us not when strength faileth. Amen.

[g] [Ps. xxxi. 22. vid. p. 362 supr.]

Grant that we may never sleep in sin or death eternal, but that we may have our part of the first resurrection, and that the second death may not prevail over us. Amen.

Grant that our souls may be bound up in the bundle of life, and in the day when Thou bindest up Thy jewels, remember Thy servants for good and not for evil, that our souls may be numbered amongst the righteous. Amen.

Grant unto all sick and dying Christians mercy and aids from heaven, and receive the souls returning unto Thee whom Thou hast redeemed with Thy most precious blood. Amen.

Grant unto Thy servants to have faith in the Lord Jesus, a daily meditation of death, a contempt of the world; a longing desire after heaven; patience in our sorrows; comfort in our sicknesses; joy in God; a holy life and a blessed death; that our souls may rest in hope, and my body may rise in glory, and both may be beatified in the communion of saints, in the kingdom of God, and the glories of the Lord Jesus. Amen.

The blessing.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is pleasing in His sight; to whom be glory, for ever and ever. Amen[h].

The doxology.

To the blessed and only potentate, the King of kings and the Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see, be honour and power everlasting. Amen[i].

¶ After the sick man is departed, the minister, if he be present, or the *major-domo*, or any other fit person, may use the following prayers in behalf of themselves;—

I.

Almighty God, with whom do live the spirits of them that depart hence in the Lord, we adore Thy majesty, and submit to Thy providence, and revere Thy justice, and magnify Thy mercies, Thy infinite mercies, that it hath pleased Thee to deliver this our brother out of the miseries of this sinful world. Thy counsels are secret, and Thy wisdom is infinite: with the same hand Thou hast crowned him, and

[h] Heb. xiii. 20, 21. [i] 1 Tim. vi. 15, 16.

smitten us; Thou hast taken him into regions of felicity and placed him amongst saints and angels, and left us to mourn for our sins, and Thy displeasure, which Thou hast signified to us by removing him from us to a better, a far better place. Lord, turn Thy anger into mercy, Thy chastisements into virtues, Thy rod into comforts, and do Thou give to all his nearest relatives comforts from heaven, and a restitution of blessings equal to those which Thou hast taken from them. And we humbly beseech Thee of Thy gracious goodness shortly to satisfy the longing desires of those holy souls who pray, and wait, and long for Thy second coming. Accomplish Thou the number of Thine elect, and fill up the mansions in heaven which are prepared for all them that love the coming of the Lord Jesus, that we, with this our brother, and all others departed this life in the obedience and faith of the Lord Jesus, may have our perfect consummation and bliss in Thy eternal glory, which never shall have ending. Grant this for Jesus Christ his sake, our Lord and only Saviour. Amen.

II.

O merciful God, Father of our Lord Jesus, who is the first-fruits of the resurrection, and by entering into glory hath opened the kingdom of heaven to all believers; we humbly beseech Thee to raise us up from the death of sin to the life of righteousness, that being partakers of the death of Christ, and followers of His holy life, we may be partakers of His spirit and of His promises; that when we shall depart this life, we may rest in His arms and lie in His bosom, as our hope is this our brother doth. O suffer us not for any temptation of the world, or any snares of the devil, or any pains of death, to fall from Thee. Lord, let Thy holy spirit enable us with His grace to fight a good fight with perseverance, to finish our course with holiness, and to keep the faith with constancy unto the end, that at the day of judgment we may stand at the right hand of the throne of God, and hear the blessed sentence of, "Come, ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world." O blessed Jesus, Thou art our judge, and Thou art our advocate; even because Thou art good and gracious, never suffer us to fall into the intolerable pains of hell, never to lie down in sin, and never to have our portion in the everlasting burning. Mercy, sweet Jesu, mercy. Amen.

A prayer to be said in the case of a sudden surprise by death, as by a mortal wound, or evil accidents in childbirth, when the forms and solemnities of preparation cannot be used.

O most gracious Father, Lord of heaven and earth, Judge of the living and the dead, behold Thy servants running to Thee for pity

and mercy, in behalf of ourselves, and this Thy servant, whom Thou hast smitten with Thy hasty rod and a swift angel; if it be Thy will preserve his life, that there may be place for his repentance and restitution: O spare him a little, that he may recover his strength before he go hence and be no more seen. But if Thou hast otherwise decreed, let the miracles of Thy compassion and Thy wonderful mercy supply to him the want of the usual measures of time, and the periods of repentance, and the trimming of his lamp; and let the greatness of the calamity be accepted by Thee as an instrument to procure pardon for those defects and degrees of unreadiness which may have caused this accident upon Thy servant. Lord, stir up in him a great and effectual contrition; that the greatness of the sorrow and hatred against sin, and the zeal of his love to Thee, may in a short time do the work of many days. And Thou, who regardest the heart and the measures of the mind more than the delay and the measures of time[j], let it be Thy pleasure to rescue the soul of Thy servant from all the evils he hath deserved, and all the evils that he fears; that in the glorifications of eternity, and the songs which to eternal ages Thy saints and holy angels shall sing to the honour of Thy mighty name and invaluable mercies, it may be reckoned among Thy glories that Thou hast redeemed this soul from the dangers of an eternal death, and made him partaker of the gift of God, eternal life, through Jesus Christ our Lord. Amen.

¶ If there be time, the prayers in the foregoing offices may be added, according as they can be fitted to the present circumstances.

SECTION VIII.

A peroration concerning the contingencies and treatings of our departed friends after death, in order to their burial, &c.

When we have received the last breath of our friend[k], and closed his eyes, and composed his body for the grave, then seasonable is the counsel of the son of Sirach, "Weep bitterly, and make a great moan, and use lamentation, as he is worthy; and that a day or two; lest thou be evil spoken of; and then comfort thyself for thy heaviness. But take no grief to heart; for there is no turning again: thou shalt not do him good, but hurt thyself[l]." Solemn and appointed mournings are good expressions of our dearness to the departed soul, and of his worth, and our value of him; and it hath

[j] [Compare p. 381, note p, above.]

[k] — Τάδε δ' ἀμφιπονησόμεθ' οἷσι μάλιστα
Κήδεός ἐστι νέκυς'—[Hom. Il. ψ. 159.]

[l] Ecclus. xxxviii. 17, 20.

its praise in nature, and in manners[m], and public customs: but the praise of it is not in the gospel, that is, it hath no direct and proper uses in religion. For if the dead did die in the Lord, then there is joy to him, and it is an ill expression of our affection and our charity to weep uncomfortably at a change, that hath carried my friend to the state of a huge felicity. But if the man did perish in his folly and his sins, there is indeed cause to mourn, but no hopes of being comforted; for he shall never return to light or to hopes of restitution; therefore beware lest thou also come into the same place of torment; and let thy grief sit down and rest upon thy own turf, and weep till a shower springs from thy eyes to heal the wounds of thy spirit; turn thy sorrow into caution, thy grief for him that is dead to thy care for thyself who art alive, lest thou die and fall like one of the fools, whose life is worse than death, and their death is the consummation of all felicities. The church in her funerals of the dead used to sing psalms[n], and to give thanks for the redemption and delivery of the soul from the evils and dangers of mortality; and therefore we have no reason to be angry when God hears our prayers, who call upon Him to hasten His coming, and to fill up His numbers, and to do that which we pretend to give Him thanks for. And St. Chrysostom asks, "To what purpose is it that thou singest, 'Return unto thy rest, O my soul,' &c., if thou dost not believe thy friend to be in rest? and if thou dost, why dost thou weep impertinently and unreasonably?" Nothing but our own loss can justly be deplored; and him that is passionate for the loss of his money or his advantages we esteem foolish and imperfect, and therefore have no reason to love the immoderate sorrows of those who too earnestly mourn for their dead, when in the last resolution of the enquiry it is their own evil and present or feared inconveniences they deplore; the best that can be said of such a grief is, that those mourners love themselves too well. Something is to be given to custom, something to fame, to nature, and to civilities, and to the honour of the deceased friends[o]; for that man is esteemed to die miserable, for whom no friend or relative sheds a tear[p], or pays a solemn sigh. I desire to die a 'dry

[m] Ὡς γενναίως ἀποδεδάκρυκέ [leg. ἀποδακρύει] μὲ, dixit Socrates de ergastulario lugente. [Plat. Phæd. § 51. tom. 5. p. 402.]

Nemo me lacrymis decoret, nec funera fletu
Faxit: cur? volito vivu' per ora virum.
Ennius. [apud Cic. Tusc. qu. lib. i. capp. 49 et 15.]

Πέρσας μέντοι πάντας .. ἐπὶ τὸ μνῆμα τοὐμὸν παρακαλεῖτε, συνησθησομένους ἐμοὶ, ὅτι ἐν τῷ ἀσφαλεῖ ἤδη ἔσομαι, ὡς μηδὲν ἂν ἔτι κακὸν παθεῖν, μήτε ἦν μετὰ τοῦ θείου γένωμαι, μήτε ἦν μηδὲν ἔτι ὦ.—Cyrus apud Xen. [Cyrop. viii. 7. § 27.]

[n] St. Chrysost. hom. iv. in Hebr. [§ 5. tom. xii. p. 46 sq.]

[o] Πάτροκλον κλαίωμεν· ὁ γὰρ γέρας ἐστὶ θανόντων.—Hom. [Il. ψ. 9.]

[p] Mors optima est, perire dum lacrymant sui.
Sen. Hippol. [act. iii. sc. 2. p. 150. ed. Lugd. Bat. 1611.]

Μηδέ μοι ἄκλαυστος θάνατος μόλοι, ἀλλὰ φίλοισι
Καλλείποιμι θανὼν ἄλγεα καὶ στοναχάς.
[Solon. Plut. in Compar. Solon. cum Poplic., tom. i. p. 430.—Stob. cxxii. 3.]

death,' but am not very desirous to have a 'dry funeral:' some flowers sprinkled upon my grave would do well and comely; and a soft shower to turn those flowers into a springing memory or a fair rehearsal, that I may not go forth of my doors, as my servants carry the entrails of beasts.

But that which is to be faulted in this particular is when the grief is immoderate and unreasonable; and Paula Romana deserved to have felt the weight of St. Hierome's[q] severe reproof, when at the death of every of her children she almost wept herself into her grave. But it is worse yet when people by an ambitious and a pompous sorrow, and by ceremonies invented for the ostentation of their grief[r], fill heaven and earth with exclamations[s], and grow troublesome because their friend is happy, or themselves want his company. It is certainly a sad thing in nature to see a friend trembling with a palsy, or scorched with fevers, or dried up like a potsherd with immoderate heats, and rolling upon his uneasy bed without sleep, which cannot be invited with music[t], or pleasant murmurs, or a decent stillness; nothing but the servants of cold death, Poppy and Weariness, can tempt the eyes to let their curtains down; and then they sleep only to taste of death, and make an essay of the shades below: and yet we weep not here; the period and opportunity for tears we choose when our friend is fallen asleep, when he hath laid his neck upon the lap of his mother, and let his head down[u] to be raised up to heaven: this grief is ill placed and undecent. But many times it is worse: and it hath been observed that those greater and stormy passions do so spend the whole stock of grief, that they presently admit a comfort and contrary affection, while a sorrow that is even and temperate goes on to its period with expectation and the distances of a just time. The Ephesian woman that the soldier told of in Petronius[v], was the talk of all the town, and the rarest example of a dear affection to her husband; she descended with the corpse into the vault, and there being attended with her maiden, resolved to weep to death, or die with famine or a distempered sorrow; from which resolution nor his nor her friends, nor the reverence of the

[q] [Ep. xxii. tom. iv. par. 2. col. 54 sqq.]

[r] Expectavimus lacrymas ad ostentationem doloris paratas: ut ergo ambitiosus detonuit imber, retexit superbum pallio caput, et manibus inter se usque ad articulorum strepitum contritis, &c.—Petron. [Satyr., cap. xvii. p. 56.]

[s] Ὡς δὲ πατὴρ οὐ παιδὸς ὀδύρεται ὀστέα καίων
Νυμφίου, ὃς τε θανὼν δειλοὺς ἀκάχησε τοκῆας·
Ὡς Ἀχιλεὺς ἑτάροιο ὀδύρετο ὀστέα καίων,
Ἑρπύζων παρὰ πυοκαϊὴν, ἀδινὰ στεναχίζων.—[Hom. Il. ψ'. 222.]

[t] —— Non Siculæ dapes
Dulcem elaborabunt saporem,
Non avium citharæque cantus
Somnum reducent.—[Hor. od. iii. 1. 18.]

[u] —Tremulumque caput descendere jussit
In cœlum, et longa manantia labra saliva.
—[Juv. vi. 622.]

[v] [Satyr., cap. cxi. p. 509.—Another version of the story of the Ephesian matron appeared in a 12mo vol., A.D. 1659; a copy of which is in the Ashmolean museum in Oxford, (818 of "Ant. Wood's printed books,") with a MS. note attributing it to Jeremy Taylor. But no one reading the volume will believe that it could have proceeded from the pen of the author of the 'Holy Living and Dying.' Neither is it by Taylor's publisher.]

principal citizens, who used the entreaties of their charity and their power, could persuade her. But a soldier that watched seven dead bodies hanging upon trees just over against this monument, crept in, and awhile stared upon the silent and comely disorders of the sorrow; and having let the wonder awhile breathe out at each other's eyes, at last he fetched his supper and a bottle of wine, with purpose to eat and drink, and still to feed himself with that sad prettiness. His pity and first draught of wine, made him bold and curious to try if the maid would drink; who having many hours since felt her resolution faint as her wearied body, took his kindness, and the light returned into her eyes, and danced like boys in a festival; and fearing lest the pertinaciousness of her mistress's sorrows should cause her evil to revert, or her shame to approach, assayed whether she would endure to hear an argument to persuade her to drink and live. The violent passion had laid all her spirits in wildness and dissolution, and the maid found them willing to be gathered into order at the arrest of any new object, being weary of the first, of which, like leeches, they had sucked their fill, till they fell down and burst. The weeping woman took her cordial, and was not angry with her maid, and heard the soldier talk; and he was so pleased with the change, that he who first loved the silence of the sorrow was more in love with the music of her returning voice, especially which himself had strung and put in tune; and the man began to talk amorously, and the woman's weak head and heart were soon possessed with a little wine, and grew gay, and talked, and fell in love; and that very night, in the morning of her passion, in the grave of her husband, in the pomps of mourning and in her funeral garments, married her new and stranger guest. For so the wild foragers of Lybia, being spent with heat, and dissolved by the too fond kisses of the sun, do melt with their common fires, and die with faintness, and descend with motions slow and unable to the little brooks that descend from heaven in the wilderness; and when they drink, they return into the vigour of a new life, and contract strange marriages; and the lioness is courted by a panther, and she listens to his love, and conceives a monster that all men call unnatural, and the daughter of an equivocal passion and of a sudden refreshment. And so also was it in the cave at Ephesus: for by this time the soldier began to think it was fit he should return to his watch, and observe the dead bodies he had in charge; but when he ascended from his mourning bridal-chamber, he found that one of the bodies was stolen by the friends of the dead, and that he was fallen into an evil condition, because by the laws of Ephesus his body was to be fixed in the place of it. The poor man returns to his woman, cries out bitterly, and in her presence resolves to die to prevent his death, and in secret to prevent his shame: but now the woman's love was raging like her former sadness, and grew witty, and she comforted her soldier, and persuaded him to live, lest by losing him who had

brought her from death and a more grievous sorrow, she should return to her old solemnities of dying, and lose her honour for a dream, or the reputation of her constancy without the change and satisfaction of an enjoyed love. The man would fain have lived if it had been possible, and she found out this way for him; that he should take the body of her first husband, whose funeral she had so strangely mourned, and put it upon the gallows in the place of the stolen thief; he did so, and escaped the present danger, to possess a love which might change as violently as her grief had done. But so have I seen a crowd of disordered people rush violently and in heaps, till their utmost border was restrained by a wall, or had spent the fury of the first fluctuation and watery progress, and by and by it returned to the contrary with the same earnestness, only because it was violent and ungoverned. A raging passion is this crowd, which when it is not under discipline and the conduct of reason, and the proportions of temperate humanity, runs passionately the way it happens, and by and by as greedily to another side, being swayed by its own weight, and driven any whither by chance, in all its pursuits having no rule, but to do all it can, and spend itself in haste, and expire with some shame and much undecency.

When thou hast wept awhile, compose the body to burial: which that it be done gravely, decently, and charitably, we have the example of all nations to engage us, and of all ages of the world to warrant: so that it is against common honesty, and public fame and reputation, not to do this office.

It is good that the body be kept veiled and secret, and not exposed to curious eyes, or the dishonours wrought by the changes of death discerned and stared upon by impertinent persons. When Cyrus was dying[w] he called his sons and friends to take their leave, to touch his hand, to see him the last time, and gave in charge, that when he had put his veil over his face no man should uncover it; and Epiphanius his body[x] was rescued from inquisitive eyes by a miracle. Let it be interred after the manner of the country, and the laws of the place[y], and the dignity of the person. For so Jacob was buried with great solemnity, and Joseph's bones were carried into Canaan after they had been embalmed and kept four hundred years; and devout men carried St. Stephen to his burial, making great lamentation over him. And Ælian[z] tells, that those who were the most excellent persons were buried in purple, and men of an ordinary courage and fortune had their graves only trimmed with branches of olive and mourning flowers. But when Mark Anthony[a] gave the

[w] [Xen. Cyrop., lib. viii. cap. 7. fin. tom. ii. p. 529.]

[x] [Vid. sup., p. 84.]

[y] Νόμοις ἕπεσθαι τοῖσιν ἐγχώροις καλῶς.
[Soph. fragm. incert. apud Stob. xlii. 25.]
Τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα,
Ἀλλ' ἐπιεικέα τοῖον·——Hom. [Il. ψ'. 245.]

[z] Var. Hist., lib. vi. [cap. 6.] Τοὺς τελέως ἀριστεύσαντας ἐν φοινικίδι ταφῆναι.

[a] [Plut. in Vit. M. Anton., cap. 22. tom. v. p. 136.]

body of Brutus to his freed-man to be buried honestly, he gave also his own mantle to be thrown into his funeral pile; and the magnificence of the old funeral we may see largely described by Virgil[b] in the obsequies of Misenus, and by Homer[c] in the funeral of Patroclus. It was noted for piety in the men of Jabesh-Gilead, that they shewed kindness to their lord Saul and buried him; and they did it honourably. And our blessed Saviour, who was temperate in His expense, and grave in all the parts of His life and death, as age and sobriety itself, yet was pleased to admit the cost of Mary's ointment upon His head and feet, because she did it against His burial; and though she little thought it had been so nigh, yet because He accepted it for that end He knew He had made her apology sufficient; by which He remarked it to be a great act of piety, and honourable, to inter our friends and relatives according to the proportions of their condition, and so to give a testimony of our hope of their resurrection[d]. So far is piety; beyond it may be the ostentation and bragging of a grief, or a design to serve worse ends. Such was that of Herod[e], when he made too studied and elaborate a funeral for Aristobulus whom he had murdered; and of Regulus for his boy[f], at whose pile he killed dogs, nightingales, parrots, and little horses; and such also was the expense of some of the Romans[g], who hating their left wealth, gave order by their testament to have huge portions of it thrown into their fires, bathing their locks, which were presently to pass through the fire, with Arabian and Egyptian liquors, and balsam of Judea. In this, as in every thing else, as our piety must not pass into superstition or vain expense, so neither must the excess be turned into parsimony, and chastised by negligence and impiety to the memory of their dead.

But nothing of this concerns the dead in real and effective purposes; nor is it with care to be provided for by themselves, but it is the duty of the living[h]. For to them it is all one[i], whether they be carried forth upon a chariot or a wooden bier; whether they rot in the air or in the earth; whether they be devoured by fishes or by worms, by birds or by sepulchral dogs, by water or by fire, or by delay. When Criton asked Socrates how he would be buried, he told him, "I think

[b] [Æn. vi. 212.]

[c] [Il. ψ'.]

[d] Quidnam sibi saxa cavata,
Quid pulchra volunt monumenta,
Nisi quod res creditur illis,
Non mortua, sed data somno?
Prud. hymn. in exeq. defunct. [lin. 53. tom. i. p. 355.]

[e] [Joseph. Ant., lib. xv. cap. 3. § 4. p. 666.]

[f] [Plin. Epist., lib. iv. 7. ad Lepidum.]

[g] ——— Cupit omnia ferre
Prodigus, et totos Melior succendere census,
Desertas exosus opes.——Statius, Sylv., lib. ii. [2. lin. 162.]

[h] Totus hic locus est contemnendus in nobis, non negligendus in nostris.
Cic. [Tusc. qu., lib. i. cap. 45. tom. ii. p. 271.]

[i] Id cinerem aut manes credis curare sepultos? [Virg. Æn. iv. 34.]

I shall escape from you, and that you cannot catch me; but so much of me as you can apprehend, use it as you see cause for, and bury it; but however do it according to the laws[k]." There is nothing in this but opinion and the decency of fame to be served. Where it is esteemed an honour and the manner of blessed people to descend into the graves of their fathers, there also it is reckoned as a curse to be buried in a strange land, or that the birds of the air devour them[l]. Some nations[m] used to eat the bodies of their friends, and esteemed that the most honoured sepulture; but they were barbarous. The magi[n] never buried any but such as were torn of beasts. The Persians[o] besmeared their dead with wax, and the Egyptians[o] with gums, and with great art did condite the bodies, and laid them in charnel-houses. But Cyrus the elder would none of all this, but gave command that his body should be interred, not laid in a coffin of gold or silver, but just into the earth[p], from whence all living creatures receive birth and nourishment, and whither they must return. Among Christians the honour which is valued in the behalf of the dead is, that they be buried in holy ground, that is, in appointed cemeteries, in places of religion, there where the field of God is sown with the seeds of the resurrection[q], that their bodies also may be among the Christians, with whom their hope and their portion is, and shall be for ever. *Quicquid feceris, omnia hæc eodem ventura sunt;* that we are sure of; our bodies shall all be restored to our souls hereafter, and in the interval they shall all be turned into dust, by what way soever you or your chance shall dress them. Licinus the freed-man slept in a marble tomb[r]; but Cato in a little one, Pompey in none: and yet they had the best fate among the Romans, and a memory of

[k] "Οπως ἂν φίλον ᾖ, καὶ μάλιστα ἡγῇ νόμιμον εἶναι.—[Plut. Phæd. § 149. tom. v. p. 400.]

[l] Fugientibus Trojanis minatus est Hector,
Αὐτοῦ οἱ θάνατον μητίσσομαι, οὐδέ νυ τόν γε
Γνωτοί τε γνωταί τε πυρὸς λελάχωσι θανόντα,
Ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἠμετέροιο.—Hom. [Il. σ'. 349.]

[m] [Herod. Thal. 38, 99, et Melp. 26. —Strab., lib. xi. p. 756.—Mela, lib. iii. cap. 11.—Ælian. Var. hist., lib. iv. cap. 1, as interpreted by Perizonius.]

[n] [Herod. Clio, 140.]

[o] [Ibid. Euterp. 86.]

[p] Τί γὰρ τούτου μακαριώτερον, τοῦ γῇ μιχθῆναι, ἢ πάντα μὲν τὰ καλὰ, πάντα δὲ τἀγαθὰ φύει τε καὶ τρέφει; Xen. [Cyrop. viii. 7. § 25.]

Sit tibi terra levis, mollique tegaris arena,
Ne tua non possint eruere ossa canes.
Mart. [lib. ix. ep. 30. p. 496.]

[q] Nam quod requiescere corpus
Vacuum sine mente videmus,
Spatium breve restat, ut alti
Repetat collegia sensus.
Hinc maxima cura sepulchris
Impenditur.———
Prud. hymn. in exeq. defunct. [linn. 33-6, 45. tom. i. p. 353.]

[r] Marmoreo Licinus tumulo jacet, at Cato parvo,
Pompeius nullo: credimus esse Deos?
Varro Atacinus. [Anthol. Lat. Epigrr. &c., lib. ii. ep. 37. tom. i. p. 205.]

the biggest honour. And it may happen that to want a monument may best preserve their memories, while the succeeding ages shall by their instances remember the changes of the world, and the dishonours of death, and the equality of the dead: and James the fourth, king of the Scots, obtained an epitaph[s] for wanting of a tomb; and King Stephen[t] is remembered with a sad story, because four hundred years after his death his bones were thrown into a river, that evil men might sell the leaden coffin. It is all one in the final event of things. Ninus the Assyrian had a monument erected, whose height was nine furlongs, and the breadth ten, saith Diodorus[u]: but John the baptist[v] had more honour, when he was humbly laid in the earth between the bodies of Abdias and Eliseus. And St. Ignatius[x], who was buried in the bodies of lions, and St. Polycarp[y], who was burned to ashes, shall have their bones and their flesh again, with greater comfort than those violent persons who slept among kings, having usurped their thrones when they were alive, and their sepulchres when they were dead.

Concerning doing honour to the dead, the consideration is not long. Anciently the friends of the dead used to make their funeral orations[z], and what they spake of greater commendation, was pardoned upon the accounts of friendship; but when christianity seized upon the possession of the world, this charge was devolved upon priests and bishops, and they first kept the custom of the world, and adorned it with the piety of truth and of religion; but they also so ordered it, that it should not be cheap; for they made funeral sermons only at the death of princes, or of such holy persons who "shall judge the angels[a]." The custom descended, and in the channels mingled with the veins of earth through which it passed; and now-a-days men that die are commended at a price, and the measure of their legacy is the degree of their virtue. But these things ought not so to be; the reward of the greatest virtue ought not to be prostitute to the doles of common persons, but preserved like laurels and coronets, to remark and encourage the noblest things. Persons of an ordinary life should neither be praised publicly nor reproached in private; for it is an office and charge of humanity to speak no evil of the dead (which I suppose is meant concerning things not public and evident); but

[s] Fama orbem replet, mortem sors occulit; at tu
Desine scrutari quod tegit ossa solum.
Si mihi dent animo non impar fata sepulcrum,
Augusta est tumulo terra Britanna meo.
[By Buchanan, Epigr., lib. ii. Just. 1.]

Cernit ibi mœstos et mortis honore carentes
Leucaspim, et Lyciæ ductorem classis Orontem.
Virg. Æn. [vi. 333.]

[t] [Stow, Annals, in A.D. 1154. p. 215.]
[u] [Lib. ii. cap. 7. p. 120.]
[v] [S. Hieron. ep. lxxxvi. ad Eustoch., tom. iv. par. 2. col. 677.]
[x] [Martyr. S. Ign. § 3. in Coteler. Patr. apostol., tom. ii. p. 159.]
[y] [Martyr. S. Polycarp. § 13. sqq. ibid. p. 200.]
[z] Lustravitque viros, dixitque novissima verba.—Virg. Æn. [vi. 231.]
[a] [1 Cor. vi. 3.]

then neither should our charity to them teach us to tell a lie, or to make a great flame from a heap of rushes and mushrooms, and make orations crammed with the narrative of little observances, and acts of civil, and necessary, and external[b] religion.

But that which is most considerable is, that we should do something for the dead[c], something that is real, and of proper advantage. That we perform their will, the laws oblige us, and will see to it; but that we do all those parts of personal duty which our dead left unperformed, and to which the laws do not oblige us, is an act of great charity and perfect kindness; and it may redound to the advantage of our friends also that their debts be paid even beyond the inventory of their moveables.

Besides this, let us right their causes, and assert their honour. When Marcus Regulus[d] had injured the memory of Herennius Senecio, Metius Carus asked him, what he had to do with his dead; and became his advocate after death, of whose cause he was patron when he was alive. And David added this also, that he did kindness to Mephibosheth for Jonathan's sake; and Solomon pleaded his father's cause by the sword against Joab and Shimei. And certainly it is the noblest thing in the world to do an act of kindness to him whom we shall never see[e], but yet hath deserved it of us, and to whom we would do it if he were present; and unless we do so, our charity is mercenary, and our friendships are direct merchandise, and our gifts are brokage: but what we do to the dead, or to the living for their sakes, is gratitude, and virtue for virtue's sake, and the noblest portion of humanity.

And yet I remember that the most excellent prince Cyrus[f], in his last exhortation to his sons, upon his death-bed, charms them into peace and union of hearts and designs by telling them that his soul would be still alive, and therefore fit to be revered and accounted as awful and venerable as when he was alive. And what we do to our dead friends is not done to persons undiscerning as a fallen tree, but to such who better attend to their relatives, and to greater purposes, though in other manner, than they did here below: and therefore those wise persons who in their funeral orations made their doubt, with an, εἴ τις αἴσθησις τοῖς τετελευτηκόσι περὶ τῶν ἐνθάδε γιγνομένων, 'if the dead have any perception of what is done below,' which are the words of Isocrates[g] in the funeral encomium of Evagoras, did it upon the uncertain opinion of the soul's immortality; but made no

[b] [So in first ed., in later edd. 'eternal.']

[c] Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισι·
Πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην.—Hom. [Il. ψ'. 19.]

[d] [Plin. Epist., lib. i. 5.]

[e] Χρὴ δὲ καὶ τῶν προγόνων ποιήσασθαί τινα πρόνοιαν, καὶ μὴ παραμελῆσαι μηδὲ τῆς περὶ ἐκείνους εὐσεβείας.—Isoc. Pla-taic. [p. 417. § 65.]

[f] [Xen. Cyrop., lib. viii. cap. 7. § 22. tom. ii. p. 527.]

[g] [§ 2. p. 254.]

—— Misenum in littore Teucri
Flebant, et cineri ingrato suprema ferebant.—Virg. Æn. vi. [212.]

question, if they were living, they did also understand what could concern them. The same words Nazianzen uses at the exequies of his sister Gorgonia[h], and in the former invective against Julian[i]: but this was upon another reason; even because it was uncertain what the state of separation was, and whether our dead perceive any thing of us till we shall meet in the day of judgment. If it was uncertain then, it is certain, since that time we have had no new revelation concerning it; but it is ten to one but when we die we shall find the state of affairs wholly differing from all our opinions here, and that no man or sect hath guessed any thing at all of it as it is. Here I intend not to dispute, but to persuade; and therefore in the general, if it be probable that they know or feel the benefits done to them, though but by a reflex revelation from God, or some under-communication from an angel, or the stock of acquired notices here below, it may the rather endear us to our charities or duties to them respectively; since our virtues use not to live upon abstractions, and metaphysical perfections, or inducements, but then thrive when they have material arguments, such which are not too far from sense. However it be, it is certain they are not dead[k]; and though we no more see the souls of our dead friends than we did when they were alive, yet we have reason to believe them to know more things and better: and if our sleep be an image of death, we may also observe concerning it, that it is a state of life so separate from communications with the body, that it is one of the ways of oracle and prophecy[l] by which the soul best declares her immortality, and the nobleness of her actions and powers if she could get free from the body, as in the state of separation, or a clear dominion over it, as in the resurrection. To which also this consideration may be added, that men a long time live the life of sense before they use their reason; and till they have furnished their head with experiments and notices of many things, they cannot at all discourse of any thing: but when they come to use their reason, all their knowledge is nothing but remembrance[m]; and we know by proportions, by similitudes and dissimilitudes, by relations and oppositions, by causes and effects, by comparing things with things; all which are nothing but operations of understanding upon the stock of former notices, of something we knew before, nothing but remembrances: all the heads of topics, which are the stock of all arguments and sciences in the world, are a certain demonstration of

[h] [Orat. viii. § 23. tom. i. p. 232.]

[i] [Orat. iv. § 3. tom. i. p. 79.]

[k] Ἦλθε δ' ἐπὶ ψυχὴ Πατροκλῆος δειλοῖο,
—— καί μιν πρὸς μῦθον ἔειπεν,
Εὕδεις, αὐτὰρ ἐμεῖο λελασμένος ἔπλευ, Ἀχιλεῦ;
Οὐ μέν μευ ζώοντος ἀκήδεις, ἀλλὰ θανόντος.—[Hom. Il. ψ'. 65.]

[l] Ἡ δὲ τοῦ ἀνθρώπου ψυχὴ τότε δήπου θειοτάτη καταφαίνεται, καὶ τότε τι τῶν μελλόντων προορᾷ, τότε γὰρ ὡς ἔοικε μάλιστα ἐλευθεροῦται.—Cyrus apud Xen. Cyrop. viii. [cap. vii. § 21.]

[m] —Τίς ἐστι καὶ εἰν ἀΐδαο δόμοισι
Ψυχὴ καὶ εἴδωλον, ἀτὰρ φρένες οὐκ ἔνι πάμπαν.—Hom. [Il. ψ'. 103.]

this; and he is the wisest man that remembers most, and joins those remembrances together to the best purposes of discourse. From whence it may not be improbably gathered, that in the state of separation, if there be any act of understanding, that is, if the understanding be alive, it must be relative to the notices it had in this world, and therefore the acts of it must be discourses upon all the parts and persons of their conversation and relation: excepting only such new revelations which may be communicated to it; concerning which we know nothing. But if by seeing Socrates I think upon Plato, and by seeing a picture I remember a man, and by beholding two friends I remember my own and my friend's need; and he is wisest that draws most lines from the same centre, and most discourses from the same notices: it cannot but be very probable to believe, since the separate souls understand better if they understand at all, that from the notices they carried from hence, and what they find there equal or unequal to those notices, they can better discover the things of their friends than we can here by our conjectures and craftiest imaginations: and yet many men here can guess shrewdly at the thoughts and designs of such men with whom they discourse, or of whom they have heard, or whose characters they prudently have perceived.—I have no other end in this discourse, but that we may be engaged to do our duty to our dead; lest peradventure they should perceive our neglect, and be witnesses of our transient affections and forgetfulness. Dead persons have religion passed upon them, and a solemn reverence: and if we think a ghost beholds us, it may be we may have upon us the impressions likely to be made by love, and fear, and religion. However, we are sure that God sees us, and the world sees us: and if it be matter of duty towards our dead, God will exact it; if it be matter of kindness, the world will: and as religion is the band of that, so fame and reputation is the endearment of this.

It remains, that we who are alive, should so live, and by the actions of religion attend the coming of the day of the Lord, that we neither be surprised, nor leave our duties imperfect, nor our sins uncancelled, nor our persons unreconciled, nor God unappeased; but that, when we descend to our graves, we may rest in the bosom of the Lord, till the mansions be prepared where we shall sing and feast eternally. Amen.

TE DEUM LAUDAMUS.

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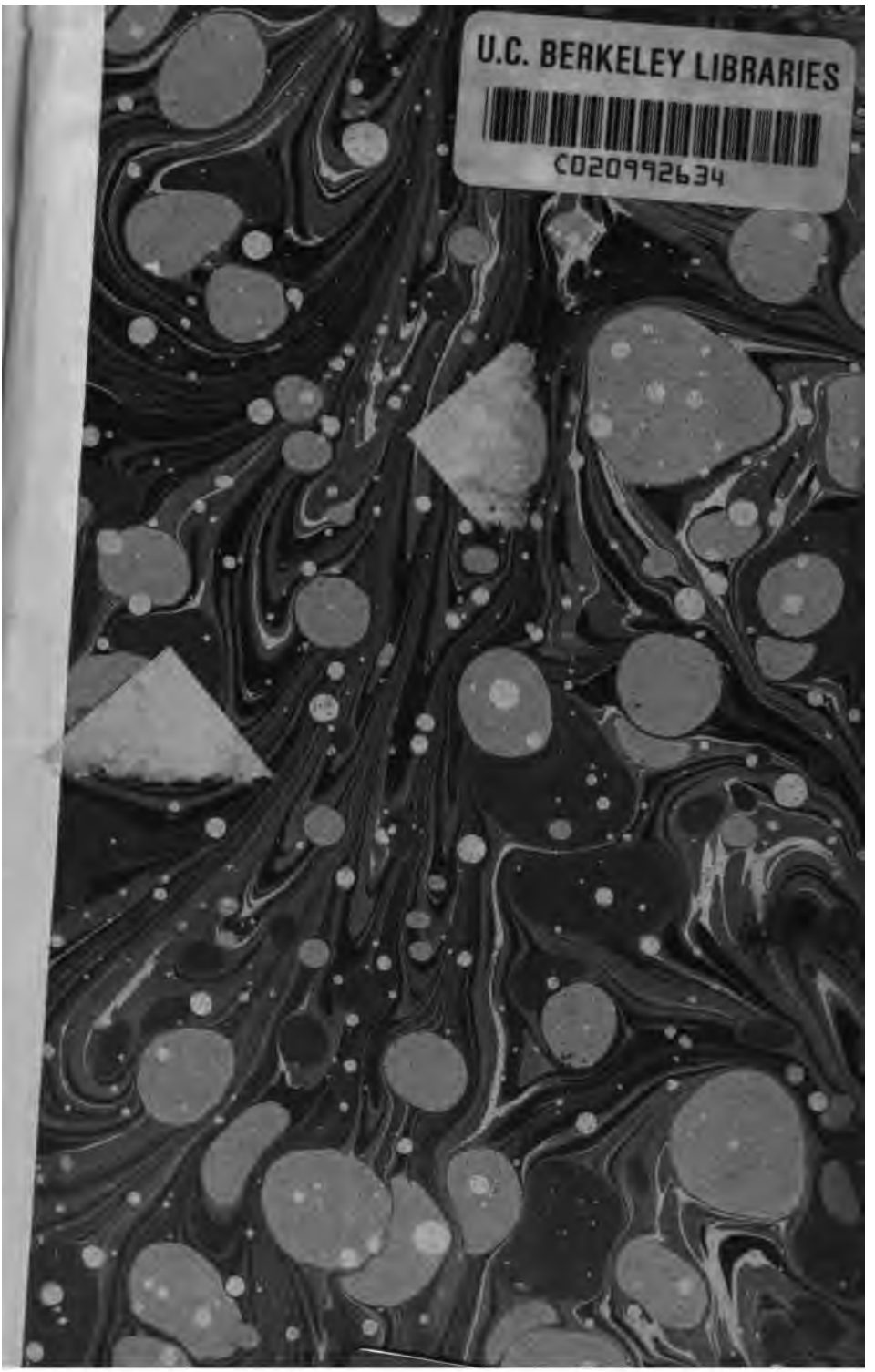
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